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MIT UNTERSTÜTZUNG DER JOHNS-HOPKINS-UNIVERSITÄT

THE ORIGIN AND DEVELOPMENT OF Babylonian Writing

BY

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PROFESSOR OF SEMITIC LANGUAGES IN BRYN MAWR COLLEGE,
BRYN MAWR, PA., U. S. A.

PART I

A GENEALOGICAL TABLE OF
BABYLONIAN AND ASSYRIAN SIGNS
WITH INDICES

Leipzig
J. C. HINRICHS'sche BUCHHANDLUNG
1913
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HERAUSGEGEBEN VON

FRIEDRICH DELITZSCH UND PAUL HAUPT

MIT UNTERSTÜTZUNG DER JOHNS-HOPKINS-UNIVERSITÄT

BAND IX, 1. HÄLFTE

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TO

MY TEACHER AND FRIEND

DAVID GORDON LYON

PIONEER ASSYRIOLOGIST OF AMERICA

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OF PART I

PREFACE.

The following list of signs was compiled for the purpose of tracing back each sign as nearly as possible to its original pictograph and exhibiting to the eye the development from the earliest known forms to the latest. When it was completed, it occurred to the writer that the addition of a few appendices, which should include rare forms and forms supplementary to the main list in certain periods, would make the volume a more complete sign list for the whole range of Babylonian and Assyrian writing than any hitherto published. Such appendices were accordingly supplied, and indices for each of the eight great periods of the writing were added, so that the list could readily be used as a handbook of signs for reading the texts of any period. In making these indices all signs between the dynasty of Ur and the Kassite period have been grouped under the "Period of the First Dynasty of Babylon", and the index of the "Kassite-Period" has been made to include signs of the Pashe dynasty also. In the pictographic index signs have been included sometimes from later periods. This has, however, been done only in cases where the form and the meanings combine to make probable the nature of the original picture.

Here and there in the table, (viz: — under Nos. 151, 203, 207, 211, 215, 299 and 400), Proto-Elamite signs have been included where the comparison seemed particularly close or an old syllabary identified a sign with its Babylonian equivalent[1]. As the work proceeded, however, the writer became convinced that in the present state of our knowledge no certain connection can be established with the Elamite script, the whole meaning of which, to say nothing of its origin, awaits elucidation.

The writer would gratefully acknowledge his indebtedness to all his predecessors in the science of Assyriology. If any should be selected for especial mention, it would be scholars like AMIAUD and MÉCHINEAU, SCHEIL, THUREAU-DANGIN, PRICE, REISNER, RANKE, and CLAY, who have compiled lists of the signs of various periods; BRÜNNOW and MEISSNER, without whose lists of ideographic meanings

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1) It is the writer's belief that the signs explained in the syllabaries published in TSBA. VI, 454, and CT. V, 7 are Proto-Elamite.

the second part of this work could not have been written; and DELITZSCH and MUSS-ARNOLT, whose lexicons have been in constant use. To Professor DELITZSCH a triple debt is owed. His sign lists have often been consulted, his lexicons have been constant companions, while his *Entstehung des ältesten Schriftsystems oder der Ursprung der Keilschriftzeichen* imparted the impulse to undertake the present investigation.

These works have not been copied, but all references both for the forms in part 1 and the meanings in part 2 have, where the material is accessible, been personally verified by me and, where necessary, corrected. The preparation of these volumes was begun eight years ago, and the work has been carried on, as other professional labor would permit, almost continuously since. Whatever imperfections the execution of the work may reveal, the writer submits to scholars the method of investigation employed, believing that it is the scientific way of approaching the subject, and the only one that can secure solid results.

The writer expresses his thanks to Professor FRIEDRICH HIRTH, of Columbia University, for references to works on Chinese writing, and to Dr. GEORGE B. GORDON, Director of the Archaeological Museum of the University of Pennsylvania, for similar references to works on the picture writing of the North American Indians; also to Professors PAUL HAUPT, of Johns Hopkins University and IRA M. PRICE, of the University of Chicago, for many valuable criticisms. Professor HAUPT's suggestions greatly improved the typographical arrangement of part 2, and Professor PRICE is carefully reading the proof of that portion of the work. Especial thanks are due them for their pains-taking, and invaluable aid.

November 1912.

George A. Barton.

The E. A. Hoffman Archaic Tablet

in the Library of the General Theological Seminary, New York.

Archaic Tablet

of the University of Pennsylvania

(Tablet ψ)

INTRODUCTION.

As early as 1863 OPPERT, in his *Expedition en Mesopotamie,* took the ground that the cuneiform writing was of hieroglyphic origin, and in the second volume of that work indicated what he believed the primitive pictures of seventy three signs to have been. This view, that the cuneiform script originated in picture-writing, was held by all writers on the subject up to 1896. MENANT expressed his adherence to it in his *Epigraphie*, p. 52, SAYCE, in his *Elementary Grammar of the Assyrian Language*, (1872) p. iii, HOUGHTON in TSBA, VI, (1879) 454—483 endeavored to show that many forms previously unexplained could be traced back to pictures; HOMMEL, *Geschichte Babyloniens und Assyriens* (1885), p. 35 ff., took the same view; BALL in his articles on "The New Accadian" in PSBA, XII and XIII (1890, 1891) took the pictographic origin of the Babylonian writing for granted, and HILPRECHT in BE, **1**, pt. **2**, p. 35 ff. expressed his adherence to this theory.

A new departure was made in the year 1896 by Professor DELITZSCH in a paper read on July 13th of that year before the *Königlich sächsischen Gesellschaft.* The views then expressed soon appeared in book form under the title *Die Entstehung des ältesten Schriftsystems oder der Ursprung der Keilschriftzeichen.* Leipsig, 1897. DELITZSCH, after reviewing the work of his predecessors, declared that the hieroglyphic origin of but 19 signs had been clearly proven, and that his predecessors had recognized that 180 signs were formed as compounds of other signs. The results of forty years of study were that the origin of some 200 signs was as yet unexplained. He then observed that there was a class of signs (11 in number) to which the Babylonian scribes gave the name of ***gunu***, that these signs were identical with simpler forms except that they consisted of three or four additional wedges prefixed, added, inserted, or in some way attached to the sign. DELITZSCH presented a study of the signs so named by the Babylonians, from which it appeared that the force of the ***gunu***-element was to heighten or intensify the meaning of the simpler sign. He accordingly inferred that the ***gunu***-element was a potentializing motif invented by the early Babylonians

to express the heightening of the meaning of a simpler sign. Finding thus an abstract motif, the memory of which was, he believed, preserved by the Babylonian scribes themselves, DELITZSCH inferred that other abstract motifs were probably also employed. Further investigation convinced him that traces of many such motifs could be found — as. *e. g.* a motif for the idea of *opening*, another for *Gesamtheit*, another which signiifed *to press down, sink*, or *be low*. Conceiving that in early times these motifs were combined for the composition of the 200 unknown signs in the same ways that signs had been combined for the composition of the 180 composite signs, he proceeded to analyse the 200 signs into what he believed to be their constituent motifs. Thus the sign for palm tree (No. 313 below) was held to be a compound of three motifs, one meaning *favor*, another *people*, and the third *open* or *bestow*. Others, as noted in detail below (pt. **2**), were held to have originated in equally abstract ways. An explanation of the origin of these signs was thus offered by DELITZSCH in cases where no explanation had been known before, and this explanation was based on principles which for the moment seemed to be scientific.

The publication of DELITZSCH's work naturally excited the greatest interest. Among his reviewers JENSEN[1] and PEISER[2] opposed his theory, while ZIMMERN[3] and C. F. LEHMANN[4] supported it in whole or in part. Among others the work called forth emphatic protest or enthusiastic acceptance. HOMMEL at the Oriental Congress at Paris in 1897 presented a paper entitled *Der hieroglyphische Ursprung der Keilschriftzeichen*, which was afterward circulated privately. In this brochure the hieroglyphic forms, supposed or real, of about 180 cuneiform signs were graphically presented to the eye. C. J. BALL published in 1898 (PSBA, XX, pp. 9—23) an article on "Babylonian Hieroglyphs", in which he reaffirmed his belief in the pictographic origin of the Babylonian writing, and offered from the point of view of his Accadian-Chinese theory suggestions as to the pictographic origin of 12 signs. BALL had apparently not read DELITZSCH's book, to which he makes no reference, and of which he betrays no knowledge.

On the other hand Professor KENT, then of Brown University, now of Yale, published in AJSL, **13** (1897), pp. 299—308, an article in which he enthusiastically accepted DELITZCH's ***gunu***-theory and argued that the gunu wedges originated not as an abstract motif,

1) *Deutsche Literaturzeitung*, 1897, No. 30 (July 31), Spalte 1166—1178.
2) *Mitteilungen der Vorderasiatischen Gesellschaft*, 1897, S. 316—327.
3) ZA. **12** (1897), S. 274—277.
4) *Literar. Centralblatt*, 1898, No. 1 (Jan. 8), Sp, 14—20.

but as the picture of a hand (cf. No. 311 below). THUREAU-DANGIN in his *Recherches sur l'origine de l'écriture cunéiforme*, (Paris 1898), a *Supplément* to which appeared in 1899, accepted DELITZSCH's ***gunu***-theory and explained as ***gunus*** of simpler signs 21 additional signs not designated as ***gunus*** by the Babylonian scribes.

In 1898 DELITZSCH issued a *Nachwort* to his *Ursprung der Keilschriftzeichen*, in which he answered his critics, and while modifying his explanation of the origin of one or two individual signs, reaffirmed his position as a whole.

The present writer was at first inclined to view DELITZSCH's theory with favor (cf. SO, 161). He was led to this in part by the deservedly great weight of DELITZSCH's authority, and in part by the fact that this theory gave us a semblance of knowledge where before all was darkness. In the year 1901—2 the Semitic Seminary of Bryn Mawr College was devoted to the study of Old Babylonian inscriptions, and in connection with this study the writer was led to examine DELITZSCH's theory anew. This examination convinced the members of the Seminary that DELITZSCH's theory possessed three inherent weaknesses which were fatal to its scientific validity: — 1. What the scribes had called ***gunus*** were signs, which had, at the time the scribes were compiling and classifying signs in syllabaries, certain resemblances to the forms of simpler signs but which in their earlier history afforded no evidence of having been constructed by the addition of the ***gunu***-motif. Indeed in their earlier forms these signs, which the scribes had classified as simple signs and ***gunus***, were in some cases variant pictures of the same sign, in which the variations had no significance except to indicate the preferences of scribes for certain forms, in some cases they represented pictures of different, though related, objects, while in other cases they represented pictures and objects which were totally unrelated. DELITZSCH in his original point of departure had been mislead by the mistaken inferences of Babylonian scribes. 2. His theory was too abstract to have been employed by a primitive people. Had the Sumerians consisted of modern University Professors it would be conceivable that they analysed things into abstract elements as supposed, and then from these elements proceeded to construct systems, but all their writings show that they were a simple, objectively minded people, to whom such reasoning was utterly foreign. 3. In developing his theories of the origins of the different signs DELITZSCH had taken into account but a few of the ideographic meanings of each sign. A sound method must take cognizance of *all* the meanings and propose such an origin for the sign that the development out of it of these meanings would be for an early people psychologically possible.

In working on the early texts it became evident that there was at first much freedom in the use of pictures, that varying forms of different signs were in use, and that there was a struggle between different forms for survival. These facts and principles were set forth by the writer in 1902 in the notes of his interpretation of the HOFFMANN tablet, JAOS, **23**, 23—28.

The year 1902—3 was spent by the writer in the East. It was not accordingly until the autumn of 1903 that an actual beginning of the present work could be undertaken upon the principles of investigation which had been developed two years before. Since that time the labor necessary for its preparation has formed the background of all the writer's other occupations.

Meantime in 1905 PRINCE published his *Materials for a Sumerian Lexicon*, in which he adopted not only DELITZSCH's theory of the origin of the writing but accepted in detail nearly all his explanations of individual signs. LANGDON in his *Sumerian Grammar and Chrestomathy*, Paris, 1911, adheres to the theory of ***gunu***fication, recognizing more than 20 signs which have been formed in this way (pp. 21—23). In spite of the doubts of eminent Assyriologists, therefore, DELITZSCH's theory dominates our present text books.

On the other hand the writer set forth under the title "The Origin of Some Cuneiform Signs" in HM, II, 227—258, (Chicago, 1908), the principles on which in his view such an investigation should be conducted, and a somewhat miscellaneous collection of results obtained up to that time. More recently Dr. E. S. OGDEN, who was a member of the Semitic Seminary of Bryn Mawr College in 1901—2, and in discussion with whom the scientific principle of investigating the origins of Babylonian writing had been developed, but whose work had been unavoidably interrupted, has completed a dissertation entitled *The Origin of the Gunu-Signs in Babylonian Writing* (Albany, N. Y., 1911). Dr. OGDEN has in this work shown conclusively that in the case of the eleven signs which the Babylonian scribes designated as ***gunus*** some were originally pictures of wholly dissimilar objects, that some were pictures of different, though related, objects, and that in no case do the ***gunu***-signs cause such a heightening of the meaning as DELITZSCH supposes. She has also shown that in the case of the 21 "secondary" ***gunus*** noted by THUREAU-DANGIN 14 are simply variant pictures which in no way affect the signification of the ideogram; 3 represent wholly distinct signs, 4 may be variants, but are more likely differentiated signs, while 1 is indeterminate. The fact that so many of these so-called ***gunu***-signs coalesced with the simple sign in the later writing is opposed to the view that the ***gunu*** form represented a conscious heightening of the meaning. She has further

shown by a study of the sign names that the names originated at a comparatively late time, that the scribes chose them not to describe the meaning, but the external form of the sign, calling, *e. g.* No. 73 (below) Mu-nu-til-la, i. e. "Mu-incomplete", evidently regarding it as Mu [No. 62] lacking one wedge. It is clear therefore that these sign names referred to the external form of the sign at the period of scribal classification, and not to the real origin. At the time of classification, therefore, the ***gunu*** names simply indicated that the signs so designated were similar in form to others, differing from them only by the presence of three, four, or five additional wedges. The names had no significance as applied to the meaning of the sign.

While a difference of view concerning some of the details of Dr. OGDEN's argument is in the present state of our knowledge inevitable, the argument as a whole establishes the points indicated. If further proof is needed it may be found by comparing the forms of the following signs in Pt. **1** of the present work and the analyses of their meanings in Pt. **2**. For the eleven signs called ***gunus*** by the Babylonian scribes and employed by DELITZSCH the numbers are as follows:

(1), 327 and 325, (2), 303 and 525, (3), 308 and 406, (4), 288 and 129, (5), 229 and 227, (6), 128 and 127, (7), 304 and 530, (8), 199 and 147, (9), 306 and 532, (10), 203 and 207, (11), 115 and 116. The evidence for the secondary ***gunus*** added by THUREAU-DANGIN will be found under the following numbers: — 10, 72, 296, 292, 223, 377 compared with 400, 496, 289 compared with 289a, 210, 212, 170b, 218, 275, 268, 181, and 516. One who will take the trouble to examine the facts presented in these references will, it is believed, be convinced.

With the break down of the theory of ***gunus*** the whole theory of the construction of signs from abstract motifs vanishes. It has no evidence to support it and is contrary to probability. The following presuppositions and methods are necessary to a scientific investigation of this subject.

1. The investigator must proceed upon the hypothesis that Babylonian writing, like other primitive writing, originated in pictographs. That the writing of Egypt was picture writing is beyond contradiction, since the pictures persisted in the writing of Egypt far down into historical times[1]. The writing of the Chinese had a similar origin, though the forms in China degenerated into conventional figures at a far earlier period[2]. The writing of the Hittites, though

1) Cf. Erman, *Ägyptische Grammatik*, 3te Aufl., Berlin, 1911, and Möller, *Hieratische Paläographie*, Leipzig, 1909—1912.

2) Cf. S. Wells Williams, *The Middle Kingdom*, New York and London, 1848. Ch. X, or his *The Chinese Empire and its Inhabitants*, London and New York, 1849, Ch. X, and Chalfant, *Early Chinese Writing*, Pittsburgh, 1906. While the speculative part of the last mentioned work does not command the assent of all Sinologues, the early forms quoted are of value. See also G. Owen, *The Evolution of Chinese Writing*, Oxford, 1910.

as yet undeciphered, clearly had a pictographic origin, many of the pictures being still preserved in the inscriptions known to us[1]. The early writing of Crete betrays similar beginnings[2], while pictographic systems of writing have been discovered among widely scattered Indian tribes upon the American continent[3]. Indeed, wherever the beginnings of writing can be traced it took the form of picture writing, so that it seems safe to regard it as a working hypothesis, if not as a law, that all early systems of writing began in a series of pictographic ideographs, that syllabic values were developed from these, and in some cases alphabetic values. Since the Babylonian writing contains two of these elements, the ideographic and syllabic, and possesses the third in a rudimentary form in the case of the vowel sounds, it is safe to assume that it had a normal development from picture writing such as an unreflective people, interested in objective matters, would give it.

2. The second step is to collect from the early inscriptions all the pictographs which can be found. This, in the case of Babylonian inscriptions, does not yield a rich harvest. Owing to the nature of the writing materials employed in the Mesopotamian Valley, it was difficult to make accurate pictures, and conventional forms derived from the pictures supplanted the originals at an early date. This had to a good degree taken place before the dynasty of Ur-Nina. Nevertheless a considerable number of approximate pictographs may be gathered from the inscriptions of the pre-Sargonic kings. Eleven prehistoric inscriptions are, however, known and they are of the highest value for the history of the writing, for each one of them reveals a number of real pictographs. These inscriptions are as follows: 1 & 2. The Blau Monuments A & B, published by WARD *Proceedings of the Am. Oriental Soc.*, 1885, p. lvii, and *Am. Jour. of Archaeology*, 1 st. series, vol. 4 (1888), pls. IV, V; MÉNANT, *Revue archéo-*

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1) Cf. Messerschmidt, *Corpus Inscriptionum Hettiticarum* in the *Mitteilungen der Vorderasiatischen Gesellschaft*, 1900 and 1902, and Charles, *Hittite Inscriptions* in the *Cornell Expedition to Asia Minor and the Assyro-Babylonian Orient*. Ithaca, N. Y. 1911.

2) See Evans, *Cretan Pictographs and Prae-Phoenician Script*, London, 1895 and *Scripta Minoa*, Oxford, 1909.

3) Cf. Mallory, "Picture Writing of the American Indians" in the *Fourth Annual Report of the Bureau of American Ethnology*. Washington, D. C. 1882—3. A good example of the picture writing of the Indians is found in the "Walam Olum" — the historical record of the Delawares, published and translated by the late D. G. Brinton in his *Lenâpé and their Legends, with the complete Text and Symbols of the Walam Olum*. It forms volume V of *the Library of Aboriginal American Literature*, edited by D. G. Brinton. Philadelphia, 1885. For an example of picture writing among South American Indians, see T. A. Joyce, *South American Archaeology*, New York, 1912, plate XXVI, opposite p. 234.

logique, vol. XII, (1888), p. 360 ff., THUREAU-DANGIN, *Revue Sémitique*, **4** (1896), 43 ff., BARTON, JAOS, **22** (1901), 118 ff., New Collation of them, *ibid.*, **24**, 388 ff., and KING, *History of Sumer and Akkad*, London, 1910, p. 62 ff.

3. An archaic tablet now in the possession of Mr. HENRY WALTERS of Baltimore, published by Scheil, *Dél.* **2**, (1900) 130, BARTON, JAOS, **22** (1901), 126 ff., and DELITZSCH, *Mehr Licht*, Leipzig, 1907, p. 24.

4. The E. A. Hoffmann tablet in the library of the General Theological Seminary, New York, published by OGDEN and BARTON, JAOS, **23** (1902), 19 ff., and p. VII above.

5. Tablet 𒁹, (C. B. M. 16105) a stone tablet inscribed on both sides and two edges. It belongs to the University Museum of the University of Pennsylvania, and is published by BARTON in the *Museum Journal*, vol. **3** p. 4, and p. VIII above.

6. A stone tablet from Telloh inscribed on both sides, published in *Déc.* pl. 1 bis and by SCHEIL, *Notes d'épigraphie*, L.

7. AO, 2753, a stone tablet from Suruppak, published by THUREAU-DANGIN, RA, **6**, 143 ff.

8. A flat stone tablet published in *Déc.* pl. 1ter, No. 5.

9. An oval stone inscribed on both sides, published ibid. No. 6.

10. Fragment of a list of purchases (BM, 22506), published in CT, **5**, 3.

11. Fragment of a plaque of black stone (AO, 4397), published by THUREAU-DANGIN in CROS, *Nouvelles fouilles de Telloh*, Liv. **2**, Paris, 1911.

From these inscriptions a considerable list of real pictographs may be compiled. The geneological list in pt. **1** embodies these pictographs; cf. e. g. Nos. 15, 129, 83, 85, 88, and 313, pl. 168.

From the original pictographs the signs developed in four ways: — 1. By simplification and conventionalization of the pictographs. 2. Through the formation of new signs by combining pictographs. 3. By the creation of signs through the survival of variant forms of a single pictograph. 4. By the blending of two or more originally distinct pictographs into one sign. To each of these phases of the development a few words should be devoted.

1. The conventionalization of the signs went on through all the centuries during which the cuneiform script was in use. For a considerable period this tended toward the simplification of signs by the elimination of lines or wedges; in later times the tendency was toward the perpetuation of definite conventional forms in different periods or localities. In the earlier periods of the writing pictographic forms survived longest in inscriptions on stone; distortion and conventionalizing proceeded most rapidly on clay. Broadly speaking

seven different periods after the pictographic in the history of Babylonian writing may be distinguished. The first is that from Ur-Nina to Maništusu, including, besides the kings mentioned, the writings of Eannatum, Entemena, Enlitarzi, Lugalanda, Urkagina, and Lugalzaggisi. While in this period there was much departure from pictographic forms by conventionalization, there was also a considerable approximation to the original pictographs. Great variety is also found. The scribes enjoyed much liberty in the choice of forms. This liberty is indicated by the fact that while there are 366 signs listed in our index of this period in pt. I, variants of these to the number of 507 are also listed there. Some of the signs are literally made in half a dozen different ways. A second period of writing, closely related to the preceding, yet clearly distinguishable from it, begins with Sargon and ends with Gudea. In this period the conventionalization has proceeded further and the pictographic forms are less discernible than in the previous period. While considerable variety may still be discerned, the percentage of variant forms is perceptibly less. Our index records 367 signs for this period, and but 245 variants. The domination of the dynasty of Ur marks a third period in the writing. During this period the forms are still less pictographic than in that immediately preceding, and are more thoroughly conventionalized. There was nevertheless some range of choice enjoyed by the scribes. Our index records 190 variants as against 342 signs gathered from the inscriptions of this period. While no effort has been made to record every variant in these periods, as that would mean the registering of the idiosynchrasies of every scribe, it is believed that these statistics approximately represent the decrease of liberty which the scribes allowed themselves, the decline of a consciousness that the signs were of pictographic origin, and the relative increase of that crystalizing process which hardened the signs into definite conventional symbols.

The next period of the writing has been designated, that of the First Dynasty of Babylon, since the documents connected with that dynasty form by far the greater part of the material. In this period the writing presents a great variety. This variety was caused in part by the preferences of individual scribes and in part by the nature of the writing materials. It was also influenced by certain conventions. Important state inscriptions, like the laws of Hammurapi, were written on stone in a script which imitated the writing of earlier periods. Even in such inscriptions, however, the forms of the characters are usually farther removed from the primitive forms than the characters of the period of Ur. At the other extreme a set of characters is found in the business documents which might in com-

parison be called cursive. These characters are, as compared with all earlier forms, greatly simplified and all resemblance to primitive pictures is lost. Between the archaic characters of Hammurapi's laws, at the one extreme, and these cursive characters, at the other, many intervening types of writing are found. Some scribes preferred more archaic styles than others; some cities contained schools of scribes which fostered archaisms, while the scribes of other cities were more progressive. No attempt has been made in pt. I to present all the forms of any one sign during this period. Only the really archaic and a sample of the really cursive forms of each sign (where both existed) have been recorded. Our table nevertheless contains 268 variants to 329 different signs.

In the next period, the Kassite, in which we have for convenience included the signs of the Pashe dynasty, the writing underwent still further development. Forms which in the previous period had reached their simplest shape appear in this period practically unchanged. Many of them, however, were capable of further simplification and this was accomplished by the scribes. Some, which were thought to have been too thoroughly simplified in the previous period, appear here in a more complex form. The script of the El-Amarna tablets differs in many ways from the script employed in this period at Nippur. The ***kudurru*** inscriptions preserve a text which is relatively archaic. Our list does not contain all the variants, since the object of the table was simply to exhibit the general development of each sign. Nevertheless 339 variants are recorded as compared with 366 signs[1].

The next period of writing is the Assyrian. The scribes of Assyria developed from the beginning definite conventions in making the different characters; these were fairly well perpetuated throughout the time from Tiglathpileser I to Assurbanipal. The scribes of Assurnasirpal and of Shalmeneser made some characters in ways peculiar to themselves, and the scribes of some of the other kings deliberately imitated archaic writing. No attempt has been made to record these variations. That has been done by AMIAUD and MÉCHINEAU in their *Tableau comparé*. We have noted 587 signs for this period.

The latest period of the writing is the Neo-Babylonian. In this period some forms which had taken shape as early as the time of the first dynasty of Babylon still persisted, but in general the forms differed even from those of the Kassite period. There was also in

1) For the *Kudurru Inscriptions*, Hincke's list in *Selections from the Kudurru Inscriptions* Leiden E. J. Brill, 1911 is indispensable.

this period great variety. Some of the state inscriptions of Nebuchadrezzar and Nabu-na'id, imitated the archaic scripts of ancient times. The script of the Neo-Babylonian empire differed little from that of the Persian period, while that of the Greek period, as represented in the Hymns published by REISNER, exhibits far more radical variation. No attempt is made here adequately to represent this variety. For the earlier part of the period, it was done by AMIAUD and MÉCHINEAU; in reality such exhibition does not pertain to the main purpose of this work, which is the study of the origin of the writing and its general development, rather than the preparation of an exhaustive work on palaeography. Of the 444 signs collected from this period we have accordingly noted but 52 of the numerous variants.

Through all these periods, as our sign list proves, the simplification and conventionalization of the signs went on. Some signs, such as No. 566, the picture of an early altar, disappeared entirely, and their meanings were absorbed by other signs.

2. From the earliest times the Sumerians combined different pictographs in order to express complex ideas. Thus a bowl under the mouth denoted *eat* (No. 38), a membrum virile and mountain peaks suggesting *foreigner, slave* (No. 49), a vulva and mountain peaks, a *bond-woman* or *slave girl* (No. 501). Many other examples may be found in our tables.

Signs were also formed by doubling, tripling, quadrupling, or by forming higher multiples of simple signs. This process began in very early times (cf. Nos. 148, 149 and 617), but it was continued down to the latest periods (cf. Nos. 176a [pl. 162] and 548). The use of higher multiples of simple signs is confined to the construction of numerals.

3. New signs were constructed by the differentiation of older signs through the perpetuation of variant pictures. That variant forms existed in abundance in the earlier time has already been shown, and is patent from the most cursory glance at the index of one of our earlier periods. Striking examples of variation may be found by looking at Nos. 175, 207, 313 (the last on pl. 82 and 168), and No. 160 (see especially pl. 160).

That such variations were perpetuated as separate signs in the later writing, may be seen by comparing the evidence given in the two parts of this work under Nos. 104 and 105, 124 and 125, and 153 and 289.

4. As time passed and the pictures were conventionalized it sometimes happened that the pictures of objects originally distinct were blended and fused into a single sign. Thus in No. 128 a picture of the crescent moon and of a bird were blended, in No. 170

three distinct forms blended in the Assyrian, though two of them never fully blended in the Babylonian. In No. 532 two dissimilar forms blended in the Assyrian. Other examples may be seen in Nos. 70, 377 and 481.

Since the number of pictographs which are actually known to us from the very archaic inscriptions listed above is but a small fraction of all the signs of the Assyrian period, it becomes a matter of some importance to develop a scientific method of investigation by which to determine the origin of signs, which have survived only in inscriptions far removed from pictographic forms. The methods hitherto pursued cannot be called scientific. They have all been guesses based upon a mere fraction of the evidence. Scholars have often assumed that the meaning which was used most widely must be the earliest meaning of a sign, whereas the reverse is often true. For example one who reasoned in this way would never guess that the English word *rich* is derived from *rex*, *a king*.

A scientific method, then, compels one to collect the forms of the signs from the inscriptions, tracing each back to its earliest occurrence, in order to obtain the nearest possible approach to a pictographic form. It demands that one then collect *all* the simple ideographic meanings and analyse and classify them. It compels one to assume a pictograph from which the known forms could, in accord with known scribal habits and palaeographic analogies, plausibly develop — a pictograph which would directly suggest a known objective meaning such as a primitive people would have occasion to employ, and from the natural extension of which by psychological laws the other known ideographic meanings could be derived. Proof from the form and from the meanings should combine and point to a probable pictograph. A guess based on such evidence is still but a guess. It may have to be modified as soon as another pictographic inscription comes to light, but it is nevertheless a more *scientific* guess and is more likely to be right than a guess guided by less complete evidence.

In applying this method allowances have to be made for several facts, which often complicate the evidence. 1. A number of the meanings, such as the pronominal and post-positional significations, have attached themselves to different signs through syllabic spelling in Sumerian. The Sumerians designated the primitive arrow, or sceptre and plant, of No. 62 as MU and on account of the identity of this with MU the suffix form of the pronoun *I*, the sign was used to express the pronoun of the first person. Such meanings were not developed from the form of the sign. 2. The meanings of the different ideographs have been confused from two causes (1), through similarity of syllabic sound and (2), by an approximation of forms

in certain periods of the writing. As an example of confusion of meanings through similarity of sound the reader should compare Nos. 127 and 175. The former was a picture of the crescent moon, the latter, of two heads of grain. Both had the syllabic values SI and SIG, and so many identical meanings appear among the ideographic values of the two that it is certain that great intermixture must have taken place. It is not now, perhaps, possible rightly to assign to each its original ideographic values, but it is clear that a number of the values of No. 127 came from No. 175. As an instance of intermixture from temporary approximation of form, Nos. 337 and 347 may be cited. The former originated as a picture of the sun, the latter, perhaps, as a pair of knees; it, at all events, was a picture which suggested *servant*. In the lapse of time the forms of the two approximated and were sometimes confused by scribes, so that we find among the meanings of No. 347 *fire*, *be bright*, and *shine*, meanings that clearly originated with No. 337. 3. In collecting the ideographic meanings of the different signs scientific completeness demands that not only all the meanings attested by the syllabaries and collected by BRÜNNOW and MEISSNER (i. e. in B. and M.), but that the ideographic meanings attested by the early literature should also be collected. In the present condition of our science that, however, seems impracticable, since the interpretation of so many of the early inscriptions is still in a tentative stage. To employ meanings which are as yet but guesses would be to introduce needless uncertainty into the problem. It is the habit in some quarters to assume that the meanings attested by the syllabaries are late, because the documents which attest them are late. While it is true that its presence in a syllabary does not guarantee the antiquity of a meaning, its absence from known inscriptions of an early time does not prove it a late development. The early documents at present known are but a small fraction of the ancient writing, and the antiquity of almost any ideographic meaning may be attested by the next discovery. It seemed to the writer, therefore, wiser in the present treatise to base the argument on the meanings collected in B. and M., appealing to the usage of the early inscriptions only in doubtful cases, where something of importance could be determined by such testimony. 4. One should always bear in mind the possibility that a sign may have arisen from the combination or multiplication of other signs in the way indicated above.

In the present work the endeavor has been to apply the method described. While the method confessedly leaves room for considerable difference of individual judgment in estimating the presence or absence of mixture and the psychological processes by

which meanings were developed, it is an advance toward the employment of scientific standards in this field of investigation. In employing a method for the first time one cannot hope, that, in so large and complicated a problem, he has always employed it with unerring judgment or with that scientific thoroughness which he has made his ideal. But, if the method is really sound, the errors of the pioneer will soon be corrected.

The results obtained in the manner indicated are as follows: — 288 different pictographs have, with considerable probability, been identified and registered in the pictographic index, though 42 of these are conjectural for one cause or another. The lists include 627 signs designated by Arabic numerals. Deducting from this total 8, which are repetitions, and adding 100, which are listed by a combination of Arabic numerals and Roman letters, part I records a total of 719 signs. Of these 27 are formed by doubling other signs; 3, by tripling simple signs; 7, by quadrupling other signs; 11, by the formation of higher multiples of simple signs; 91 are, by their forms or meanings or both, shown probably to be variants of other signs, while 209 are certainly or probably compounds of dissimilar signs. Since the table of pictographs contains 9 signs which are merged with others in the genealogical table (as in the case of No. 170) and 8 which are counted again as compounds or multiples, the net result of our work is that 100 signs out of a total of 719 are left unexplained. Such is the result of the application of a scientific method.

In spite of the fact that our list contains a larger number of late forms which occur but once, and for many of which no ideographic value is known, than any previous investigator has undertaken to explain, the residuum of inexplicable material is relatively small.

The writer would, however, be the last to regard all his results as final. For reasons already stated a considerable percentage of them are tentative and subject to revision. It is nevertheless believed that the solution of the problems connected with the origins of Babylonian writing can only be reached as additional material and clearer insight permits a more thorough application of the principles followed in this investigation.

ABBREVIATIONS.

ABP — MEISSNER, *Beiträge zum Altbabylonischen Privatrecht.*
AJSL — *American Journal of Semitic Languages and Literatures.*
AL[3], AL[4], AL[5] — DELITZSCH, *Assyrische Lesestücke,* 3., 4., 5. Aufl.
ASKT — HAUPT, *Akkadische und Sumerische Keilschrifttexte.*
AV — STRASSMAIER, *Alphabetisches Verzeichnis der sum. und akk. Wörter.*
AWK — ABEL und WINCKLER, *Keilschrifttexte.*
B — BRÜNNOW, *Classified List of all Simple and Compound Ideographs.*
BA — *Beiträge zur Assyriologie und semitischen Sprachwissenschaft.*
BBH — BALL, *„Babylonian Hieroglyphs"* in PSBA *20.*
BBR — ZIMMERN, *Beiträge zur Kenntnis der babylonischen Religion.*
BC — BEZOLD, *Catalogue of the Kouyunjik Collection.*
BD — BOISSIER, *Choix de textes relatifs à la divination assyro-babylonienne.*
BDA — BOISSIER, *Documents assyriens relatifs aux présages.*
BE — *Babylonian Expedition of the University of Pennsylvania, Series A, Cuneiform Texts.*
BL — BEZOLD, *Babylonisch-assyrische Literatur.*
Blau Mon. — Blau Monuments. Cf. KING, *History of Sumer and Akkad,* opp. p. 62.
BN — BÖLLENRÜCHER, *Gebete und Hymnen an Nergal.*
BNA — BALL, *„The New Accadian"* in PSBA *12* and *13.*
BPS — ZIMMERN, *Babylonische Busspsalmen.*
CAT — CRAIG, *Astrological-Astronomical Texts.*
CRT — CRAIG, *Assyrian and Babylonian Religions Texts.*
CSM — Ward, *Cylinders and Other Ancient Oriental Seals in the Library of J. Pierpont Morgan.*
CT — *Cuneiform Texts from Babylonian Tablets, etc. in the British Museum.*
DAG — DELITZSCH, *Assyrische Grammatik,* 2. Aufl.
Déc — SARZEC, *Découvertes en Chaldée.*
Dél — MORGAN, *Délégation en Perse.*
Documents — I — NIKOLSKY's publication of the *Documents* of LIKHATCHEF's collection.
DP — ALLOTTE DE LA FÜYE, *Documents présargoniques.*
DW — DELITZSCH, *Assyrisches Wörterbuch.*
EA — El-Amarna.
EÄG — ERMAN, *Ägyptische Grammatik,* 2. Aufl.
Ean — Eannatum.
EBH — RADAU, *Early Babylonian History.*
ECW — CHALFANT, *Early Chinese Writing.*
EM — OPPERT, *Expédition en Mesopotamie.*
Entem — Entemena.
Gud — Gudea.
Gud Cyl — PRICE, *The Great Cylinder Inscriptions of Gudea.*
Gud Stat — AMIAUD, in SARZEC, *Découvertes en Chaldée,* pp. IV—XXVIII.
H — HOUGHTON, *„On the Hieroglyphic or Picture Origin of the Characters in the Assyrian Syllabary"* in TSBA *6* 454—483.
Ḫam *Laws* — The Code of Ḫammurapi, R. F. HARPER's edition.
Ḫam *Letters* — L. W. KING, *Letters and Inscriptions of Hammurabi.*
HAS — HAUPT, *Akkadische Sprache.*

HH — M. I. HUSSEY, *Sumerian Tablets, Harvard Semitic Series,* Vol. III.
HL — HARPER, *Assyrian and Babylonian Letters.*
Hilp Frieb — HILPRECHT, *Freibrief Nebuchadnezzars I. Königs von Babylon.*
HLC — BARTON, *Haverford Library Collection of Cuneiform Tablets* or *Documents from the Temple Archives of Telloh.*
HM — *Old Testament and Semitic Studies in Memory of* WILLIAM RAINEY HARPER.
HN — HRONZY, *Sumerisch-babylon. Mythen von Ninrag.*
HWB — DELITZSCH, *Assyrisches Handwörterbuch.*
JAOS — *Journal of the American Oriental Society.*
JD, Johns Deeds — C. H. W. JOHNS, *Assyrian Deeds and Documents.*
JR — JASTROW, *Religion Babyloniens und Assyriens.*
JRAS — *Journal of the Royal Asiatic Society.*
I, IR, II, III — RAWLINSON, *Cuneiform Inscriptions of Western Asia,* Vol. I, II, III.
JK — JENSEN, *Kosmologie der Babylonier.*
ITT — THUREAU-DANGIN, *Inventaire des tablettes de Telloh.*
IV, IV [2] — RAWLINSON, *Cuneiform Inscriptions of Western Asia,* Vol. IV u. 2nd ed.
KC — L. W. KING, *Seven Tablets of Creation.*
KG — KNUDTZON, *Gebete an den Sonnengott.*
KL — L. W. KING, *Letters and Inscriptions of Hammurabi.*
KM — KÜCHLER, *Beiträge zur Kenntnis der assyrisch-babylonischen Medizin.*
LBA — WEBER, *Literatur der Babylonier und Assyrier.*
LC — LENORMANT, *Choix de Textes.*
LS — LYON, *Keilschrifttexte Sargons.*
LSG — LANGDON, *A Sumerian Grammar and Chrestomathy.*
LTP — LOTZ, *Inschriften Tiglathpilesers I.*
Lugalzag — Lugalzaggisi.
M — MEISSNER, *Seltene assyrische Ideogramme.*
MA — MUSS-ARNOLT, *Assyrisch-englisch-deutsches Handwörterbuch.*
Maništusu — „*Obelisque de Maništuirba roi de Kish*" in *Délégation en Perse,* Tom. II.
MAP — MEISSNER, *Altbabylonisches Privatrecht.*
MHP — MÖLLER, *Hieratische Paläographie.*
ML — DELITZSCH, *Mehr Licht, die bedeutsamsten Ergebnisse der babylonisch-assyrischen Grabungen für Geschichte, Kultur und Religion.*
MS [1], MS [2] — MENANT, *Le syllabaire assyrien,* Tom. I u. II.
MSL — PRINCE, *Materials for a Sumerian Lexicon.*
MSW — MEISSNER, *Supplement zu den assyrischen Wörterbüchern.*
MVAG — *Mitteilungen der vorderasiatischen Gesellschaft.*
OBI — BE, I — HILPRECHT, *Old Babylonian Inscriptions.*
OC — HOMMEL, *Der hieroglyphische Ursprung der Keilschriftzeichen,* read at the Oriental Congress at Paris, 1898, and circulated privately.
OCS — BARTON, „*The Origin of some Cuneiform Signs*" in HM *2* 227—258.
OGB — E. S. OGDEN, *Origin of the Gunu-Signs in Babylonian.*
PB — POGNON, *L'inscription bavian.*
PSBA — *Proceedings of the Society of Biblical Archaeology.*
RA — *Revue d'assyriologie et d'archéologie orientale.*
Res — THUREAU-DANGIN, *Recherches sur l'origine de l'écriture cunéiforme.*

RH = REISNER, *Sumerisch-babylonische Hymnen.*
RS[2] = W. R. SMITH, *Religion of the Semites*, 2ed ed. [*assyriennes.*
RT = *Recueil de travaux relatifs à la philologie et à l'archéologie égyptiennes et*
RTC = THUREAU-DANGIN, *Recueil de tablettes chaldéennes.*
RU = REISNER, *Tempel-Urkunden aus Telloh.*
S[a] = „*Syllabary of the First Class*" in CT, XI.
SAI = M; see above.
SAK = THUREAU-DANGIN, *Die Sumerischen und akkadischen Königsinschriften.*
S[b] = „*Syllabary of the Second Class*" in CT, XI.
SCWA = WARD, *Seal Cylinders of Western Asia.*
SFG = HAUPT, *Die sumerischen Familiengesetze.*
SFS = SCHEIL, *Une saison de Fouilles à Sippar.*
SMT = S. A. SMITH, *Miscellaneous Texts.*
SO = BARTON, *Sketch of Semitic Origins, Social and Religious.*
ST = S. A. SMITH, *Keilschrifttexte Assurbanipals.*
Str = AV = STRASSMAIER, *Alphabetisches Verzeichnis.*
Str *Cyr* = STRASSMAIER, *Inschriften von Cyrus, König von Babylon.*
Str *Nab* = STRASSMAIER, *Inschriften von Nabonidos, König von Babylon.*
Str *Nbk* = STRASSMAIER, *Inschriften von Nabuchodonosor, König von Babylon.*
Str *Nbn* = Str *Nab*; see above.
Šurpu = ZIMMERN, *Die Beschwörungstafeln, Šurpu.* [*l'écriture cunéiforme.*
Sup = *Supplément à la 1[er] partie* of THUREAU-DANGIN'S *Recherches sur l'origine de*
TA = THOMPSON, *Reports of the Magicians and Astrologers of Nineveh and Babylon.*
Tab ⊡ = An archaic tablet in the Museum of the University of Pennsylvania; *cf.* above p. VIII. [*assyrienne.*
TC = AMIAUD and MÉCHINEAU, *Tableau comparé des écriturures babylonienne* et
TM = TALLQUIST, *Die assyrische Beschwörungsserie Maqlu.*
TN = TALLQUIST, *Neubabylonisches Namenbuch.*
TCI = THUREAU-DANGIN, *Tablettes chaldéennes inédites.*
T-D = THUREAU-DANGIN = *Res.*
TEA = BEZOLD and BUDGE, *The Tell el-Amarna Tablets in the British Museum.*
TR = LAU, *Old Babylonian Temple Records.*
TSA = GENOUILLAC, *Tablettes sumériennes archaiques.*
TSBA = *Transactions of the Society of Biblical Archaeology.*
TTF = WINCKLER und ABEL, *Der Tontafelfund von El-Amarna.*
Uk = REISNER, *Tempelurkunden aus Telloh.* [*Keilschriftzeichen.*
UKZ = DELITZSCH, *Entstehung des ältesten Schriftsystems, oder der Ursprung der*
Urkunden = REISNER, *Tempelurkunden aus Telloh.*
V = RAWLINSON, *Cuneiform Inscriptions of Western Asia*, Vol. **5**.
VA = VIROLLEAUD, *L'astrologie chaldéenne.*
VAS = *Vorderasiatische Schriftdenkmäler der königlichen Museen zu Berlin.*
Vr = VIROLLEAUD, *Premier supplément à la liste des signes cunéiformes.*
WM = WEISSBACH, *Babylonische Miszellen.*
ZA = *Zeitschrift für Assyriologie.*
Zim = ZIMMERN.
ZK = *Zeitschrift für Keilschriftforschung.*
1, **2**, **3**, **4**, **4**[2], **5**, = RAWLINSON, *Cuneiform Inscriptions of Western Asia*, Vol. **1**, **2**, **3**, **4**, **4**, 2nd ed., **5**.
Д = Никольскій, Документы хозяйственной отчетности древнѣйшей эпохи халдеи изъ собранія Н. П. Лихачева. = *Documents*, above.

No.	Sign	Forms and references	Later form
1	Br. No. 439.	Archaic, Déc. Pl. 1^{ter}, No. 5; IV. 9. Ean, Déc. p. XLIII, V, 12. JCG, No. 10, rev., II, 1. Ur. HLC, Pl. 4, No. 5. 1. Ham. Laws, XI, 19, etc. Assyr. e. g. V. 1, 77. Neo-Bab, e. g. Str. Nbk, No. 3, 5.	
2		Archaic, JAOS, XXIII, 19, ii. 2. " JCG, No. 3, i. 5. Ham. Laws, vii, 1. EA, MTF, No. 102, 49 and 51. Assyr., e. g. CT, XVIII, 36, 19b. Neo-Bab. e. g " XII, 4, 18a.	
3		Gud. Cyl. A. XVI. 24. Assyr. e. g. V. 1, 57. Neo-Bab., Str. Nbn, No, 116, 43.	
4		Assyrian. Sb, iii, 29. Neo-Bab, CT. XII, 12. 24b.	
5		Ur-Nina, Déc. p. XXXVII, No. 11. 1. Ean. CT. VII, 1, iii, 1. JCG, No. 1, iii. 7. JSA. No. 1. ix. 11 and 14. Lugalzag., OBI, No. 87, ii, 4. Ur-Kagina, Déc, p. LI, ii, 1. Gud, passim, e. g. Cyl. A, vii, 3. Ur, e. g. HLC. Pl. 3, i, 11. Ham. Letters, No. 36. 7.	

No.	References
	Ham. Laws. i. 24.
	EA. JJK. No. 102, 43.
	Kassite. BE. XIV. 10. 35.
	Neo-Bab. e. g. Str. Nbk. 4. 5.
	Assyrian, e. g. V, 1, 8.
6	Ur-Nina, Déc. Pl. 31, No. 1.
	Ean. Déc, p. XLIII, i. 1.
	Lugalzag. OBI. No. 87. 1. 22.
	Urkagina, TSA. 15. i, 12.
	Naram-Sin. RTC. 166 b, 1.
	Gud. Stat. E. ii. 4.
	" Cyl. A. i. 27.
	Ur. HL, C. II. Pl. 55. i, 14.
	" RU. No. 1. iv. 12.
	Ham. Laws, ii. 14.
	Dyn of I sin. JAOS. XXXI. 42.
	[1] Dyn. of Bab, BE. VI[2], 10. 34.
	Kassite. BE. XIV. No. 86, 5.
	EA. JJK. 22. rev. 26.
	Neo. Bab. RH. 60. 15.
	Assyrian, e. g. V. 1. 87.
7	Archaic, Déc. Pl. 1 bis No. 1. i. 1.
	Ur-Nina, Déc. Pl. 2 bis, No. 1.
	Ean. Déc. Pl. 4 bis ii, 4.
	Entem. CT. X. Pl. 1, 1. + 36.
	Ean. CT. IX, 1, i. 9.
	Urkagina. LI. 2. iii, 11.

No.	Sign	References	
		Maništusu, Face A. VI. 17.	
		Sargon. ITT. I, Pl. 20. 1365, rev. 2.	
		Ur-Bau, Déc. Pl. 8. 1. 1.	
		Gud. Stat. Déc. Pl. 9. 1. 1.	
		" cyl. A. i. 17.	
		Ur. HHL. Pt. II. Pl. 56. V, 6.	
		Ham. Laws, iv. 68.	
		I Dyn. of Bab. BE. VI². 55. 4.	
		Kassite. BE. XIV. 41, 4.	
		Neo-Bab. e.g. RH. 43, 41.	
		Assyrian. e.g. V. 1. 25.	
2		Ham. Laws. XLiii. 93.	
		Assyrian. e.g. V. 27. 29. 30c.	
		Neo-Bab. RH. 14. 9.	
		" " " 138, 86.	
9		Ean. Déc. Pl 3 bis D'. I. 4.	
		Maništusu. Face A. II, 12.	
		Entem. Déc. p. XLVII III. 4.	
		Gud. cyl. B. VIII. 3.	
		Ur. RU. No. 1. XI. 21.	
		" HHL. Pl. 25. IV. 19.	
		Ham. Laws. XLIV. 77.	
		" Letters. No. 59. 13.	
		EA. TTF, No. 154, 117.	
		Kassite. BE. XII. No. 70. 2.	
		Nebuc. I. HF. II. 59.	
		Assyr. Shal. Blk. Ob. passim.	
		" Asurnbpal. V. 10. 90.	
		Neo-Bab. e.g. Str. Nbk. No. 90. 17.	

No.	Sign	References	Later form
10		Blau Mon. B. 1.	
		" " A. rev. 3.	
a		Archaic. Déc. XXXIV, rev. ii. 1.	
b		" " " " iii. 2.	
c		" " XXXV, hist. pl. 1. 1.	
		" Déc. pl. 1 bis No. 1. vi. 3.	
		" " " " " " ii. 2.	
		Ur-Nina " " 2 bis No. 2. 3.	
		Ean. Déc. Pl. 3 bis D'. i. 2.	
		Entem. CT. X. Pl. 1. 1.	
		" Déc. XLVII, No. 6. i. 5.	
		Urkagina. E. g. Déc. L. No. 2. i. 5.	
		Ur-Bau. Déc. Pl. 8. i. 1.	
		Gud. E. g. Déc. Pl. 14, i. 10.	
		Ur. E. g. H. L. C. Pl. 4, No. 223, rev. 3.	
		Ham. Laws. iii, 42.	
		I. Dyn. of Bab. BE. VI² 48. 41.	
		IV². 35. No. 6. i. 16.	
		Assyrian. E. g. V. 2. 12.	
		Neo-Bab. Str. Nbk. 247, 9.	
11		Period of Naram-Sin. ITT. Pl. 14. No. 1225. rev. 5.	
		Naram-Sin. RTC. 77, 3.	
		Gud. Cyl. A. xxi, 27.	
		Ur. RU. No. 26. ix. 27.	
		Neo-Bab. Šamaš-šum-ukin. V. 39. 60.	
		Assyr. E. g. III. 54. 36. c.	
		Neo-Bab. CT. XII, 13. 46.	
		Neo-Bab. Greek period, RH. 49. 18.	

No.	Sign	Forms and references	Later form
12		Archaic. TbD. No. 1. Env. iii. 3	
		Ean. CT. VII. 1. ii. 5.	
		Urkagina. RTC. 55. rev. ii. 3.	
		Gud. Stat. B. viii. 43.	
		Ur, e. g. CT. III. 18343. X. 40.	
		Ham. Laws. xxxii. 72.	
		1 Dyn. of Bab. B. E. VI². 116. rev. 5.	
		Kassite. BE. XIV, 14. 11.	
		EA. III, 101. 4.	
		Assyr. e. g. V. 1. 55.	
		Neo-Bab. e. g. Str. Camb. 56. 3.	
13		Archaic. RA. VI. 143, rev. i. 1.	
		" JAOS. XXIII, 17. i, 1.	
		" Blau Mon. A. rev. 3.	
		Ean. e. g. Stèle des Vautours. ii. 12.	
		Lugalzag. e. g. OBI. No. 87. i. 1.	
		Urkagina. II. No. 1, iii, 24.	
		Sargon. DTI. Pl. 3. No. 1065. rev. 8.	
		Gud. e. g. Cyl. A. i. 2.	
		Ur. HLC. II. Pl. 55. i. 5. & passim.	
		" " " " 63, No. 25. i, 5. etc.	
		Ham. Laws. i. 1. etc.	
		" Letters. No. 2. 9. etc.	
		Kassite. BE. XIV. 1. 2. etc.	
		EA. III, No. 1. 3. etc.	
		Assyrian. e. g. V. 1. 1.	
		Neo-Bab. e. g. RH. 1. 1.	
14		Assyrian, e. g. III, 66. 21a.	
		Neo-Bab. AL⁴. 139. 28.	
15		Blau Mon. A. Obv. ii. 3.	
		Archaic. Déc. 1ter, No. 5. ii. 4.	
		Ean. Déc. 4ter, F². iii. 5.	
		Ur-kagina. Ru. 1. rev. viii, 6.	
		" " " " " " 8.	

No.	References
	Lugalzag. OBI. No. 87, i, 28
	. ISA. No. 1, viii, 2.
	. Tb I. No. 4 Env. ii, 2.
	Gud. Stat. B. ii, 9.
	" Cyl. A. i, 21.
	Ur. RU. No. 2. iv. 1.
	" HLC. Pl. 8. iii, 4.
	Ham. Laws, iv, 13.
	" Letters, No. 25, 21.
	EA. TTF. No. 103, 74.
	Assyr. e.g. V, 4, 85.
	Neo-Bab. e.g. RH. 45, 17.
16	Gud. Cyl. B. xiv, 2.
17	. Assyrian, II. 55, 20a; v 58, 7f.
18	Neo-Bab. IV², 15*, 12b
	Assyrian, IV², 21. No. 1. (B), rev. 1.
19	Neo-Bab. CT. XVI. 2. 59.
	Assyrian. e.g. IV². 6, 19b.
20	. Gud. Cyl. A. xxii, 17.
	Ur. CT. VIII, 30. No. 18390, 6.
	Neo-Bab. AL⁴, p. 121, No. 16.
	Assyrian. V. 2, 51, marg.
	" IV², 16, 60b.
21	. Ur-kagina period, RTC, No. 36, i, 3
	Ur-kagina, Déc. Pl. 32, iv. 7.
	. Assyrian, IV², 16, 11b.

No.	Sign	Forms and references	Sign
22		Assyrian. III. 67. 67a.	
23		Neo-Bab. V. 39. 38g. Assyrian, II. 7. 34g.	
24		Assyrian, II. 21. 19a.	
25		Gud. Stat. B. iii. 15.	
26		Assyrian. II. 16. 52a.	
27		Archaic. Winckler. AOF. V. 3, p. 144. Rec. de. Trav. XXX. 126. ii. 4. Maništusu. Face A. iv. 15. 19. Gud. Cyl. A. xxviii. 18. " " " viii. 13. Assyrian, II. 61. 69E. Neo-Bab. RH. 92. 28.	
28		Assyrian, II. 21. 15a.	
29		Gud. Cyl. B. xii. 2.	
30		Assyrian. V. 31. 37E.	
31		Assyrian, I. 11. 49.	
32		Archaic. T-D. Sup. No. 202 bis. Assyrian. Pognon. Bavian. p. 63.	
33		Assyrian. Str. 4468.	
34		Gud. Cyl. A. xiii. 1. Ham. Laws. xxxiii. 8. Neo-Bab. V. 39. 19a. Assyrian, V. 4. 69, marg.	

No.	Sign	Forms and references	Sign
35		Assyrian, V. 19. 46c.	
36		Assyrian, II. 30. 10e.	
37		Gud. cyl. B. vii. 8. Neo-Bab. V. 17. 50a. Assyrian, V. 30. 27g.	
38		Ur-Nina, Déc, 2. No. 1. iii. 10 Maništusu, Face B. iv. 8. Gud. cyl. B. iii, 23. Ur. H&B, Pl. 11. No. 40. 3. Neo-Bab. V. 31. 68a. Assyrian. IV.² 13. 56a.	
39		Ean. Déc. 4 bis & 2. iv. 8. Maništusu, Face A. x. 23. Lugalzab. OBI. No. 87. ii. 34 " " " " " Ur-Nina. I6B. No. 6, ii. 5. Gud, Stat. B, iii. 7. Ham, Laws, ii. 55, Letters 57. 42. Ham. Letters, 59. 21. EA. TJK. 112. 22. " " 92. 12. " " 103. 46. Assyrian, V. 2. 35.	
40		Assyrian CT. XI. 17. 64.	
41		Gud. cyl. A, xxx. 9. Neo-Bab. AL⁴ p. 121. No. 23.	

No.	Sign	Examples	Assyrian
		[sign] Assyr. King. Great. Tab. Pl. XXXVII. 5. [sign] Assyrian. III, 15. 25 a.	
42	[sign]	[sign] Sarg. I. D. Rec. No. 388. [sign] Gud. Cyl. A. xxix. 6. [sign] Assyrian, II. 46. 42. c. f.	[sign]
43	[sign]	[sign] Assyrian, IV² 20, No. 3. 11.	[sign]
44	[sign]	[sign] Ur-Nina. Tb. No. 1. rev. iv. 3. [sign] Sarg. I. D. Rec. No. 387. [sign] Gud. Cyl. B. iv. 7. [sign] Ur. O.B. No. 21, 16. [sign]. Assyrian, V. 21. 11 c.	[sign]
45	[sign]	[sign] Lugalzag. O.B. No. 87. ii. 44. [sign]. Gud. Cyl. A. xxii. 2. [sign] Assyrian, II. 19. 1 b.	[sign]
46	[sign]	[sign] Ean. C.T. IX. No. 85479, ii. 6. etc. [sign] Gud. Cyl. A. xxiii. 30. [sign] Assyrian. V. 16, 47 c.	[sign]
47	[sign]	[sign] Ean. Déc. p. XLIII, ii. 13. [sign] Ur. Bau, Déc. Pl. 8, ii. 2. [sign] Ur. RV, No. 1. iii. 25. [sign] Assyrian, 5b, iv. 63.	[sign]
48	[sign]	[sign] Entem. Déc. p. XLVII. No. 6. iii. 22. [sign] Tiglath-pileser I. I. 16. 66.	[sign]

No.	Sign	Forms and references	Assyrian
49		Archaic. Blau Mon. A. obv. iv. 2	
		Maništusu. Face B vii. 13.	
		Ur-Nina. Déc. 1. rev. v. 2.	
		Gud. Stat. B, ii. 18.	
		" Cyl. A. xiii. 6.	
		Ham. Laws. vi. 44.	
		" " xxxix. 80.	
		Ur. HLB, Pl. 13, No. 44. 7.	
		EA. JJK. 8. rev. 4.	
		Neo-Bab. Strass. Nbk. 42. 20.	
		Assyrian, II. 7. 6c.	
50		Urkagina. JSA. No. 6. R. i. 6.	
		Sarg. J.C.G. No. 50. rev. 2.	
		" " " 49 " 8.	
		Ur. HLB. Pl. 7. No. 337. rev. 6.	
		" " " 2 " 377. iv. 10.	
		Ham. Laws. viii. 17 etc.	
		EA. JJK. No. 3. rev. 10. 13.	
		Assyrian, III. 59. 27b.	
		Neo-Bab. Str. Nbk. 1. rev. 1.	
51		Sarg. J.C.G. No. 49. rev. 8.	
		Gud. Cyl. B. iii, 5, 7, 8.	
		Ur. HLB. Pl. 14, 271. rev. 3.	
		Assyrian. CT. XI, 15. ii, 20.	

No.	Sign	Forms and references	Later form
52		Ur Nina. IC^{P}. No. 1. iv. 2.	
		Sarg. IC^{L}. No. 111. 8.	
		Ur. HLC. Pl. 12, 52. 9; Pl. 13. No. 44. rev. 2.	
		Ham. Laws, vi. 58.	
		Assyr. Esar. I. 45. ii. 4.	
		" Assur (?) IV^{2}. 43. 26	
		Neo-Bab. V. 46, 17a.	
53		Ham Laws. xiv. 33. etc.	
		" " xiii. 68.	
		EA. III. 3 rev. 7.	
		" " " " 10.	
		Assyrian, Sargon, I. C. No. VII. 6.	
		Assyr. Assurb. (?) II. 14, 17a.	
		Neo-Bab. V. 27. 3 (?)	
54		Urkagina. Déc. Pl. 2bis No. 2. 17.	
		Lugalzag. OBI. No. 87, ii. 17. 36.	
		Lugalkigub, OBI. No. 86. 5 f.	
		Entem. CT. X, 1. 5.	
		Maništusu, Face A. IX. 15.	
		Entem. Déc. p. XLIII. Silver Vase. 5, 11.	
		Ean. CT. IX. 1. 3.	

		Sarg. Tbl. No. 31. 7.	
		Gud. Stat. B. ii. 7.	
		" Cyl. A. vi. 7.	
		Ur. HLC. Pl. 13. No. 44. 1.	
		" " " 9. No. 18. iv. 7.	
		" " " 7. " 16, rev. 4.	
		Ham. Laws. XXiv. 68.	
		" Letters, No. 1. 27.	
		EA. 77K. 6 rev. 4. + Neo-Bab.	
		Assyrian. V. 1. 12.	
55		Ur-Nina. Tbl. 4. i. 1.	
		Sarg. Tbl. 55, rev. ii. 8. 11.	
		Gud. Cyl. B. xi. 20.	
		Ham. Laws. XXXviii. 11.	
		Ur. HLC. Pl. 13. No. 200. 6.	
		Assyrian, III. 51. No. 7. 1. 6.	
		Neo-Bab. Str. Nbk. 454. rev. 5.	
56		Déc. Pl. 5 bis, No. 2. 1.	
		Urkagina. Déc. p. LII, vi. 4.	
		x) Lugalzag. OBI. 87. I. 21.	
		" " " " 34.	
		Gud. Cyl. A. XXviii. 5.	
		" Stat. B. v. 1.	
		Ur. RTI. No. 231. 3.	

- Ur. RU. No. 1. iv. 1.
- Ham. Laws. xxxviii. 81.
- EA. JJK. 24. 7.
- " " 9. 8.
- Assyrian, I. 15: 21.
- Neo-Bab. Str. Nbk. 55. 8.

57

- Archaic. Déc. Pl. 1 bis, No. 1 obv. iii.
- Ean. Déc. Pl. 4 ter, F². v. 4.
- " " " 3 bis D¹. i. 17.
- a — " " " 3 A. iv. 1.
- Manishtusu, Face A. ix. 14.
- Lugalzag. OBI. No. 87. i. 26.
- Sarg. ICL. 61. rev. ii. 1.
- Gud. Stat. B. vi. 6.
- " " " vii. 46.
- " Cyl. B. xvii. 18.
- " Stat. B. vi. 41.
- Ham. Laws. viii. 2.
- Ur. BE. III. 1. 12.
- EA. JJK. 76. 57.
- Assyrian, I. 9. 78.
- Neo-Bab. V. 35. 3.

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- Ean. Déc. p. XLIII. ii. 12.
- Lugalzag. OBI. 87. ii. 14.
- Ur-Nina. ICL. 4. rev. i. 1.

No.	Sign	Forms and references	Later form
		Maništusu, Face A. xiii. 1.	
		Ur. RU. 164. iii. 12.	
		" HLC. Pl. 13. 111. 1	
		Gud. Cyl. A. ii. 14.	
		Ham. Laws. ii. 7.	
		EA. JJK. 134. 24.	
		Assyrian, I. 4. 35.	
		Neo-Bab. V. 35. 4.	
59		Maništusu, Face D. xvii. 20.	
		Ur Nina, TCS. No. 1. rev. iii. 7.	
		Gud. Cyl. A. vi. 16.	
		EA. JJK. 36. 28.	
		Assyrian, I. 7. 4.	
		Neo-Bab. Str. Nbk. 6. 6.	
60		Ur Nina, TCS. 5. ii. 3.	
		Ur-kagina, D. 60. rev. i	
		Gud. Cyl. B. xii. 12.	
		Ur. HLC. II. Pl. 47. 125. rev.	
		Ur. HLC. II. Pl. 45. 108. rev. 10.	
		Assyr. V. 24. 71 g.	
		" II R. 30. 20a.	
61		Ean. Vic. Pl. 4b. F? iv. 7.	
		E. Tem. 67. X. 1. 33.	
		Assyrian, II. 38. 20a.	
		Neo-Bab. Str. Nbk. 247. 12.	

No.	Attestations
62	Enshagkušana, OBI. 92.3. Ur-Nina, Tl. I. No. 1, v. 1. " " Déc. Pl. 2 bis No. 1. i. 1. Ean. Déc. 3. A, i. 10. Lugalzag. OBI. 87, ii. 16. Maništusu, Face A. iii. 5. Urumuš, OBI. 5, 3. Gud. Stat. A, i, 15. " Cyl. A, i. 20. Ur. HLC. I. Pl. 1. iv, 11. Ham. Laws. xlii, 104. EA. III, 80. 16. Assyr. & Neo-Bab. passim.
63	Archaic, JAOS, XXIII, 19, i. 1. " CT. V, 3. iii. 4. Ur-Nina. Tl. I. 3. ii. 6. Maništusu, Face A. xiii. 2. Sargon, ITT, Pl. 12, 1183, rev. 1. Gud, Stat. B. i. 8. Ham, Laws, xxxviii. 98. Assyrian. V. 9. 48.
64	Ham. Laws, xxxix. 27. Assyrian, IV². 16. 16 b. Neo-Bab. Str. Nbu. 572. 14.
65	Assyrian, II. 47. 27 c.
66	Assyrian, II. 43. 52 d.
67	Maništusu, Face B. xi. 20. Ur. HLC. I. Pl. 16. iv, 7.

No.	Sign	References	Later form
		[sign] Gud. Stat. B. ii. 5. [sign] Ur. Hilb. Pl. 12. 202, 3 [sign] Ur, Dungi, I. 2. No. II, 4. 7. [sign] Assyr. II. 31. 49. [sign] Neo-Bab. Str. <u>Nbn</u>, 356, 14.	
68	[sign]	[sign] Cam. Déc. Pl. 4 bis, viii, 4. [sign] Gud. Cyl. B. vii, 13. [sign] Assyrian, IV², 18. 14a.	[sign]
69	[sign]	[sign] Ur-Ninā. TbP. No. 1. rev. v. 4. [sign] Ean. CT. V. 23287. 12. [sign] CT. X. 1. 22470. 9. (Entem.) [sign] Urkagina. Rec. 2. rev. ix. 10. [sign] Lugalzag. OBI. No. 87. iii. 40. [sign] Manishtusu. Face A. XII. 7. [sign] Urumush. OBI. No. 5. rev. 7 [sign] Sargon. CT. XXI. 1. 91146, 7. [sign] " GTT. Pl. 2, 1057 rev. 4. [sign] Gud. Cyl. A. iii. 17. [sign] Ur. Hilb. I. 18. No. 141. rev. 3. [sign] " " II, No. 73. 6. [sign] <u>Ham</u>. Laws. e. g. xliii, 6. [sign] " Letters. 74. rev. 3. [sign] Kassite. B. E. XIV. 101. 16. [sign] Assyrian. e. g. V. 1. 4. [sign] Neo-Bab. e. g. Str. Nbk. No 2, 4.	[sign]

No.	Sign	References	Later form
70		Ean. Déc, Pl. 4 ter, F 2. iv. 3.	
a		" " " 4 bis, ii, 7.	
		Maništusu. Face, A. V, 14.	
		Gud. Cyl. B. iii, 5.	
		" " A. ix, 26	
		Ur, RU. 126. iii, 18.	
		Ham. Laws, i, 4; viii, 54.	
		Assyrian, I. 9. 3.	
		Neo-Bab. Str. Nbn. 736. 2.	
71		Archaic, Blau Mon. A. obv. iv. 3.	
		Ur-Nina. TCS, 1. i. 2.	
		Ean. Déc. Pl. 4 ter, F 2, iv, 3.	
		Maništusu, Face A. ii, 8.	
		Lugalzag, OBI, 87. i. 6.	
		Gud. Cyl. A, i, 23.	
		" Stat. B, i. 2.	
		Ur, H4b. Pl. 6. No. 257. iii, 1.	
		Ham. Laws, i. 2.	
		Adad-nirari I. IV R 2. 39. iii.	
		EA. III R, 1. 4.	
		Assyrian, IV R 2. 1. 1.	
		Neo-Bab. Str. Nbk, 1. 4.	
72		Ur-Nina, Déc. Pl. 2, No. 1. i. 3.	
		" " " " 2 bis, No. 1.	
		Ean, Déc. Pl. XLi, No. 1. i. 6.	
		" CT. IX, 1. i. 3.	
		Maništusu, Face A, xiv, 10.	
		Gud. Statues, passim.	
		" Cyl. passim.	

		Ur. Hil. b. Pl. 26, iii, 11.	
		Ham. Laws. iii. 40.	
		EA. TTh. 85, 6.	
		Assyrian, V. 1. 87.	
		Neo-Bab. Str. Nbn. 661, 5.	
73		Gud. Stat. B, viii, 28.	
		" Cyl. passim.	
		Ur. RU. 121. iii. 10.	
		" Hil. b, Pl. 20. No. 380. rev. 9.	
		Ham. Laws, ii. 13.	
		" " xliv. 48.	
		Assyr. Tig-pil. I. I. 16. 88.	
		" V. 4. 23.	
		Neo-Bab. Str. Nbn. 1013, 1.	
74		Assyrian, V. 41. 59c.	
75		Assyrian, 5b, iv, 25.	
76		Archaic, Déc. 1 bis rev. iv. 2	
		Ean. Déc. Pl. 4 ter F. 2 iv, 6.	
		Lugalzag. OBI. 87, iii, 19.	
		Lugalkigub, " 86. 4 f.	
		Manistusu, Face A. iii, 15.	
		Sarg. OBI. 2, i. 2.	
		Naram-S. " 11. rev. 7.	
		Gud. Stat. passim.	
		" Cyl. "	
		Ur. Hil. b, Pl. 7, No. 16, 5.	
		Ham. Laws. xliii, 19.	
		EA, TTh. 24, 76.	
		Assyrian, I. 9. 70.	
		Neo-Bab. Str. Nbk. 365, 7.	
77		Ur-Nina, Déc. 2 ter, No. 2. iii. 6.	
		Manistusu, Face A. ii. 9.	
a		Archaic. Tablet W. ii. 2.	
b		Lugalzag. OBI. No. 87, i. 13.	

No.	Sign	Forms and references	
c	[sign]	[sign] Sarg. Tlb.[b], 34, ii, 2.	
		[sign] Gud. Cyl. A, iii, 4.	
		[sign] " " " i, 16.	
		[sign] Ur. H4b, Pl. 22, iv. 7, etc.	
		[sign] Ham. Laws, xxviii, 17.	
		[sign] " " vi, 65.	
		[sign] EA. TEA, 24 rev. 16, 72, 9.	
		[sign] Assyrian, I. 12, 67.	
		[sign] Neo-Bab. St. Nbk, 6. 1.	
78	[sign]	Lugalzag. OBI, 87, ii. 6.	[sign]
		[sign] Entem, Déc. p. XLVII, V. 4.	
		[sign] Gud, Cyl. A, xxviii, 13.	
		[sign] Gud, Cyl. A. x, 25.	
		[sign] Ur. RU, 1. ii, 14.	
		[sign] Neo-Bab. I, IV[2] 38, 7a.	
		[sign] " " " " 3a.	
		[sign] IV[2] 35, 6. i. 3.	
		[sign] Assyr. I. 10. 4.	
		[sign] Neo-Bab, III. 39. 34.	
79	[sign]	[sign] Archaic, Déc, Pl. 1 bis, 1a, i. 2.	[sign]
		[sign] " " " " "	
		[sign] Ean, Déc, Pl. 4 ter, F! i, 6.	
		[sign] Maništusu, Face C. xiv, 8.	
		[sign] Ur-Nina, Tlb.[b], 1, rev. iii. 2.	
		[sign] Gud, Statues, passim.	
		[sign] " Cyl. A. iii. 7.	
		[sign] Ur. H4b, Pl. 23, No. 29, i. 4.	

No.	Sign	Forms and references	Later form
		Ur. HLC. Pl. 7. No. 16. seal.	
		" " " 16. i. 4.	
		" " " 22. vii, 1.	
		Ham, Laws, i. 55. etc.	
		1st Dyn. VAS, VIII, 88, 5.	
		Kassite, BE. XIV, 2. 4.	
		EA. IIR, 5. 4.	
		Assyrian, V, 1, 1.	
		Neo-Bab, Str. Nbk, 1, 5.	
80		Archaic, Blau Mon. A. obv. 1.	
		Sarg. ICP, 39. rev. i. 9; ii. 6.	
		" " 16, 1 & 4.	
		Gud, Cyl. A. viii. 8.	
		Ur. RU, 27, iii. 10.	
		" HLC, Pl. 15. No. 45, rev. 1.	
		" " " 2 " 300, 2.	
		Ham. Laws, xxxviii. 96.	
		Assyrian, IV², 22. No. 2. 8.	
		Neo-Bab, BE. X, 106, 11.	
81		Gud. Cyl. B, xii. 13	
		Assyrian, V, 42, 49a.	
		Sarg. ID. Res. No. 434.	
		Ur. RU, 154. iii. 22.	
		Ham. Laws xxvii, 31.	
		Assyrian, I. 9. 77.	
		Neo-Bab. Str. Nbu, 700. 10.	
		" " BE. X, 54. 9.	

No.	Sign	Forms and references	Late form
83	[sign]	[sign] Archaic, RA. VI. 143. rev. ii, 3. [sign] " Déc. Pl. 1 bis No. 1. rev. i. 3. [sign] Ean. Déc. Pl. 4 ter, F². v. 4. [sign] Manishtusu, Face B, i. 7. [sign] Sarg. TbP, No. 27. rev. 4. [sign] Ur. RU, 25. vii. 6. [sign] " HLC, Pl. 30 No. 345, edges. [sign] " " " 35, xii, 12. [sign] Gud. Cyl. A. XXV. 6. [sign] " Stat. E. v. 12. [sign] Ham. Laws, vii, 13. [sign] " " vii. 6. 25. [sign] " Letters, 59. 9 & 13. [sign] EA, TTK. 6. 5. [sign] Assyrian, I. 14. 63. [sign] Neo-Bab. Str. Nbn. 237, 3.	[sign]
84	[sign]	[sign] Manishtusu, Face B, vi. 7. [sign] Sarg. TbP, 49. 6. [sign] Gud. Cyl. A. XIV. 23. [sign] Assyrian, II. 39, 8g. [sign] Assyrian, Johns. Deeds. 284 rev. 7; 537 rev. 6.	[sign]
85	[sign]	[sign] Archaic. Blau Mon. A obv. i. 2. [sign] Archaic. Déc. Pl. 1 bis No. 1. rev. iv, 1. [sign] Ean. CT. VII, 1. ii. 6. [sign] Lugalzag. OBP, 87. ii. 24.	[sign]

No.	Sign	Forms and references	Later forms
		OB[1] 112. 5.	
		" 114. 2 + 4.	
		Maništusu, Face C. vii. 29.	
		Gud. Stat. B. ii. 18.	
		" Cyl. B. v. 16.	
		Ur. RU. 125. ii. 6.	
		" HLC. Pl. 8, i. 5.	
		" " " 10, No. 158, obv. 7.	
		Ham. Laws, vii. 8. Letters 97, 25.	
		EA. TJK. 90. 16.	
		Tig-pil. I, I. 10, 50 + 70.	
		Neo-Bab. Str. Nbn. 30. 8.	
		Assyrian, V. 1. 84.	
86		Sarg. TD. Res. No. 41.	and
		Gud, Cyl. A. xxix. 12.	
		Assyrian, II. 5. 4c.	
		" IV². 3. 70b.	
87		Ur-Nina, Déc. Pl. 2 bis, No. 4. 18.	
		Maništusu, Face A. xiv. 22.	
		Ean. Déc. Pl. 3. A. ii. 7.	
		Naram-Sin, TC[1] 19, 6.	
		Gud, Stat. B. ii. 18.	
		" Cyl. A. ii. 28.	
		Ur. HLC. Pl. 9. iv. 7.	
		" " " 25. ii. 20.	
		" " " 22. No. 26. i. 9.	
		Ham. Laws, xvi. 29.	
		RSc. III. 43, iv. 31.	
		Adad-nirari I. IV². 39, 26a. etc.	
		EA. TJK. 23. 26; Neo-Bab. passim.	
		Assyrian. V. 2. 113 + 119.	

No.	Sign	Forms and references	
88		Archaic. RA. VI, 143, rev. i. 1. Urkagina. II, 104, rev. ii. 3. Maništusu, Face B. xiii. 10. Sarg. ICP. 11, i. 1. Gud, Stat. B, vi. 49. Paše. III, 43. iv. 14. Šamši-Adad, I, 29. 5. Neo-Bab. II, 39. 46 f. Assyrian, CT. XIII. 9. 131.	
89		Ean. Déc. Pl. 4. A. iv. 8. Gud. Stat. B. vii. 18. " Cyl. B. ii. 6. IR. IV². No. 4, 2. Assyr. IV². 13. 16.	
90		Sarg. ICP, No. 12, ii. 5. Mer-apal-iddin. IV², 38, 33 c. Neo-Bab. Str. Nab. 246. 1. 4. Assyr. V. 45, 37 d.	
91		Ean. Déc. Pl. 3, A. i. 11. Ean. CT. IX. 1. i. 6. Maništusu, Face A. xi. 6. Gud, Stat. B. ii. 10. " Cyl. A. i. 15. " " B. i. 3. " " " ix, 22.	

	[cuneiform] Gud. Cyl. A, viii, 16. [cuneiform] Ur. RU, 2. ii, 6. [cuneiform] " H4l. Pl. 27. No. 186, 3. [cuneiform] " " " 22. iii, 16. [cuneiform] " " " 21. No. 102, rev. 14. [cuneiform] Ham. Laws, ii. 5. [cuneiform] EA. JJK, 123, 5. [cuneiform] Neo-B. Str. Nab., 85, 8. [cuneiform] Assyrian, I. 15, 22.	
92 [cuneiform]	[cuneiform] Archaic, Tablet W. i. 1. [cuneiform] " " " " 3. [cuneiform] " Déc. Pl. 1 bis, No. 14, i, 2. [cuneiform] Ean. " " 2ter " 5, i, 6. [cuneiform] Manistusu, Face A. iii. 4. [cuneiform] Lugalzag. OBI, 87. i. 3. [cuneiform] Gud. Stat. B, ii. 8. [cuneiform] " Cyl. A. ii. 27. [cuneiform] Ur. H4l. Pl. 22, ii, 9. [cuneiform] " " " 21, 102. ob., 13. [cuneiform] Ham. Laws. ii. 28. [cuneiform] EA. JJK. 85, 10. [cuneiform] Assyr. I. 9. 3. [cuneiform] Neo-Bab. Str. Nbk. 45, 17.	[cuneiform]
93 [cuneiform]	[cuneiform] Lugalzag. OBI, 87. i. 35. [cuneiform] Ur-kagina, Déc, p. L. VI, 1. [cuneiform] Gud. Stat. B. ix, 18. [cuneiform] Ur. H4l. Pl. 8. 396, ii, 13. [cuneiform] " " " 23. 29. ii. 10. [cuneiform] Ham. Laws. xiii. 24. [cuneiform] Assyrian [cuneiform] Neo-Bab. passim.	[cuneiform]

No.	Sign	Forms and sources	Late form
94		Archaic, Déc. Pl. 1ter, No. 5. ii. 3. " Déc. II, 130. Ur-Nina, Déc. Pl. 2bis, No. 1. Maništusu, Face A. xiii. 22. Gud. Stat. B. iv. 8. " Cyl. A. i. 25. Ur, HLB. Pl. 9, i, 6. " " 23. No. 29, iii, 13. Ham. Laws, i, 64. Neo-Bab. Str. Nbn, 178. 42. Assyrian, V. 27. 31c.	
95		Archaic, JAOS, XXIII, 19. i, 2. Ur-Nina. ILB, 4. iii. 3. Ur-Bau, Déc. Pl. 8. V. 11. Gud. Cyl. B. XV. 5. " " A. xix. 18. Ur. RU, 163, ii. 11. Ham. Laws. XXXVIII. 76. Neo-Bab. Str. Nbk, 302. 18. Assyrian, IV². 4. 28b.	
96		Assyrian, Sb, ii. 18.	
97		Assyrian, Sc, iii. 7.	
99 a		Archaic. Déc. 1bis, No. 1a, ii. 2. Sargon, ILB, No. 12, ii. 3. OBI. Photo. 15, viii. 20. Gud, Cyl. A, iv. 19. " " B. xiv. 12. Ham. Laws, xxi. 10. EA. JEA, 17, 5. Neo-Bab., Str. Nbn, 25. 10.	

No.	Sign	Forms and references	Later form
		Tig.-pil. I. I. 10. 55.	
		Later Assyrian, e.g. Aššb-pal. V. 8. 10.	
100.		, II. 27. 52g. + CT, XI. 17. V, 7.	
101		Blau Mon. A. Obv. III. 2.	
		Déc. 1er No. 5. iv. 5.	
		Gud. F. iv, 12.	
		Ur. R. Urkunden. No. 283. 5.	
		El-Amarna. JEA, No. 6, 22.	
		Neo-Bab. e.g. Str. Nbn. No. 258. 35.	
		" " " " " " 572. 14.	
		Assyrian, e.g. II. 44. 79.	
102		5th CT, XI. 25: 26c. - AL³. 66. II. 7.	
103		TCL? No. 55. Env. 11. 6. (Sargon).	
		. II. 16. 61a. (Neo-Bab.?).	
		. Assyrian. 5th CTBM. XI. 25, 24c.	
104		Gud. Cyl. B. iv. 7.	
		Assyrian 5th CT, XI. 25. 23c.	
105		5th CT, XI. 25. 22c.	
106		TCL? No. 51. Env. 2. (Sargon).	
		Gud. Cyl. B. iv. 10.	
		Assyrian. 5th CT, XI. 25. 25c.	
107		TCL? No. 13. Env. 4 (Sargon).	
		Naram-Sin, Dél. VI. No. 1. i. 4.	
		Gud. Cyl. A. XXII. 11.	
		Ur; R. Urkunden. No. 121. xiii, 26.	
		"HLC. Pl. 22. ii. 8.	
		Ham. Laws. XLiii. 62.	
		" " " 55 and 60.	
		Neo-Bab. e.g. Str. Nbn. No. 64. 2.	
		Assyrian, e.g. V, 1. 73, (Asurbanipal)	
		Orig. Manishtusu, Fac. A. XI. 17.	

No.	Sign	Forms and references	Late form
108		Gud. Cyl. A. XXVII. 20. cf. JSA. No. 1, i. 1.	
		Dyn. Ur. Reisner. Uh. No. 121. vi. 6.	
		" " " " " xv. 6.	
		Neo-Bab. e.g. Str. Nbn. No. 479. 5.	
		Assyrian. e.g. Assurbanipal. V. 1. 119/133	
109		5R. III. 35. II. 52. 53 a (Assyrian).	
110		Déc. 1 bis No. 1, b. iv. 1.	
		Manishtusu. Face B. ix. 20.	
		Sargon. TLB. No. 13. Curs. 8.	
		Gud. Stat. B. vi. 76.	
		" Cyl. A. I. 10, ii. 22.	
		Dungi. HLC. Pl. 15. No. 364, rev. 2 and Pl. 24. No. 29. v. 12.	
		" HLC. Pl. 4. No. 149. 5.	
		Ham. Laws. viii. 6. X. 23. etc.	
		El-Amarna. JJK., 101. 12.	
		" " " 24. 42.	
		Str. Nbn. No. 102. 2. (Neo-Bab.)	
		Assyrian. Assurbanipal. V. 1. 93.	
111		Gud. Stat. B. viii. 60.	
		Gud. Cyl. A. XXV. 24.	
		Nebuchad. I. V. 55. 7.	
		Nebuchad. II. Str. Nbk. No. 329. 14. (Neo-Bab.)	
		Assyr. e.g. Assurbanipal. V. 1. 82.	
112		Archaic. Déc. II, p. 130.	
		Blau. Mon. A. Obv. ii. 1.	
		Déc. 1 bis No. 1. b. iv. 1.	
		Cun. Déc. 4th F². vi. 2.	
		Manishtusu, Face A. vi. 11.	
		Lugal-zag. OBI. No. 87. iii. 38.	

		T.C.D. No. 1 Eud. ii. 4. (Ur-Nina).	
		Gud. Stat. B. ii. 2.	
		H.L.C. Pl. 11. No. 40. 3. and Pl. 23. No. 65. rev. 1. (Dungi).	
		Ham. Laws. xlii. 41.	
		El-Amarna. TTF, No. 189, 24	
		Neo-Bab. Str. Nbu. No. 3. 7.	
		Assur l. pl. and Assyrian passim. e. g. I. 13. 49 d.	
113		Gud. Cyl. A. XXIV. 21.	
		Tig-pil I. I. 15. 5.	
		Neo-Bab. AL⁴. 124. No. 73.	
		Assyrian. e. g. II. 6. 13 c.	
114		Ean. Déc. XLIII. Galet A. V. 2.	
		T.C.D. No. 6. I. 5.	
		Gud. Stat. B. V. 6.	
		" Cyl. A. XXIII. 13.	
		Dyn. of Ur. Reisner, Urkunden No 4. I, 2.	
		Neo-Babylonian. Reisner Hymns. No. 4. 105.	
		Assyrian (Assurbanipal) V. 42. 49 c.	
115		Ur, CT, III, Pl, 38, 187.	
		Neo-Bab. cf. V. 22. 17 b.	
		Assyrian, e. g. V. 13. 32 c.	
116		Ean. Déc. Pl. 4. A. V. 4.	
		T.C.D. No. 7. Eud. iii. 2.	
		Gud. Stat. B. ii. 1.	
		Ur. H.L.C. Pl. 23. No. 29. ii, 22.	
		" " " 26 " 74 iv, 8.	
		" " " 29 " 30 ii, 2.	
		El-Amarna. TTF, No. 21. 15.	
		Neb. Str. Neb. No. 846. 11.	
		Assyrian. e. g. II. 38. 49.	

No.	Sign	Forms and sources	Later form
117		Assyrian. e.g. IV². 22. No. 2. 12	
118		Ur-Nina. Déc. 2 bis. No. 2. Ean. CT, pt. VII. 23580, iii, 3. Manishtusu, A. ii, 13. Gud. Stat. B. ii, 5. Gud. Cyl. A. xii. 12. Ur. HLC. passim. e.g. Pl. 29. vi. 30. Ham. Laws. XXXVIII, 66. Ham. Letters. No. 15. 10. El-Amarna JJK. 34a. 34; JEA, 36. 7. Assyrian. e.g. Tig.-pil. I. I. 10. 87. Neo-Bab. e.g. Str. Nbn. No. 489. 4. 6. 8 etc.	
119.		Pictographic period. cf. Déc. la Ancr. vol. II. p. 136. Blau Mon. B. 4. JAOS. XXIII. 19, i, 1. Déc. 1 ter. 6a. Ean. Galet E. iv, 15 (Déc. Pl. XLIV). Manishtusu, Face A. ii. 6 and passim. Sarg. TCA No. 61. col. i. 3. Gud. Cyl. A. XXI. 22. " " " xvii. 25. " " " vi. 21. HLC. Pl. 30. No. 193. passim. " " " 28 " 245. i. 10. Ham. Laws. xiii. 22. Neo-Bab. and Assyrian passim, e.g. V. 42. 47c.	
120		Ur-Nina, Déc. Pl. 2 ter. No. 4, 18. Ean. Déc. Pl. 4 bis. ix. 2. Lugalzag. OBI. No. 87. iii, 1. Manishtusu, Face C. viii, 3. Sarg. TCA No. 44. 3. Gud. Stat. B. VI. 53. Ur. HLC. Pl. 32, i. 22. Ham. Laws. xii, 13.	

No.	Sign	Forms and references	Later form
		[sign] Tig.-pil. I. I. 10. 55. [sign] Later Assyrian, e.g. Ass'b.-pil. V. 8. 10.	
100.	[sign]	[sign], [sign]. II. 27. 52g. + 5 J, XI. 17. V, 7.	[sign]
101	[sign]	[sign] Blau Mon. A. obv. III. 2. [sign] Déc. 1ère No. 5. iv. 5. [sign] Gud. F. iv, 12. [sign] Ur. R. Urkunden. No. 283. 5. [sign] El-Amarna. JEA, No. 6. 22. [sign] Neo-Bab. e.g. Str. Nbn. No. 258. 35. [sign] " " " " " " 572. 14. [sign] Assyrian, e.g. II. 44. 7g.	[sign]
102	[sign]	[sign] 5b. 6 J, XI. 25: 26e. - AL³. 66. II. 7.	[sign]
103	[sign]	[sign] JCS. No. 55. Env. 11. 6. (Sargon). [sign] . II. 16. 6/a. (Neo. Bab.?). [sign]. Assyrian. 5b. CJBM. XI. 25, 24b.	[sign]
104	[sign]	[sign] Gud. Cyl. B. iv. 7. [sign] Assyrian. 5b. 6 J, XI. 25. 23e.	[sign]
105	[sign]	[sign] 5b. 6 J, XI. 25. 22e.	[sign]
106	[sign]	[sign] JCS. No. 51. Env. 2. (Sargon). [sign] Gud. Cyl. B. iv. 10. [sign] Assyrian. 5b. 6 J, XI. 25. 25e.	[sign]
107	[sign]	[sign] JCS. No. 13. Env 4 (Sargon). [sign] Naram-Sin, Dél. VI. No. 1. i. 4. [sign] Gud. Cyl. A. XXII. 11. [sign] Ur; R. Urkunden. No. 121. XIII. 26. [sign] "HLC. Pl. 22. ii. 2. [sign] Ham. Laws. XLiii. 62. [sign] " " " 55 and 60. [sign] Neo-Bab. e.g. Str. Nbn. No. 64. 2. [sign] Assyrian. e.g. V, 1. 73, (Assurbanipal) Orig. [sign] Manishtusu. Fm. A. Xi. 17.	[sign]
	[sign]		

No.	Sign	Forms and references	Later form
108		Gud. Cyl. A. XXVII. 20. Cf. ISA, No. 1, i. 1. Dyn. Ur. Reisner. Uh. No. 121. vi. 6. " " " " " XV. 6. Neo-Bab. e.g. Str. Nbn. No. 479. 5. Assyrian. e.g. Assurbanipal. V. 1. 119/123	
109		Sc. III. 35. II. 52. 53 A (Assyrian).	
110		Déc. 1 bis No 1, b. iv. 1. Manishtusu, Face B. ix. 20. Sargon. ISA No. 13. Env. 8. Gud. Stat. B. vi. 76. " Cyl. A. I. 10, ii. 22. Dungi. HLC. Pl. 15. No. 364, rev. 2 and Pl. 24. No. 29, v. 12. " HLC. Pl. 4. No. 149. 5. Hamm. Laws, viii. 6. X. 23. etc. El-Amarna. JJK, 101. 12. " " " 24. 42. Str. Nbn. No. 102. 2. (Neo-Bab.) Assyrian. Assurbanipal. V. 1. 93.	
111		Gud. Stat. B. viii. 60. Gud. Cyl. A. XXV. 24. Nebuchad. I. V. 55. 7. Nebuchad. II. (Neo-Bab.) Str. Nbk. No. 324. 14. Assyr. e.g. Assurbanipal. V. 1. 82	
112		Archaic. Déc. II, p. 130. Blau. Mon. A. Obv. ii. 1. Déc. 1 bis No. 1. b. iv. 1. Can. Déc. 4th F2. vi. 2. Manishtusu, Face A. vi. 11. Lugal-zag. OBI. No 87. iii. 38.	

No.	Sign	References	Assyrian
		TCB. No. 1 End. ii. 4. (Ur-Nina).	
		Gud. Stat. B. ii, 2.	
		HLB. Pl. 11. No. 40. 3. and Pl. 23. No. 65. rev. 1. (Dungi).	
		Ham. Laws. xlii. 41.	
		El-Amarna. TTh, No. 189, 24	
		Neo-Bab. Str. Nbu. No. 3. 7.	
		Assur l. pl. and Assyrian passim. e.g. I. 13. 49a.	
113		Gud. Cyl. A. XXIV. 21.	
		Tig-pil I. I. 15. 5.	
		Neo-Bab. AL4. 124. No. 73.	
		Assyrian. e.g. II. 6. 13c.	
114		Ean. Stc. XLIII. Galet A. V. 2.	
		TCB. No. 6. I. 5.	
		Gud. Stat. B. V. 5.	
		" Cyl. A. XXIII. 13.	
		Syn. of Ur. Riesner, Urkunden No. 4. 1, 2.	
		Neo-Babylonian. Riesner Hymns. No. 4. 105.	
		Assyrian (Assurbanipal) V. 42. 49c.	
115		Ur, CT, III, Pl. 38, 187.	
		Neo-Bab. cf. V. 22. 17b.	
		Assyrian, e.g. V. 13. 32c.	
116		Ean. Stc. Pl. 4. A. V. 4.	
		TCB. No. 7. End. iii. 2.	
		Gud. Stat. B ii, 1.	
		Ur. HLB. Pl. 23. No. 29. ii, 22.	
		" " " 26 " 74 iv. 8.	
		" " " 29 " 30 ii, 2.	
		El-Amarna. TTF, No. 21. 15.	
		Nab. Str. Nab. No. 846. 11.	
		Assyrian, e.g. II. 39. 49.	

No.	Sign	Forms and references	Later form
117		Assyrian, e.g. IV², 22. No. 2. 12	
118		Ur-Nina. Déc. 2 bis, No. 2. Ean. CT, Pt. VII. 23580, iii, 3. Manistusu, A. ii, 13. Gud. Stat. B. ii, 5. Gud. Cyl. A. xii. 12. Ur. HLC. passim, e.g. Pl. 29. vi. 30. Ham. Laws. xxxviii, 66. Ham. Letters. No. 15: 10. El-Amarna JJK 39a, 36; JEA, 36. 7. Assyrian, e.g. Tig.-pil. I, I. 10. 87. Neo-Bab. e.g. Str. Nbn. No. 489: 4. 6. 8 etc.	
119.		Pictographic period. cf. Dél. en Perse vol. II p. 130. Blau Mon. B. 7. JAOS. XXIII. 19, i, 1. Déc. 1 ter. 6a. Ean. Galet E. iv, 15 (Déc. Pl. XL-IV) Manistusu, Face A. ii. 6 and passim Sarg. TCB No. 61, Cnd. i. 3. Gud. Cyl. A. xxi. 22. " " " xvii. 25. " " " vi. 21. HLC. Pl. 30. No. 193. passim. " " 28 " 248. i. 10. Ham. Laws. xiii. 32. Neo-Bab. and Assyrian passim, e.g. V. 42. 47c.	
120		Ur-Nina, Déc. Pl. 2 ter. No. 4, 18. Ean. Déc. Pl. 4 bis ix. 2. Lugalzag. OBI. No. 87. iii, 1. Manistusu, Face C. viii. 3. Sarg. TCB. No. 44. 3. Gud. Stat. B. vi. 53. Ur. HLC. Pl. 32, i. 22. Ham. Laws. xii, 13.	

No.	Sign	References	Sign
		Shamshi-Ramman. I, 30. iii. 13. Bab. boundary Stone. III. 41, I/n i. 9. Neo-Bab. Str. Nbk. No. 267. 1. Assyr. e. g. Assurbanipal. V. 2. 41.	
121		Neo-Bab. V. 39. 23c. Assyrian. 5c, vi. 33.	
122		Manishtusu, Face D. xii, 7. Sarg. unpub. tab. JB. Res. No. 354. Sarg. BJJ. I. Pl. 11, 1174, 8. Ham. Laws. xlii, 26. Nebuch. I. V. 55. 38. Neo-Bab. e. g. Str. Nab. No. 854. 7. Assyrian. e. g. Asurbanipal. V. 2. 13.	
123		Ur. EJ. Pl. VII. No. 12946. obv., 6. El-Amarna. JJX, No. 3. Rev. 18. and Neo-Bab. passim. Assyrian. e. g. V. 26. 13c.	
124		Blau Mon. A. Rev. 1. JAOS. XXIII. 19. i, 3. Gud. Cyl. A. xviii, 30. Assyrian. e. g. V. 26. 22g.	
125		Assyrian. V. 12. 43a.	
126		Déc. 7ter No. 5. V. 4. Ur-Nina. Déc. 2ter, No. 4. 5. Ean. Déc. Pl. XLIII (Stèle A) vii, 12. Manishtusu, Face A. viii, 7 and 10. OBI. Phot. 15. vii, 3. Sarg. RJC. Pl. 10. [] ii, 6. Gud. Cyl. B. xi, 23. Ur. HLC. Pl. 7. No. 61. 1. and passim.	

No.	Sign	Forms and references	Late form
		Ham. Laws. xxxvi. 5; xxxix. 5;	
		Assyrian, e.g. Esarhaddon I. 49, iii. 12	
		Nebuc. II. i, 54. ii, 16. 69. etc.	
		Neo. Bab. e.g. Str. Nbn. No. 6. 1, No. 14. 1	
127		Déc. Pl. 7 ter. No. 5. ii. 6.	
		Ean. Déc. Pl. 3 bis, iv. 5;	
		Entemena. CT, Pt. X, No. 86900. 4.	
		Lugal-kigub-nidudu. OBI No. 86. 7 f. e.	
		Maništusu Face A. xii. 23.	
		Pre-Sarg. RTC [14] obv. IV, 2.	
		" " TCh. No. 4. i, 5.	
		Ur-Bau. Déc. Pl. 8. i, 5.	
		Gud. Cyl. A. i, 13. (Pl. 6)	
		Ur-Engur. CT, Pt. XXI. No. 89126. iii, 2.	
		Ur. HLC. Pl. 7, No. 16. rev. 5.	
		Ham. Laws. xliii, 78.	
		El-Amarna, TTK, No. 115; 14.	
		Tig. pil. I. e.g. I. 9. 34. and Assyrian passim.	
		Neo. Bab. e.g. Str. Nbk. No. 305; 2.	
128		Maništusu, Face B. xv, 4.	
128a		Unedited archaic tablet. Cf. T.D. Sup. No. 34.	
		Sarg. unedited tab. in Louvre. Cf. T.D. Recherches, No. 34.	
		Sarg. OBI No. 1. ii, 1.	
		Gud. Cyl. A. xxvii, 1. and Ur. HLC. Pl. 26, ii, 14	
		Ur. HLC. Pl. 24. No. 29. viii, 7.	
		" " " " 23 " " i, 10.	
		Ham. Laws. xii, 36.	
		1 Dyn. Bab. VAS. VII. 92. 6.	
		Nebuchad. I. V. 55; 24.	

No.	Sign	References	Late form
		Neo Bab., e.g. V. 19. 14a. cf. Str. 784?	
		Assyr. e.g. V. 52. 52b.	
129		Blau Mon. A. rev. 3.	
		Déc. 1 bis, Face. ii, 2.	
		Ean. Déc. 4 ter F2, ii, 1.	
		Entem. CT, X, No. 86900, 21.	
		Lugalzag. OBI. No. 87. iii, 35.	
		Pre-Sargonic. RTC. [4], ii, 4.	
		Maništusu Face A. viii, 7 and passim.	
		Gud. Cyl. A. i, 25 and passim.	
		UrHLC. Pl. 38. i, 6. and passim.	
		Ham. Laws. xxxvi, 89.	
		El-Amarna. JTK., No. 90. 16.	
		Tig. Pil. I. e.g. I. 9. 81.	
		Assyrian. e.g. Asur b. p. l. V. 4. 13.	
		Neo-Bab. e.g. Str. Nab. No. 1. 4.	
130		AL³. 66. IV. 19. (Assyrian).	
131		AL³. 66. IV. 20. (Assyrian).	
132		II. 27. 44a. (Assyrian).	
133		AL³. 66. IV. 22 and 23. (Assyr.)	
134		II. 27. 45a. (Assyrian).	
135		AL³. 66. IV. 21 (Assyrian).	
136		TCL. No. 5. Rev. (Adj.). IX. 1.	
137		Ur-Nina. Déc. Pl. 2 bis, No. 1.	
		Maništusu, Face D. XX, 6.	
		Gud. Stat. B. vii, 10.	
		Gud. Cyl. A. ii, 3.	
		Ur. Reisner. Urkunden. No. 16, vi, 30.	
		Ur. HLC. Pl. 8. ii, 10.	
		Ham. Laws. vi, 59. etc.	

No.	Sign	Forms and references	
		[cuneiform] Ham: Letters. No. 80. 8. [cuneiform] El-Amarna. JJK, No. 12. 17. [cuneiform] Neo. Bab. e. g. Str. Nab. No. 180. 2. [cuneiform] Assyrian. e. g. Assurb.-pl. V. 152.	
138	[cuneiform]	[cuneiform] Sb. V. 16. 17. (Assyrian).	[cuneiform]
139	[cuneiform]	[cuneiform] TdT. No. 16. End. (Obv). 2. [cuneiform] Gud. Stat. F. iv, 5. [cuneiform] Gud. Cyl. B. X, 4. [cuneiform] Ur. Reisner Urkunden, No. 27. II. 17. [cuneiform] " Hil. b. Pl. 15. No. 45. 1. [cuneiform] Assyrian. e. g. IV² 28* 66.	[cuneiform]
140	[cuneiform]	[cuneiform] II. 21. 41c. (Assyrian).	[cuneiform]
141	[cuneiform]	[cuneiform]. Sb. V. 19 (Assyrian).	[cuneiform]
142	[cuneiform]	[cuneiform] Sb. V. 21. (Assyrian).	[cuneiform]
143	[cuneiform]	[cuneiform] Entemena. Déc. p. XLVII. i. 16. [cuneiform] Manishtusu, Face A. iv, 10. [cuneiform] Ur. Reisner Urkunden. 17. i. 34. [cuneiform] Assurb.-pl. e. g. Sb. iii, 44. [cuneiform] Neo-Bab. e. g. Str. Nab. No. 690. 17.	[cuneiform]
144	[cuneiform]	[cuneiform] Manishtusu. Face D. XV. 7. [cuneiform] TdT. No. 68. End. (Obv.). [cuneiform] Ur. Reisner Urkunden, No. 5. viii, 22. [cuneiform] Ham. Laws. V, 45. [cuneiform] Assyrian, e. g. Tig-pil. I. I. 9. 15. [cuneiform] Neo Bab. e. g. Str. Nab. No. 123. 9.	[cuneiform]
145	[cuneiform]	[cuneiform] Bur-Sin. CT, Pt. XXI. Pl. 24. 9. [cuneiform] Ham. CT, Pt. XXI. Pl. 43, 16. [cuneiform] Assyrian. E. g. Assurb.-p. l. V. 1. 16. [cuneiform] Neo Bab. e. g. Moldenke C. T. No. 7. 7.	[cuneiform]
146	[cuneiform] or [cuneiform]	[cuneiform] TdT. No. 3. i. 2. etc. [cuneiform] Gud. Stat. E. iii, 15. [cuneiform] Gud. Cyl. A. iii, 27.	[cuneiform]

No.		Forms and references	
		HLb. Pl. 39. No. 59. Obv. 4.	
		Ham. Laws. v. 26.	
		El-Amarna. JJK. No. 3, 9.	
		" " EAJ. No. 1. 43.	
		Nebuc. I. V. 56. 32.	
		Neo-Bab. e. g. Cyrus. V. 35. 7	
		Assyrian. e. g. II. 27. 45: E.	
147		Archaic. JAOS. XXIII. 19. iii. 1.	
		" Blau Mon. B. JAOS. XXII. 120.	
		Ean. Déc. 4th F2 V, 7.	
		Lugal-zag. OBI. No. 87. ii, 4.	
		Manistusu, Face D. IV 4; V, 2.	
		TLS. No. 54. Rev. (Env.) 6.	
		Gud. Stat. F. 1, 16.	
		Ur. HLb. Pl. 7. No. 337. Rev. 1. and " " " passim.	
		Ham. Laws. xxiii, 10.	
		El-Amarna. JJK, No. 8/11.	
		" " EAJ, " 2. 7.	
		Assyrian, e. g. Tig-pil. I. I. 13, 92.	
		Neo-Bab. e. g. Str. Nbk. No. 164. 30.	
148		Manistusu, Face. A. xiii, 21.	
		Gud. Cyl. B. xviii, 4.	
		El-Amarna. JJK, No. 91. 30.	
		Assyrian, e. g. Tig-pil. I. I. 9. 42.	
		Neo-Bab. e. g. Str. Nab. No. 86. 2.	
149		TLS. No. 5. End. iv. 1.	
		Gud. Cyl. A. i. 7.	
		Assyrian, e. g. Tig-pil. I. I, 12. 99.	
		Neo-Bab. e. g. V. 31. 94.	
150		Naram-Sin. OBI. No. 120, ii, 11. corrected by Thureau-Dangin Suf. No. 183.	
		Ur. HLb. Pl. 22. vi, 23.	
		or Arad-Sin, CT, I. 45, 96-4-4:2. Obv. 19.	

	Arad-Sin, CT, XXI, Pl. 31, 8.		
	Ham. Laws, V, 30 and 36.		
	El-Amarna. IJT, No. 7. Rs. 22.		
	Nebuc. I. V. 55: 27.		
	" " " 56. 45.		
	Neb. Bab. e.g. Str. Nbk. No. 104. 7.		
	Assyrian, e.g. IV R. 5. 61a.		
151	JSBA. VI. Plate opp. p. 454.		
	" " " " " "		
	" " " " " "		
	" " " " " "		
	" " " " " "		
	Ean. Galet B. iv, 16. cf. J.D.R. No. 518.		
	Ean. Galet A. iv, 12. cf Déc. p. XXIII		
	Manishtusu, Face B. vi, 16.		
	Gud. Déc. 25 bis, 14, 8.		
	Ham. Laws. xxiv, 6, etc.		
	El-Amarna. IJT. No. 24. 85.		
	" " " " 340, 13.		
	Neb. I. V. 55; 14.		
	Tig.-pil. I. I. 10. 48.		
	Assyrian. e.g. Sennach. I. 41. 58.		
	Neo-Bab. e.g. Str. Cyr. No. 329. 3.		

No.		References	
152		Ean. Galet A. vi, 7 Déc. p. XLIII. Gud. Stat. B. ix. 5. El-Amarna. JEA. No. 8. 38. " " JJK. No. 13. 7. Neo Bab. e.g. V. 37. 43c. Assyrian. e.g. S^b. ii. 48.	
153		I. 46. 21b. (Tig.-pil. I).	
154		Sarg. JLK. No. 13. (Rev.) 6. Gud. Stat. D. iii, 6. " Cyl. A. xxi, 13. " " " xv, 30. Ham. Laws. xxxv, 50. " Letters, No. 17. 15. Nabu. I. V. 56. 16. Neo-Bab. e.g. Str. Nab. No. 168. 3. IV². 5. 30c (Assyrian).	
155		Ur-Kagina. Déc. p. LII. ix, 33. Manishtusu. Face A. iii, 4. Gud. Stat. B. v, 5-7. " Cyl. A. v. 3. cf. Reisner, Urkunden, 100a. 6 Ham. Laws. 49. El-Amarna. e.g. JJK, No. 34. 2 and No. 99. 2. Neo-Bab. e.g. Str. Nab. No. 13. 2. Assyrian. e.g. Asurb. Cyl. V. 1. 121.	

No.	Sign	References	Assyrian
156	[cuneiform]	[cuneiform] S^b, ii, 50. (Assyrian).	[cuneiform]
157	[cuneiform]	[cuneiform] Summad in unedited text in the Louvre. cf. Th. Supplement No 385. [cuneiform] Ean. Galet A, (Déc. p. XLIII), iii, 16. [cuneiform] Maništusu. Face B. vi, 9. [cuneiform] TCL No. 1. Obv. i, 1. (Ur-Nina). [cuneiform] Gud. St. B. ix, 16. [cuneiform] " Cyl. A. iv, 25. [cuneiform] HLC. passim cf. Pl. 7. No. 337, obv. 3. (Ur). [cuneiform] Ham. Laws. xii, 15. [cuneiform] " Letters, e.g. No. 5, 11. [cuneiform] El-Amarna. JEA, No. 8, 9. [cuneiform] " " JJK. No. 22. 34. [cuneiform] Assyrian passim, e.g. II. 1. 32. [cuneiform] Neo-Bab. e.g. Str. Nab. No. 355, 12.	[cuneiform]
158	[cuneiform]	[cuneiform] Déc. Pl. 1^ter, No. 5. V, 5. [cuneiform] Ur-Nina, Déc. Pl. 2^ter, No. 2, 4. [cuneiform] Ean. LJ, VII. No. 2358a ii, 4 & iii, 5. [cuneiform] Lugalzag. OBI. No. 87, ii, 46 & iii, 5. [cuneiform] RTC. p. 3, [?] a: 7, i, 5. [cuneiform] Gud. Stat. e.g. B. V, 28 & Cyl. passim. [cuneiform] HLC. passim e.g. Pl. 2. No. 379. i, 5. [cuneiform] Ham. Laws. xiv, 27. [cuneiform] " Letters. No. 22. 7. [cuneiform] El-Amarna. JJK. No. 8. 15. [cuneiform] Tig-pil. I. e.g. I, 11, 53 and Assyrian passim. [cuneiform] Neo-Bab. e.g. Str. Nbk. No. 116. 8.	[cuneiform]

No.	Sign	References	Sign
159		Maništusu. Face A. ii, 12 Early Elamite. Délégation. VI. No. 274/1. Ur-Nina. RTC. No [6]. i, 4. Sargon I. RTC. No. [98]. rev. 5. Gudea. Stat. E. vi, 5. Ur. Reisner, Urkunden. No 96. iv. 12 Ham. Laws. xx, 9. " Letters. No. 8, obv. 9. El-Amarna. JTK. No. 73. 15; etc. Assyrian, e.g. Tig-pil. I. I. 15. 99. Neo-Bab. e.g. Str. Nab. No. 7.3.	
160	cf. 160a Pl. 160	Déc. 1^ter, No. 5. i, 2. TCS. No. 6. ii. 5. Ean. Déc. Pl. 4 bis at left of figure. Maništusu, Face A. V, 8. Lugal-zag. OBI. No. 87. iii, 36. Gudea. Stat. e.g. Déc. pl. 20. ii, 6. Gudea. Cyl. B. ix, 3. Ur. HLC. Pl. 33. viii, 13. Ham. Laws. ii, 20. Ham. Letters. No. 94. 4. El-Amarna. JTK. No. 44. rev. 29. Assyrian. e.g. II. 25. 42e. " " " III. 51. No. 1, 1. Neo-Bab. e.g. Cyrus. V. 35. 18.	
161		Ur-Nina. Déc. 2 bis passim. 2 ter passim. " " " 2 ter. No. 1. iii. 5. Ean. CT. IX. No. 85977. ii. 2. " " " " 85978. ii. 1.	

No.	Sign	References	Later form
		RTC. No [77] rev. ii, 2. cf. No [80] ii, 7.	
		Maništusu, Face A. ii. 13.	
		Ur-Bau. Déc. 8. 8, 7.	
		Gudea. Cyl. A. viii. 21.	
		Ur. HLC. passim.	
		Ham. Laws. i, 9.	
		" Letters. No. 9. 6.	
		El-Amarna, JTK. No. 4, 4.	
		Assyrian, e.g. Lig. pil. I. I. 10. 25.	
		Neo-Bab. e.g. Cyrus. V. 35. 21.	
162		Ur-Nina. Déc. 2 bis No. 7. East lin.	
		Entemena. CT, X. No. 86900, 21.	
		RTC. No [77], rev. iii, 3.	
		OBI. Pl. VII vi, 18.	
		Maništusu. Face A. iii, 8.	
		Gud. Stat. B. vi. 21.	
		Ur. HLC. Pl. 13. No. 44. 3. Pl. 25. No. 66, ii. 14, Pl. 28. No. 244. iii 3.	
		Ur. HLC. Pl. 29, iv. 10.	
		Ham. Laws. x, 15.	
		El-Amarna. JTK. No. 24. rev. 18.	
		Assyrian. e.g. I. 15. 78. (Lig. pil. I).	
		Neo-Bab. e.g. Str. Nab. No. 299. 8.	
163		AX? 88. 24a (Assyrian).	
164		Maništusu, Face A. V, 11.	
		Gudea. Cyl. A. VI, 13.	
		Ur. Reisner Urkunden No. 113. iv. 15.	
		Ham. Laws. xiv, 38.	
		El-Amarna. JEA, No. 9. 12.	
		Assyrian. e.g. I. 9. 8 (Lig. pil. I).	
		Neo-Bab. e.g. Str. Nab. No. 273. 8.	

No.	Sign	Forms and references	Later form
165		Gud. Stat. B. viii, 28.	
		Ham. Letters, No. 97. 21.	
		" " " 30. 14.	
		El-Amarna, JJJ, 53, 1.	
		Kassite. BE. XIV, 126. 15.	
		Assyrian (e.g. Tig.-pil. I). I. 9. 60.	
		Neo-Bab. e.g. Str. Nab. No. 668. 6.	
166		Manistusu. Face A. xii, 25.	
		Sarg. R.Th. No. [77], rev. 2 and J.6.R. No. 13. rev. 6.	
		Gud. Stat. B. vi, 45.	
		Ur. HLC. Pl. 25, iv, 28.	
		" " " 43. No. 68. ii, 2 and 6.	
		Ham. Laws. xxii 70.	
		Ham. Letters. No. 38. 10.	
		El-Amarna. JEA, No. 64. 6.	
		Tig.-pil. I. I. 15. 70.	
		Later Assyrian, e.g. Sargon. E. 7. 130.	
		Neo-Bab., e.g. Str. Nab. No. 687. 23.	
167		Assyrian, e.g. Assurbanipal. E. 4, 37.	
		Neo-Bab. e.g. Nabonidus. V. 64. i. 30.	
168		Nebuc. II. I. 54. ii, 58.	
		Assyrian, e.g. II, 28. 68b.	
		Neo-Bab. e.g. Nebuc. II. I. 65. i, 34.	
169		En-Ter-kus-an-na. OBI. No. 90. 2.	
		Mesilim. Déc. 1ter. No. 2.	
		Ur-Nina. Déc. 2bis. No. 1.	
		Ean. Hu. 4. A. ii. 5. Lot 4. CT. VIII. Nk. 23580. ii. 9.	

Archaic. RA. VI, 143, rev. iii. 7.
Lugal-zag. i, 2, (OBI. No. 87).
Manishtusu, Face C. xxii, 16.
Sargon. OBI. No. 1. i, 3.
TCI. No. 1. Env. ii, 4, (Ur-Ninib).
Gud. Stat. B. vii, 14.
Gud. Cyl. A. vii. 1.
HLC. passim. E.g. Pl. 41, No. 376. rev. 12, and Pl. 50. No. 355, rev. 2.
Ham. Laws. i, 2. and passim. Cf. also Letters No. 57. 2-4.
El-Amarna. passim. e.g. TSA, No. 10 & 1.
Tig-pil. I. I. 9. 28.
Later Assyrian. e.g. Assurb. Pl. V. 1-2.
Neo-Bab. e.g. Str. Neb. No. 2. 6.

170

Délégation en Perse, II. 130.
Cple No 1600. i, 6. Cf. SD. Suppl. No. 15[?]
RA. VI, 143, rev. ii, 6. Cf. " " "
Cf. also Ur-Nina. Déc. Pl. 2 bis, No. 1. and Esar. AJSL. XXII. 28.
RTC. No [15], rev. iii, 8.
TCI. No. 6. ii, 6.
Manishtusu, Face A. xi, 3 and 8.
Gud. Stat. B. vii, 5.
" Cyl. B. vi, 18.
Ur. HLC. passim. e.g. Pl. 36. No. 220, 3 and 6.
Ham. Laws. i, 15: Cf. Letters, 60, IV, 6. 6.

(For com-bination cf. No. 42. c).

170a

Ur-nina. Déc. Pl. 2 bis, No. 2.
TCI. No. 1, rev. i, 4.

		Maništusu, Face D. viii. 4.	
		Gud. Cyl. A. XXVII, 12. Also in Ur. Cf. HLB. Pl. 36. No. 240, 4.	
		Middle Assyrian. Šamši-Adad I. 29, 37	
		Neo-Bab. e.g. Str. Nab. No. 27. 6.	
170 b		Ur-Nina, Déc. LI. Cone B. vi. 3. (Cf. Proto-Elamite ... Dél. en Perse VI. 71, No. 252)	
		Ean. Déc. XLIV. Galet B. 5.	
		Gud. Stat. B. viii. 21.	
		Gud. Cyl. A. xxi, 18. Cf. Cyl. B. viii, 25. Later confused with 170 a.	
c		El-Amarna, JJ Tr. No. 16. 23 (170 Com.) (of 170)	
		Assyrian, e.g. Tig. pil. I. I. 9. 17.	
		Neo-Bab. e.g. Str. Nab. No. 33. 4.	
		Assyrian (of 170 a). IV R. 23. 1 b.	
		Assyrian (of 170 b). AL³. 63. 342 (54)	
171		Ur-Nina. Cone A. Déc. LI, ii, 14.	
		Ur-Nina. Déc. Pl. 2 ter No. 2. iv, 5.	
		OBI. No. 95. 1. and No. 106, 1.	
		Maništusu, Face A. vi. 13.	
		Sarg. unpubl. tablet in Louvre. cf. T-D. Recherches. No. 270.	
		Gud. Cyl. A. XXVI, 15.	
		Ur. e.g. Reisner. Urkunden No. 46. 8.	
		Ham. Letters. No. 88. 10.	
		Assyrian. e.g. Tig. pil. I. I. 14. 17.	
		Neo-Bab. e.g. Cyrus. V. 35. 31.	

No.	Sign	Forms and references	Assyrian
172	[cuneiform]	[cuneiform] Ur. OBI. No. 125. obv. 15. [cuneiform] Assyrian. 5^b, vi, 18.	[cuneiform]
173	[cuneiform]	[cuneiform] Assyrian. e.g. 5^b, vi. 17. [cuneiform] " IV^2, 20. No. 1. obv. 12	[cuneiform]
174	[cuneiform]	[cuneiform] Assyrian. ASKT. 117. rev. 7. Cf. Pl. 139 below.	[cuneiform]
175	[cuneiform]	[cuneiform] Ur-bagina. Cone B. Déc. LI, viii, 4. [cuneiform] Ean. Déc. Pl. 3. A. i, 6 and ii, 11. [cuneiform] " " p. XLIII. Galet A. vii, 8. [cuneiform] Lugalzag. OBI. No. 87. i, 17. [cuneiform] " " " " " 45. [cuneiform] " " " " " 41. [cuneiform] Maništusu, Face A. ii, 15. [cuneiform] Proto-Elamite Délégation III. No. 214. 2. [cuneiform] Gud. Stat. B. ii, 12. [cuneiform] " Cyl. A, xi, 24. [cuneiform] Ur. HLC. Pl. 25. i, 16. [cuneiform] " " " 40. iii, 6. [cuneiform] " " " " 1, 2. [cuneiform] Ham. Laws. xxxii, 50. [cuneiform] Nebuchad. I. V. 56. 17. [cuneiform] Assyrian. e.g. Asurb. pl. V. 1. 12. [cuneiform] Neo-Bab. e.g. Str. Neb. No. 107. 1.	[cuneiform]
176	[cuneiform]	[cuneiform] Lugalzag. OBI. No. 87. i, 27. Cf. references in SO p. 218. [cuneiform] Assyrian. e.g. Haupt. NE. p. 8, l. 37. [cuneiform] Neo-Bab. e.g. V. 22. 29b.	[cuneiform]

No.			
177		Tbl. No. 7. rev. V, 3. (Ur-Nina).	
		Ur. HLC. Pl. 21, No. 102. obv. 8.	
		Ham. Laws. xi, 43.	
		Nebuchad. I. V, 55. 15.	
		Assyrian. e.g. III. 51. No. 1, 4. also Neo. Bab. cf. Str. Nab. No. 14. 8	
178		Assyrian. 5b ii, 12.	
179		Assyrian. 5b ii, 13.	
180		Éan. Déc. Pl. 4ter, F2. V, 6.	
		Ur-kagina Déc p. [?]. iv. 7.	
		Manishtusu, Fac. A. xiii, 2.	
		Gud. Stat. E. ix, 3.	
		Ur. HLC. Pl. 46. ii, 7.	
		" " " 21. no 102. rev. 4.	
		" " " 29. iii, 6.	
		Nebuchad. I. V. 58. 23 + 51.	
		Assyrian. e.g. Sen I, 41, 81.	
		Neo-Bab. e.g. Cyr. V. 35. 17.	
181		Éan. Déc. Pl. 4ter. F, i, 10.	
		Ean. LJ, IX. No. 85979, iii, 2.	
		Sarg. Tbl. No. 32. rev. 5.	
		R Tb. No. [40], i, 11. cf. ii, 6 for variant	
		Gud. Cyl. A. XXVII, 21.	
		Ur. HLC. Pl. 26. i, 10. cf. i, 15. and ii, 1 for variants.	
		Nebuc. I. (Hil. Inc.) ii, 5.	
		Neo-Bab. e.g. Str. Nab. No. 193. 1.	
		Assyrian, e.g. Asurb. f.l. I. 1. 60.	

No.	Sign	Forms and references	Late form
182.		Lugalzag. OBI. No. 87, iii, 21.	
		" " " " " " Var.	
		Gud. Cyl. B. i, 17.	
		Ur. HLC. Pl. 46. iv, 1.	
		Nebuc. I. (Hil. Inscr.). i, 46.	
		Neo-Bab. e.g. Str. Neb. No. 464,	
		Assyrian. e.g. Asurb. p.l. X. 1.83.	
183		Manishtusu, Face C. x, 14.	
		RTC. No. 117. rev. iii, 2.	
		Naram-Sin. CT. No. 19. rev. 1.	
		Gud. Stat. B. ix, 8.	
		" Cyl. A. v, 8.	
		Ur. HLC. Pl. 22. No. 26. v, 20.	
		" " " 23 " 29. iv, 15.	
		Ham. Laws. iv, 54.	
		" Letters. No. 1. 3.	
		El Amarna. JTh., No. 1. 8, JEA ...	
		Assyrian. e.g. Asurb. p.l. II. 1. 62.	
		Neo-Bab. e.g. Str. Neb. No. 2343.	
184		Ham. Laws. xliii, 27.	
		" " xxxvii, 32.	
		Assyrian. e.g. Asurb. p.l., S^b vi, 23.	
		Neo-Bab. e.g. Darius. AJSL. XVI. 73, No. 16, 1 and 6.	
185		JAOS. XXIII. p. 19. ii, 1.	
		Blau Mon. B. 4.	

		Ean. Déc. 4. A. V. 3.	
		Lugalzag. OBI. No. 87. ii, 36.	
		Maništusu, Face A. xiii, 9.	
		Sargon. OBI. No. 1, i. 6.	
		Gud. Stat. B. viii, 25.	
		" Cyl. A. iv, 4. etc.	
		Ur. e.g. HLC. Pl. 14. No. 27 ... ; Pl. 17. No. 42 ...	
		Ham. Laws. xvii, 9.	
		" Letters. No. 58. 30.	
		Nebuchad. I. Grenzstein. ii, 12.	
		Assyrian, e.g. Assurbanipal. V. 2. 7.	
		Neo-Bab. e.g. Str. Nab. No. 4, 2.	
186.		Ean. Galet A (Déc. XLIII). viii, 4.	
		Déc. Pl. 1ter. No. 6. i, 7.	
		Ean. Galet B. (Déc. XLIV).	
		Entem. Cone (Déc. XLVII). i, 35.	
		Maništusu, Face A. xii, 19.	
		Sarg. IBI. No. 49. Obv. 6.	
		Gud. Stat. E. vii, 17.	
		" Cyl. A. xix, 22.	
		" " " xxiv, 10.	
		Ur. HLC. Pl. 29. i, 5.	
		" " " 40. iv, 10 and 41. iv, 2.	
		Ham. Laws. ii, 20.	
		Assyrian. e.g. Tig-pil. I. I. 9. 19.	
		Neo. Bab. e.g. Str. Cyr. No. 332. 8.	
187		Ean. Déc. Pl. 3bis D. i, 24.	
		Maništusu, Face C. xiii, 11. 14. etc.	
		IBI. No. 3. i, 1.	
		Ur-Bau. Déc. Pl. 8. iii, 1.	
		Assyrian. e.g. Assurbanipal. IV. 14. No. 2.	

No.			
188		Ur-Nina, Déc. XXXVII, No. 10. ii. 3. RTC. No [15]. iii. 1. Assyrian. e.g. Assur b.p.l. e.g. I. 13, ...	
189		Assyrian. III², 27. 10 b.	
190		Maništusu. Face A. ii, 6; V, 14, 12 etc. Winckler AOF. VI. p. 544. iv, 10 + v, 9. Cf also OBI. Pl. III. iii, 17, etc. RTC. No. [13], iii, 4; rev. iii, 3 " " [14] i, 2; rev. ii, 4. Sarg. TCP. No. 32. 10. Ur. Reisner Urkunden No. 49. 3. " " " No. 186. 2. Ham. Laws. xxxiii, 64. " " xxxv, 33. Assyrian. e.g. V. 14. 20c. Neo-Bab. e.g. Moldenke CTMMA. M. 11. 4, etc.	
191		Assyrian. e.g. ASKT. 82. 26. Neo-Bab. e.g. V. 39. 33e.	
192		Sarg. TCP, No. 56. rev. 4. Ur. HLC. Pl. 1. No. 61. IV, 10 Assyrian. e.g. V. 30. 11a.	
193		Maništusu, Face D. xxii, 1. and xix, 20. TCP. No. 3. i, 3. Ur. HLC. Pl. 13. No. 44, rev. 4. Ham. Laws. viii, 6. Nebuchad. I. Hil. BE. i, 2. Assyrian. e.g. Sm. I. 32. 20. Neo-Bab. same, e.g. Str. Nbk. No. 276. 4.	

No.	Sign	Attestations	Later form
194		Ean. Galet A. (Déc. XLIII), v, 7. Entemena. Cone (Déc. XLVII), iii, 12. Gud. Stat. B. ix, 7. Ur. Rimsin. Urbandu, 173, 9. El-Amarna. JJK, No. 80, 13. " " JEA, No. 22. 21. Assyrian. e.g. IV² 26. 44b. Neo-Bab. e.g. Str. Neb. No. 359. 13.	
195		Ean. Déc. 4 bis, F², iii, 12 Lugalzag. OBI No. 87. ii, 39. cf. iii, 38 ICS No. 6. i, 7. Gud. Stat. B. v, 18. " Cyl. A. vi, 24. CT, X. No. 22468, 20 Ur. HLC Pl. 9, iii, 2. cf. Pl. 23, No. 29, iv, 17. Assyrian. e.g. IV², 24, 15a. Neo-Bab. e.g. V. 39. 33c.	
196		Assyrian. 5b, iii, 5-8.	
197		Assyrian. 5b. iii. 57.	
198		Assyrian. Str. No. 2667.	
199		Lugal-kigub-nidudu. OBI No. 86, c. f. e. Maništusu, Face A. XVi, 17. cf. UBA Plate No. 16, iv, 19. Gud. Stat. B. v, 18. Urkagina. Cone. X, 37 (Déc. LII). Hamm. Laws ii, 38. " Letters. No. 5. 4. Assyrian. e.g. Asurb. f.l. V. 6. 122. Neo-Bab. e.g. Str. Neb. No. 19, 4.	

No.	Sign	References	Later form
200		Sᵇ, iii, 59.	
201		Ur-Nina. Déc. Pl. 2 bis. No. 1.	and
		Ean. Déc. Pl. 3 bis E'. i, 27.	
		Gud. Stat. B. ii, 11.	
		" Cyl. A. ii, 17.	
		Ur. HLC. Pl. 9. i, 15.	
		" " " 27. No. 186. 2.'	
		Assyrian. e. g. V. 2. 48.	
		" " " V. 22, 6 a.	
202		Sᵇ V, 10.	
203	?	Proto Elamite. Dél. VI, p. 81. No. 5019, 1.	
		" " " p. 69. No. 222, 2.	
		Gud. Stat. E. viii, 3.	
		Ur. Reisner Urkunden. No. 236 5.	
		Ham. Laws. ii, 25.	
		" Letters. No. 97. 14.	
		Assyrian. IV². 16. 52 a.	
		" AL³. 81. ii, 74.	
204	?	?? Archaic. JAOS. XXIII. 19. iii, 3. (Does not belong to this sign cf. No. 211.)	
		Manishtusu Face Cxxii, 22.	
		Gud. Stat. F. iv, 10.	
		" Cyl. A. vii. 20.	
		Ur. HLC. Pl. 45, ii, 14.	
		" " " 30. No. 345. 4.	
		Assyrian. IV². 28. No. 2, 25 a.	
205		Ur-Nina, Stamp. unedited cf. TT. Sup. No. 302	

		R.T.C. No. [77], rev. ii, 4.	
		" " [15] " i, 4.	
		Ur-kagina. Ovo. L. No. 3. ii, 12.	
		Gud. Stat. B. vi, l. 3, Cyl. A. xii, 5.	
		Ur. H.L.C. Pl. 40, iii, 14.	
		" " " 26, ii, 5.	
		" " " 25, i, 13	
		Ham. Laws. i, 25.	
		Assyrian. e.g. V. 26, 2c.	
206		Manistu-irba, Fase. D. iv, 4 + 9. also Sargon. OBI. No. 2. ii, 23.	
		Sargon. - unedited photo. cf. I.D. Rec. No. 314.	
		Sargon. T.C.I. No. 44. rev. 1.	
		Gud. Cyl. A. ii. 5.	
		Ur. H.L.C. Pl. 24. No. 29. viii, 10.	
		" Reisner. Urkunden. No. 106, 6.	
		Ham. Laws, i, 57.	
		Nebuchad. I. Hilpr. Freib. i, 22.	
		Assyrian. e.g. Tig-pil. I. I, 15. 65.	
		Neo-Bab. e.g. Str. Nab. No. 979, 5.	
207		Archaic. Siligation. II. 130. No. 1. 1.	
a		" C.T. V, 7, 81-7-27. 49.	
b		" " " " " " "	
c		" " " " " " "	
d		" " " " " " "	
e		" " " " " " "	
f		" " " " " " "	

	Sign	References
g		C.T., V, 7, 81-7-27, 49.
h		Archaic " " " " " "
		" Déc. Pl. 1bis No. 1. Obv. ii, 1.
		Ur-Nina Déc. Pl. 2bis No. 2 and Ean. Déc. Pl. 4ter, F. ii, 3.
		Lugalzag. OBI. No. 87, i, 46. cf. for variant ii, 12.
		Manishtusu, Face B. iv, 1.
		R.Tb. No. L??. rev. ii, 2.
		TSA. No. 1. Obv. i, 2.
		Gud. Stat. B. iv. 4.
		" Cyl. A. i, 10.
		Ur. e.g. HLC. Pl. 2 i, 11.
		Ham. Laws. ix, 20.
		El-Amarna. TTI, No. 52. rev. 26.
		Assyrian, e.g. Assurb-f-l. V. 1. 118.
		Neo-Bab. e.g. Str. Nbk, No. 108. 7.
208		Assyrian. e.g. V. 21. 15 c.
209		Assyrian. Assurnasirpal I. 19. 80 + 83.
210		Ean. Déc. Pl. 4. A. vi, 1.
		Manishtusu, Face D. ix, 13.
		Sargonic. OBI. No. 11. Obv. 6
a		" " " " " 7.
		Pre " C.T. V. 3. iv, 2. 3; cf. also Gud. Stat. G, ii, 10.
		Gud. Cyl. A. i, 14
		Ur. HLC. Pl. 9, i, 2; Pl. 21. No. 11, 4; Pl. 28, No. 248. iii, 2.
		" HLC. Pl. 23. No. 29, iii, 23.
		" " " 22. vi, 16.
		Ham. Laws. xliv, 53.
		El-Amarna. TTI, No. 24. Rs. 91.

No.	Sign	Forms and references	Late form
		Nebuch. I. (Hl. Freib.) i, 51.	
		Assyrian. E. g. NE. 115. 30.	
		Neo. Bab. e. g. Str. Nab. No. 178, 16.	
211	?	Proto. Elamite Délégation. VI. No. 4997, rev. 5.	
a	?	? Archaic. JAOS XXIII. 19. iii, 3.	
b		Urkagina. Déc. Pl. 32. B. iv, 5.	
		Ean. Déc. Pl. 3 bis E' i, 8.*	
		Lugalzag. OBI. No. 87. ii, 70.*	
		Maništusu, Fac. C. ix, 16.	
		Gud. Stat. F. iv, 10.*	
		" Cyl. A. X, 19.	
		Ur. HLC. Pl. 34 + 35: passim.	
		Ham. Laws. vi, 46.	
		El. Amarna. JEA, No. 35. 23.	
		" " " " 5. 29.	
		Nebuc. I. (Hilp. Freib.). i, 20.	
		Assyrian. e. g. II. 1. 34 (Assurb. p. 4)	
		Neo-Bab. e. g. Str. Nab. No. 140, 1.	
212		JLS. No. 1. ii, 4, (Ur-Nina).	
		Gud. Stat. B. ii, 10.	
		" Cyl. B. XV, 13.	
		" " " XXIV, 17.	
		Assyrian. e. g. LJ, XIII. 16. 48.	
		Neo-Bab. Peiser. KAS. No. XII 23.	

* These forms belong also to No. 400. q. v.

No.	Sign	Early and later forms, with references	Later form
213		TLS. No. 7. V, 3, (Ur-Nina).	
		Sarg. TLS. No. 47 Rev. 2.	
		Ur-Bau. Déc. Pl. 8. VI, 4.	
		Gud. Cyl. A. ii, 15:	
		Ur. HLC. Pl. 30. No. 143, rev. 2. and Pl. 12, No. 5. 2. 19.	
		Assyrian. e.g. Sennacherib. Ty. Cyl. I, 62.	
		Neo-Bab. e.g. Nabonidus. I. 64. ii, 5:	
214		Blau Mon. A. Obv. IV, 2.	
		Ean. Déc. Pl. 4. A. iii, 4.	
		Entemena. Cone. (Déc. XLVII). I, 13 & 31.	
		Manishtusu, Face B, XIII, 12.	
		TLS. No. 35 Rev. 7 and 8.	
		" " 52, 5:	
		Gud. Stat. B. IV, 2. et passim.	
		" Cyl. A. V, 10.	
		HLC. Pl. 8. iii, 10.	
		" " 35. passim, e.g. vii, 16.	
		Ham. Laws. iii, 36.	
		" " ii, 69.	
		Nebuc. I. (Hilp. Frei) i, 49.	
		" " " " i, 2. (in meaning of "alone". i.e. = No. 49.).	
		Assyrian. e.g. Sen. Taylor Cyl. VI, 12.	
		Neo-Bab. e.g. Str. Nab. No. 110, 4.	
215		RTC. No. [11] reverse. iii, 2.	
		Ean. Déc. Pl. XLV. No. 8. IV, 4.	
		" " " XLIII. iii, 15.	
		Manishtusu, Face A. IV, 19.	

No.	Sign	Forms and references	Later form
		Naram-Sin, I.L.S. No. 23. ii, 1.	
		Gud. Stat. B. vi, 38.	
		" " " ix, 11.	
		" Cyl. A. XXX, 7.	
		Ur. Hil. Pl. 24. No. 29. vii, 2.	
		" " " 25. ii 16.	
		C.T. V. 7, No 81-7-27, 49.	
		" " " " " " "	
		Ham. Laws. i, 24. Cf Letters No. 60. iv 6, 8.	
		El-Amarna, passim. e.g. T.T.T. No. 92 39.	
		Nebuc. I. (Hilp. Freib.), i, 13.	
		Assyrian, e.g. Asurb. f.l. V. 1. 77.	
		Neo-Bab. e.g. Str. Neb. No. 199, 4.	
216		Assyrian. e.g. K. 42. 20a.	
217		Blau. Mon. A. v. 3.	
		Déc. Pl. 1ter No. 5. ii, 2.	
		OBI. No. 110. 3.	
		Ur-Nina. Déc. Pl. 2ter. No. 2 iii, 6.	
		Ean. Déc. Pl. 4ter Subscr. and 3.	
		Manishtusu, Face. 6. iii, 1.	
		Gud. Stat. E. v, 18.	
		" Cyl. A. i, 4 and passim.	
		Ur. Hil. Pl. 8. iii, 17.	
		" " " 29. i, 12.	
		" " " " iii, 3.	
		Ham. Laws. e.g. i, 28.	
		" Letters. e.g. No. 1. 2.	
		Assyrian. e.g. Asurb. f.l. II. 2. 5 & also Neo-Bab. e.g. Str. Neb. No. 258. 10.	

No.	Sign	Forms and references	Assyrian
218		Ur-kagina. TSA. No. 8, Obv. 1, 5.	
		Gudea. Cyl. A. XXVII, 24.	
		Ur. HLC. Pl. 27. VI, 10.	
		" " " 52. iii, 22.	
		" " " 22. iv, 15.	
		Ham. Laws. XI, 18.	
		Neb. I (Hilpr. Freib.). i, 5-6.	
		Neo-Bab. e.g. Annubfel. I. 62. 26.	
		Assyrian. e.g. V. 27. 78. ff.	
219		Cun. Déc. Pl. 4^{ter} F², V, 5.	
		Assyrian, II. 20. 48c.	
220		TSA No. 5. ends. ii, 4. Cf. Cuneiforme Déc. & XXI. A. rev. iii, 3. for form	
		Unedited text. Cf. J-D. R No. 400.	
		OBI. Photo. No. 15. vii, 17. Ur. HLC. Pl. 93 No. 101 rev. 12.	
		Assyrian. II. 30, 62-67b.	
221		AL³ 89, vi. 61 ff.	
222		Gud. Cyl. B. VI, 26.	
		Assyrian. AL³. 87. iii, 54a.	
223		Lugalzag. OBI. No. 87. ii, 7.	
		Manishtusu, Fac. A. xiii, 22.	
		Sarg. BJ, XXI. Pl. 1, No 91146, 6.	
		Gud. Cyl. B. XVII, 10.	
		Ur. HLC. Pl. 46. i, 10.	
		Ham. Laws. ii, 25.	
		Neo-Bab. Str. Nab. No. 115. 6.	
		Assyrian. E.g. Sennach. Tayl. Cyl. i, 2.	

No.	Sign	References	
224		Entemena. Déc. p. XLVII. V. 13. Gud. Stat. B. vii, 11. " Cyl. A. xvi, 29. Ur. HLC. Pl. 26. ii, 17. Ham. Laws. xviii, 18. Nebuc. I. (Hilpr. Kreil) ii, 25 & 35. Assyrian. e.g. Sen. Taylor Cyl. iii, 38. Neo-Bab. e.g. Nabonidus. V. 64. ii. 1. " " " " Str. Nab. No. 267. 1.	
225		Assyrian. II. 32. 55 a.	
226		Assyrian. II. 32. 54 a.	
227		Akkadian. Déc. Pl. 1 bis No. 1a, i, 2. Ean. " " 3 A. ii, 6. Gud. e.g. Stat. B. vii, 3 & 4. " " Cyl. B. vii, 12. Ur-Engur. CT. XXI. Pl. 2. No. 90014 II, 4. Ur-Engur. " " " " No. 90016 II. 4. Ur. HLC. Pl. 9. iv, 3. Ham. Laws. xxix, 78. Nebuc. I. (Hilpr. Kreil). i, 47. " " " " ii, 8. Assyrian. e.g. Asurbanipal. V. 9. 13. Neo-Bab. e.g. Cleg. B E. X, No. 114. 16. " " " AJSL. XVI. 69. No. 5, 19.	
228		TCL. No. 4 Sum. i, 2. Ur-Nina, Déc. Pl. 2 bis No. 4, 4. Ean. Déc. Pl. 3 bis D' i, 11. Lugalzag. OBI. No. 87, ii. 28. 29. Manistusu, Face A. V, 10.	

		Sarg. OBI. No. 1, i, 2	
		Gud. e.g. Stat. B. vii, 27.	
		" " Cyl. A. i, 1.	
		Ur. Ur-Engur, CT, XXI. Pl. 5. No. 90001, 7.	
		" " " ibid. l. 2.	
		" " " CT, XXI. Pl. 7. No. 90000, 4 and 11.	
		Ur. HLC. Pl. 2. No. 379. iii, 4.	
		" e.g. " " 50 " 144. rev. 2.	
		Ham. Laws, e.g. iv, 12.	
		" Letters. No. 8, 11.	
		El-Amarna. JJK, No. 2, 1.	
		Nebuc. I (Hilp. Freib.) i, 4.	
		Assyrian. e.g. Asurb. f-l. V. 1. 11.	
		Neo-Bab. e.g. Str. Neb. No. 4, 3.	
229		Archaic. JAOS. XXIII 19, iii, 2.	
		Ur-Nina, Déc. 2 ter, No. 2. iii, 1.	
		Manistusu, Face B. V, 3.	
		Gud. Stat. F. iii, 4.	
		" Cyl. A. viii, 11.	
		Gud, " B. i, 20.	
		Ur. HLC. No. 187, 4. (Pl. 27)	
		" " " " " " "	
		Ham. Laws. X, 67.	
		Kassite. Cly. BE. XIV, No. 53, (List).	
		" " " " "	
		El-Amarna. JJK, No. 6. rev. 17.	
		Nebuch. I (Hilp. Freib.). i, 12.	
		Assyrian. e.g. Asurb. f-l. V. 1. 28.	
		Neo-Bab. e.g. Cyrus. X. 35. 22.	

No.	Sign	References	Late form
230		Déc. Pl. 1^ter, No. 5, iv. 3.	
		Ur-Nina Déc. Pl. 2^ter. No. 4, 10.	
		Manistusu, Face A. viii, 20.	
		Gud. Stat. B. viii, 16.	
		" Cyl. A. i, 11.	
		Ur. HLC. Pl. 9, v, 12	
		Ham. Laws. ii, 57. xviii, 37.	
		" Letters. No. 20, 6.	
		Kassite Clay. BE, XIV; List, No. 116.	
		Assyrian. e. g. Sen. Taylor Cyl. V 85.	
		Neo-Bab. e. g. Str. Nab. No. 496, 13.	
231		Gud. Stat. B. iii, 1.	
		" Cyl. A. iii, 6.	
		Ur. HLC. Pl. 61. ii, 19.	
		Ham. Laws. xliii, 82; Letters. No. 97, 42.	
		El-Amarna. JJK, No. 24, 9.	
		Assyrian. e. g. Assurb. f. l. V. 9. 3.	
		Neo-Bab. e. g. Nab. V. 64 ii, 38.	
		" " Sel. period. RH, 93. 4.	
232		Assyrian II. 47, 39c.	
233		Assyrian. V. 30. 47a.	
234		Lugalkigubnidudu. OBI. No. 86, 7. f. e.	
a		TCA. No. 48, End. ii, 3.	
		Gud. Stat. B. vi, 11.	
		Ur. HLC. Pl. 30. No. 288, 3.	
		" " Pl. 31. i, 19. Pl. 52. iii, 20.	
		Ham. Laws. ii, 68.	
		Assyrian. e. g. Assurbipal. V. 10, 112.	
		Neo-Bab. e. g. Str. Nab. No. 108, 1.	
235		Assyrian. e. g. V. 30, 33a and 55a.	

236		Sb cf. AL3. 66. V. 15 + CT, XI, 25, 31a.	
		Reisner. Hymns (Neo-Bab.). No. 51. Rs. 3	
237		Gud. Stat. F. iv, 2.	
		" Cyl. B. XV, 6.	
		Ur. HLC. Pl. 38. i, 2 and passim.	
		Assyrian. Sb. AL3. 66. V, 19.	
		Neo-Bab. e.g. Str. Nbk. No. 247. 10.	
238		Déc. Pl. 5 bis, No. 2.	
		Manishtusu, Face C. XIX, 6.	
		Gud. Stat. B. V, 27. cf. Cyl. A. Vi, 18.	
		Ur. HLC. Pl. 51. ii, 9.	
		Ham. Laws. XXXVi, 87.	
		Assyrian + Neo-Bab. e.g. V. 42. 53 a–54 c.	
239		Assyrian. Sb. CT, XI. 25. 30a.	
240		Cun. Déc. Pl. 4ter, F' Suben. 5.	
a		Br. Mus. No. 12083. I. 2. cf. TDR. No. 411.	
		Gud. Cyl. A. XXiV, 10.	
		Assyrian. e.g. IV2, 9. 15a.	
241		Ur. CT, VII, No. 18984. obv. 8, (Pl. 50)	
		" Reisner. Urkunden No. 158. ii, 19.	
		" CT, VII. 32, 18395. obv. 8.	
		Kassite. BE. XIV, List No. 110.	
		Assyrian. e.g. IV2, 26. 5–8b.	
		Neo-Bab. e.g. BE. IX, No. 18. 3.	
242		Assyrian. II. 47. 25c.	
243		Assyrian. V. 30. 10a.	

No.	Sign	Forms and references	Later form
244		Ean. Déc. Pl. 4 bis E.[2] Gud. Cyl. A XIV. 20, Ham. Laws XXXVI Kassite. BE. XIV, 14. No. 111 (sign list) Assyrian. e.g. IV.[2] 16. 11a. Neo-Bab. e.g. BE. X, 131, 9.	
245		Assyrian, II. 33. 9c.	
246		Assyrian e.g. II. 5. 19c. Cf. IV R. ...	
247		Ham. Laws XXXIII, 39. Assyrian, II. 38. 68 E.	
248		Ean. Déc. Pl. 4. A. IV, 12. Lugalzag. OBI. No. 87, iii, 27. Assyrian. IV.[2] 4. 30b. Neo-Bab. Reisner, Hymns No. 4. 102.	
249		Mabaic. Déc. Pl. 1 bis, No. 7. End. iii, 2. Ean. Déc. pl. 4 bis St. ii, 8. Lugalzag. OBI. No. 87, i, 15. Manishtusu, A, XIV, 9. Ur-Bau. Déc. Pl. 8, i, 5. Gudea. e.g. Stat. B, i, 4.	
a		R.T.C. No. [16], rev. i, 8. OBI. Photo. No. 16 iv, 8 Ur. both signs merge into one cf. HLB. Pl. 36, No. 220, rev. 2, and Pl. 9. i, 13. Ham. Laws. ii, 64. El-Amarna, JTK. No. 1, 9. Nebuc. I. (Hilpr. Freib.), i, 2 Assyrian. e.g. Sen. Taylor Cyl., i, 12. Neo-Bab. e.g. Str. Nbk. No. 28, 8.	
250		Assyrian. II. 62. 17a.	
251		Assyrian. e.g. V. 19. 33c.	

No.		Forms and references	
252		Archaic. Dis. Pl. 1 bis No. 1. Face iii. 3.	
		Gud. Cyl. B. xiv, 12.	
		Assyrian. e. g. V. 51. 29a.	
253		Manishtusu, Face A. xiv, 6.	
		Sarg. TCP. No. 30. rev. 4.	
		Ur. Reisner Urkunden No. 108. iii, 13.	
		El-Amarna. JJK, No. 102, 17.	
		Assyrian. IV². 16, 15a.	
		Neo-Bab. AL⁴ No. 159 a, (p. 128)	
254		Manishtusu Face A. xi, 18.	
		Sarg. TCP. No. 40. End. 3.	
		Ur. Reisner, Urkunden, No. 12, v, 15.	
		Assyrian. II. 51, 38 c.	
255		Gud. Stat E. v, 10.	
		Kass. BE. XIV, List No. 125	
		" " " " ", Variant.	
		Assyrian, e. g. Tig-pil. I. I. 10, 6b.	
		Neo-Bab. e. g. Str. Nbk. No. 59, 4.	
256		Ur. (Dungi), Coll. de Clercq. No. 86, 1.	
		Assyrian, e. g. IV². 1*. 66 a.	
		Neo-Bab. Reisner, Hymnen 26. 7.	
257		Manishtusu, Face A. iv, 15.	
		RTC. No. 237. i, 2.	
		Gud. Stat. F. iv, 7. cf. Cyl. A. i, 25.	
		Ur. HLC. Pl. 14, No. 216, rev. 2.	
		Hamm. Laws, iv, 45.	
		Kass. BE, XIV. List No. 127.	
		El-Amarna JEA, No. 1. 18 and Assyrian, passim.	
		Neo-Bab. Reisner's Hymnen, 127. 16.	

No.	Sign	References	Late form
258		Ent. Déc. Pl. 4. A. ii, 2.	
		+ Lugalzag. UBP. No. 87. i. 10 + ii, 38.	
		Manishtusu. Face A. xii, 24.	
		RTC. No. [16] rev. ii, 2.	
		Gud. Stat. B. iii, 4.	
		" Cyl. A. ii, 7.	
		Ur. HLC. Pl. 25. ii, 10 + Pl. 59. No. 144, rev. 4.	
		Ham. Laws. viii. 53.	
		" Letters. No. 40. 12.	
		El-Amarna, JJK, No. 73. 36.	
		Kass. BE. XIV. List. No. 130.	
		Assyrian. e.g. Assurb.-f.-l. V. 1. 129.	
		Neo-Bab. e.g. Str. Nbk. No. 90. 3. 4.	
259		Ent. Déc. Pl. 3bis D'. i, 24.	
		RTC. No. [17], iv, 7.	
		Gud. Stat. F. iii, 12.	
		Ur. HLC. Pls. 34 and 35, passim.	
		Ham. Laws. vi, 45, etc.	
		" Letters. No. 15. 13.	
		El-Amarna JEA, No 35. 21.	
		" " " " 5. 22.	
		Kass. BE. XIV List. No. 131.	
		" " no. 99a. 17.	
		Assyrian, e.g. Assurb.-f.-l. V. 2, 132.	
		Neo-Bab. e.g. Str. Nab. No. 72. 12.	
260		Archaic, LT., VII. No. 12. 033, 3.	
		Manishtusu. Face A. V, 9.	
		Sarg. TCP. No. 30. Env. 1.	
		Gud. Stat. B. V, 1.	

No.	Sign	Forms and references	Later form
		Ur. HLC. Pl. 3. passim.	
		" CT VII. No. 12.944. rev. 5, (Pl. 18).	
		Ham. Laws. iv, 12.	
		" " iii, 71.	
		El Amarna. JJ7. 49. 19, JEA. 6, 16.	
		Kassite, BE. XIV List No. 139.	
		" " " " "	
		" " " " "	
		Assyrian. e.g. Asurb. f. I. V. 2. 43.	
		Neo-Bab. Reisner. Hymns. No. 6. Rev.	
261		Archaic. Blau Mon. B, 6.	
		Proto Elam. Dél. VI. No. 362. 1.	
		Maništusu, Face b. xviii, 19.	
		Sarg. OTJ. Pl. 1182. 4.	
		Gud. Stat. B. vi, 24.	
		Ham. Laws, vii. 16.	
		" Letters. No. 93. 25.	
		El-Am. JJ7, No. 22, 16.	
		Kassite. BE. XV. No. 200. V, 3.	
		Assyrian. e.g. V. 20. 57a.	
		Neo-Bab. e.g. Str. Nab. No. 13. 6.	
262		Ur-Nina Dél. Pl. 2 bis. No. 4, 14.	
		Maništusu, Face b. XVi, 18.	
		OBI. Phot. 15. Vi. 2.	
		Gud. Stat. B. vi, 6.	
		Ur. HLC. Pl. 12. No. 52. rev. 15.	
		Ham. Laws. XVii, 10.	
		Kassite. BE. XV. No. 35, 10.	
		Assyrian. e.g. NE. 134, 112.	
		Neo-Bab. e.g. Reisner Hymns. No. 43. 7.	

No.	Sign	Forms and references	Assyrian
263		Ur-Nina J.D. Sup. No. 109	
a		Ean. Déc. Pl. 4. A. ii, 4, + CT. VII, No. 235-80. passim.	
		Lugalzag. OBI. No. 87, i, 41, 43.	
		Maništusu, Face B. xii, 25.	
		ThB. No. 1. obv. iii, 4.	
		Sarg. ThB. No. 53. obv. 3.	
		Gud. Stat. B. V. 3, cf. Cyl. A. i, 13.	
		Ur. HLC. Pl. 8, i, 6.	
		Ham. Laws. i, 42.	
		" Letters. No. 33, 14.	
		El-Amarna, JJK, No. 422, 23.	
		Kassite, BE XIV. No. 10, 56.	
		Nebuc. I. (Hilf. Kuil). i, 1.	
		Assyrian. e.g. CT. XIII, 1, K5419, 1.	
		Neo-Bab. " " " " " " No. 93015, 1.	
264		Archaic JAOS. XXIII. 19, i, 1.	
		" Déc. Pl. 1ter No. 5. iv, 4.	
		Urkagina. Déc. p. [illegible] vii, 3.	
		Entemena. Déc. Pl. 5 bis. No. 1, iii, 3.	
		Maništusu, Face, A, ii, 10.	
		Sarg. ThB. No. 47, 1.	
		Ur. Reisner Urkunden. No. 126. i, 18.	
		El-Amarna. JJK. No. 191. 8.	
		Kassite. BE. XIV. No. 56. 5.	
		Assyrian. e.g. NE. 146, 158.	
		Neo-Bab. e.g. BE. X. No. 57. 1.	
265		V. 19, 58-60a. cf. Delitzsch. II, p. 91, No. 251	
		Assyrian. V. 19, 59-60 cf ZA. I, 181.	

No.	Sign	Forms and references	Assyrian
266		Tablet ✠ ii, 2.	
		Prot. Elam. Dél. VI, 91. No. 251.	
		Assyrian, V, 19. 58.	
267		Sarg. TB 9. No. 51. 1.	
		Assyrian, V. 19. 9a.	
268		Lugalzag. OBI. No. 87. i. 40.	
a		" " " " " . 42.	
		Maništusu, Face A. iv, 9.	
		" " " C. xiii, 13.	
		Gud. Stat. B. viii, 16.	
		" " " " . 64.	
		Ur. HLC. Pl. 24, viii, 13, & Pl. 18, v, 5.	
		" " " 45: iii, 7 & Pl. 29, iii, 12.	
		" " " Pl. 30. No. 246. 4.	
		Ham. Laws, i. 7.	
		El-Amarna, JJK, No. 7. rev. 19.	
		Kassite, BE. XIV No. 20. 2.	
		Nebuc. I. (Hilp. Frei). ii, 18, 41, 56.	
		Assyr. e.g. Asurb. f. l., e.g. V, 1. 112.	
		Neo-Bab. e.g. BE. X. No. 59. 9.	
269		Ean. Déc. Pl. 4bis &^{2} iii, 3.	
		Lugalzag. OBI. No. 87. i. 112.	
		" " " " 37.	
		Lugalkigub. " " 86. 8. f. e.	
		Gud. Stat. B. ii, 11.	
		" Cyl. A. ii, 21.	
		Ur. Reisner Urkunden. 101. v. 1.	
		Ham. Letters. No. 58. i, 19.	

No.	Sign	Forms and sources	Later form
		Nebuc. I. (HF). ii, 23.	
		Assyrian, e.g. Assurbânipal, V. 1. 10.	
		Neo-Bab. e.g. Str. Nab. No. 7. 6.	
270		Archaic. JAOS. XXIII. 19, i, 1.	
a		" J-D. Sufe. No. 363.	
		Entemena, Silver Vase. 21, Déc. p. XLVII	
		Manishtusu, Face B, XIV, 24.	
		Sarg. ID. No. 51. Rev. 10.	
		Gud. Cyl. A. vii, 17.	
		Ur. Reisner Urkunden No. 14, i, 8.	
		Ham. Letters. No. 91, 8.	
		Kassite, BE., XIV. No. 1. 27.	
		Nebuc. I. (Hilpr. Freib.) i, 10 & 22.	
		Assyrian. e.g. V. 1. 79 (Assurbânipal)	
		Neo-Bab. e.g. Str. Nbk. No. 57. 7.	
271		II. 32. 56c.	
272		Archaic. Blau Mon. A. Obv. i. 3.	
		" ? Proto-Elamite. Délégation, VI No. 364. 1.	
		Gud. Stat. A. ii, 1.	
		" " B. V, 41.	
		" " F. iii, 10.	
		Ur. Reisner Urkunden. No. 126. i, 10.	
		Assyrian. e.g. V. 26. 61a.	
273		Archaic. Déc. Pl. 1 bis No. 1a, iii, 4.	
		" RTC. No. [14]. Obv. V, 3.	

No.	References
	Ean. Galet A (Déc. XLIII). V, 12.
	Lugalzag. OBI. No. 87. i, 9.
	Gud. Stat. B. ii, 15.
	" Cyl. A. viii, 10.
	Ur. HLC. Pl. 30. No. 288. 4 etc.
	Ham. Laws, i, 26. etc.
	" " , iii, 14. "
	" Letters. No. 19, 6.
	" " No. 2. 9 and No. 4 rev. 10.
	Kassite BE. XIV. No. 2, 4.
	El-Amarna. JJK, No. 1. 9.
	" " " , No. 3, 19.
	Nebuc. I (Hilpr. Freib.) i, 4 etc.
	Assyrian. e.g. Assurb. Cyl. V. 1. 47.
	Neo-Bab. e.g. Str. Nab. No. 2. 1.
274	Sarg. Constantinople. cf. JSR No. 153 and Scheil RSA. No. 110.
	Assyrian. V. 40. 24–28a.
275	RTC. No. 40 rev. 1, 1.
	Ur-Nina. Déc. p. XXXI, No. 4, 15.
	Ean. Déc. Pl. 4 bis D², ii, 2.
	" " " 3, A. i, 4.
	Lugalzag. OBI. No. 87. i, 30.
	" " " ii, 7.
	Manistusu, Face A. ii, 15.

No.	Archaic	Forms and references	Assyrian
		Sarg. OBI. No. 1, 3.	
		Gud. Stat. B. iv, 3.	
		" Cyl. A. ii, 22. Cyl. B. xvii, 15.	
		Ur. e.g. HLC. Pl. 36. No. 334, 2.	
		" " " " 7 " 337, 4.	
		Ham. Laws. ii, 32. etc.	
		" Letters, No. 43, 5.	
		El-Amarna, JJK, No. 18. rev. 14.	
		Kassite, BE. XIV, No. 157. 13.	
		Nebuc. I. (Hilp. Freib.) i, 43.	
		Assyr. e.g. Asurb. c.f.l. X. 3. 121.	
		Neo-Bab. e.g. Str. Nabn. No. 738. 1.	
276		Urkagina. JCF. No. 8, i, 3. RTC. No. [illegible] i, 3., ii, 3. and No. [illegible] ii, 2 and 5.	
		Sarg. JCF. No. 55. i, 6.	
		Assyrian. AL³, 65. ii, 4.	
277		Urkagina. Déc. p. LI. No. 4. ix, 2.	
		Ur-Nina. " " XXXVII, No. 10. iv, 3.	
		Lugalzag. OBI. No. 87. ii, 42.	
		Manishtusu, Face C. xvii, 1.	
		Gud. Stat. E. vii, 3.	
		Ur. HLC. Pl. 21. No. 11. rev. 3.	
		" " " 3 " 17. ii, 3.	
		" " " 9 " 18. V, 5.	
		Ham. Laws. ii, 12.	
		Assyrian. e.g. IV². 27, 48a.	
		Archaic form in neo-Bab. of Neb. X. 63. 14	
		Neo-Bab. e.g. Str. Nbk. No. 183. 6.	

No.	Sign	Forms and references	Late form
278		Archaic JAOS. XXIII. 19, iii, 1.	
		Ean. Déc. p. XLIV. No. 6. ii, 7.	
		Lugalzag. OBI. No. 87. i, 21.	
		Maništusu, Face A. XV, 7.	
		Gud. Stat. B. vi, 26.	
		Ur. HLC. Pl. 25. iii, 15 etc.	
		" " " 3. " 4.	
		Ham. Laws ii, 1.	
		" Letters, No. 97, 79.	
		" BE. VI', List, No. 115. var.	
		" " " " " " "	
		Nebuc. I. (Hilp. Freib.) ii, 14.	
		Assyrian. e.g. Sen. III R. 14. 41.	
		Neo-Bab. e.g. Str. Nab. No. 1113. 18.	
279		Archaic. RTC. No. [?], ii, 4. 5.	
		" TC " 1. Ean. V. 4.	
		Entemena. Déc. p. XLVII. No. 6, i, 39.	
		Maništusu, Face C. xix, 17.	
		Gud. Stat. B. ii. 2.	
		Ur. e.g. HLC. Pl. 16. i. 6 & passim.	
		Ham. Laws, xiii, 18.	
		" Letters, No. 59. 11.	
		el-Amarna. JJJ., No. 112. 18.	
		Kassite, BE. XIV. No. 63. 4.	
		Nebuc. I. (Hilp. Frei) i. 15 & 24.	
		Assyr. e.g. Sen. Tay. Cyl. i, 1.	
		Neo-Bab. e.g. Str. Nab. No. 600, 4.	
280		Ham. Letters, No. 66, ii 7.	
		" " , No. 102. V, 9.	
		Assyrian e.g. Esar. I. R. 47. V, 41.	
		Neo-Bab. AL[4]. p. 129. No. 179.	

No.	Sign	Forms and references	Assyrian
281		Archaic, JAOS, XXIII. 19, iii. 1.	
		Ur-Kagina, Déc. pl. 1, i, 6 & 10.	
		Ur-Nina. Déc. 2 bis, passim.	
		Ean. passim. e.g. CT. VII. 1, ii, 1.	
		Manishtusu, Face A, xi. 18.	
		Sargon, OBI. No. 1, i, 8.	
		Gud. Stat. B. iv, 7.	
		" Cyl. A. i, 9.	
		Ur, e.g. HLC. Pl. 6. No. 257. i, 4, Pl. 36, No. 334. 4 etc.	
		Ham. Laws. ii, 1. etc.	
		" " , v, 45.	
		" BE, VI. No. 36. 1.	
		Kassite, BE. XIV. No. 79. 4	
		EA, IIIR. No. 4a 16; cf. JEA No. 1, 4.	
		Nebuc. I. (Hilpr. Freib.). i, 25.	
		Assyrian. e.g. Assurb. pl. E. 1. 35.	
		Neo-Bab. e.g. Str. Nab. No. 496. 13.	
282		Archaic, JAOS. XXIII. 19, ii, 2.	
		Ur-Kagina. Déc. [pl.] No. 4. xii, 26.	
		Ur-Nina, Rev. d'Assyr. IV. No. 4. 5. 15.	
		Ean. Déc. XLIII. iii, 17.	
		Gud. Stat. B. ii, 18.	
		Ur. HLC. Pl. 9, vi, 25.	
		Ham. BE, VI. First No. 109.	
		Assyrian. e.g. IV R². 9. 11 b.	
		Neo-Bab. e.g. V. 31. 64 c.	
283		Archaic. Blau Mon. B, 2.	

No.	Sign	Forms and references	Neo-Bab.
		Archaic. Déc. Pl. 1ter, No. 5. v. 5.	
		Ean. Déc. Pl. 4ter, F'. i. 1.	
		Manistusu. Face D. xix, 14.	
		Gud. Stat. E. vii, 23.	
		Gud. Cyl. A. i. 4. etc.	
		Ur. HLC. Pl. 15. No. 45, rev. 4.	
		Ham. Laws, xxii, 74.	
		" BE. VI', List. No. 135.	
		Kassite. BE. XIV. List. No. 154.	
		Assyrian. e. g. IV.² 1, 28a.	
		Neo-Bab. passim.	
284		Entemena. Déc. f. XXVI. iv, 18.	
		Lugalzag. OBI. no. 87 ii, 45. var.	
		Assyr. Assurnasirpal. I. 19. 90.	
		" Shalm. III. 8. 50.	
285		Ur. CT. I. 6. i, 11.	
		" HLC. Pl. 24. no. 29. vii, 7.	
		" RU. No. 3. ii. 1.	
		Assyr. CT. XVI. 19. 29a.	
286		Assyrian. V. 30. 19 and 20E.	
287		Ean. CT. VII. Pl. 1. iv. 4. & 24. Pl. 3. A, i, 5.	
		Lugalzag. OBI. no. 87. i. 37. 2nd var.	
		" " " " " and var.	
		Manistusu. Face A. xiv, 15.	
		CT. V. Pl. 3. v, 4.	
		Gud. Stat. B. ii, 3.	
		Ur. HLC. Pl. 9, i, 8.	

No.	Sign	Forms and references	Assyrian
		Ur. HLB. Pl. 28. no. 244. ii, 3.	
		" " " " " 248. i, 1.	
		" " " 7 " 16. rev. 4.	
		, Ham. Laws. i, 16, 28. etc.	
		, " Letters. no. 1, 3.	
		. El-Amarna. JJK., No. 7. 3. etc.	
		, Kassite, BE., Vol. XIV. No. 115; 10.	
		. Nebuc. I (Hilp. Freib.). i, 11.	
		. Assyr. e. g. Assurb. f. l., V. 1. 45.	
		. Neo-Bab. e. g. Str. Nbn. No. 1, 3.	
288		. Enšagkušanna. BE. I. No. 90. 3.	
		Urkagina. JSA. No. 11. rev. i, 11.	
		Jl. k. no. 1. rev. iv, 2.	
		. Gud. Cyl. B. vii, 21.	
		. Ur. HLB. Pl. 29. vi, 4.	
		, Ham. Laws. ii, 48.	
		, Assyrian, e. g. II, 48. 5 a.	
		. Neo-Bab. RN. No. 27. 15, etc.	
289		. Ur-Kagina. Déc. p. Ll. No. 4, iii, 5.	
		. Ean. Déc. Pl. 3, A. iii, 4.	
		. Jl. k. no. 1. Env. v, 7.	
		. Maništusu. Face A. xii, 6 & 14.	
		. Gud. Stat. B. viii, 3.	
		. " Cyl. A. iv, 14.	
		Ur. HLB. passim. e. g. pl. 27. No. 196. 4.	
		" " " " " 12 " 52. 6.	
		. Ham. Laws. e. g. x, 3.	
		, " Letters. No. 17. 7 & 10.	
		, El-Amarna. JJK., No. 8. RS. 11.	
		, Kassite, BE, Vol. XIV. No. 110. 11.	
		. Nebuc. I. (Hilp. Freib.). i, 38.	
		, Assyr. passim. e. g. V. 2. 111. A. 6. f. l.	
		, Neo-Bab. e. g. Str. Nbn. No. 5. 12.	

No.	Sign	Forms and references	
290	[cuneiform sign]	[cuneiform sign], Cun. Dic. Pl. 4th, F², V, 7.	[cuneiform sign]
		[cuneiform sign], Archaic, RTL. No. [11], iii, 2. and 5.	
		[cuneiform sign] Maništusu, Face A. XI, 2	
		[cuneiform sign], Sarg. Tlb. No. 36, 7.	
		[cuneiform sign], Gud. Stat. E. iii, 4.	
		[cuneiform sign], " Cyl. A. xiii 23.	
		[cuneiform sign] " " " V. 17.	
		[cuneiform sign] " " " XX, 1.	
		[cuneiform sign] Ur. HLC. Pl. 31. VI. 4.	
		[cuneiform sign] " " " 12. No. 52. 3.	
		[cuneiform sign], Ham. Laws. ii, 17.	
		[cuneiform sign], " , Letters, No. 32. 7.	
		[cuneiform sign], El-Amarna. TTR, No. 8. 16.	
		[cuneiform sign], Kassite, BE, XIV. 10. 43.	
		[cuneiform sign]. Nebuc. I. (Hilfe Erich.) I, 23.	
		[cuneiform sign], Assyrian, passim. e.g. V. 4. 23.	
		[cuneiform sign], Neo-Bab. e.g. Str. Nbn No. 574, 3	
291	[cuneiform sign]	[cuneiform sign]. Archaic Dic. Pl. 1bis no. 16. 1. 2.	[cuneiform sign]
		[cuneiform sign], Lugalzag. OBI. No. 87. iii, 3.	
		[cuneiform sign]. " " " " 1, 38.	
		[cuneiform sign]. " " " " " 3.	
		[cuneiform sign], Gud. Stat. B. vii, 35.	
		[cuneiform sign] " " A. XXX, 14. cf. iii, 11 & vi, 12.	
		[cuneiform sign]. cf. Ur. Reisner Urkunden. No. 128, iii	
		[cuneiform sign]. Ur. Reisner Urk. No. 99a, rev. 4.	
		[cuneiform sign] " " 203. ii. 6. cf HLC. Pl. 33, vii, 7. Pl. 51. iii, 18.	
		[cuneiform sign]. Ham. Letters. No. 99. 32.	
		[cuneiform sign]. Kassite. BE, Vol. XIV, List No. 167.	
		[cuneiform sign]. Nebuc. I (Hilfe. Erich.) ii, 9.	
		[cuneiform sign] " " " " " 31.	
		[cuneiform sign]. Assyrian. e.g. II. 39. 30.	
		[cuneiform sign]. Neo-Bab. e.g. Str. Nbk No. 247. 11.	

No.	Sign	Forms and references	
292		, OBI. No. 94, 3.	
		, Entem. Déc. p. XLVII. No. 6, iii, 32.	
		. Gud, Cyl. A. viii, 9.	
		. Ham. Laws, XXXVii, 57.	
		, Sin-muballit, Ranke, BE. VI No. 19. 6.	
		, Kassite, BE. XIV, No. 84, 4.	
		. Nebuc. I (Hilp. Freib.). i, 47.	
		. Assyrian, e. g. Assurb. Pl. I. 259.	
		, Neo-Bab. e. g. Str. Nbk. No. 92. 8.	
293		Archaic. RTC. No. [4]. pec. ii, 5.	
		" TC b No. 7. Ende. i, 4.	
		" " " 4. " ii, 5.	
		Ur-Nina. Déc. Pl. 2 ter. No. 1.	
		Ean. Déc. Pl. 4 bis, D? iii, 1.	
		, Entem. Déc. p. XLVII. No. 6. vi, 14.	
		, Lugalzag. OBI. No. 87, i, 31.	
		. Manishtusu Face C, xi, 8.	
		, Gud. Stat. B. ii, 12.	
		" Cyl. A, xii, 10.	
		Ur. HLC. Pl. 18. No. 143, rev. 2.	
		" " " 23, No. 29. iv 24.	
		Ham. Laws, i, 53.	
		" Letters. No. 27, rev. 5.	
		El-Amarna, TTK., No. 8. 21.	
		. Kassite. BE. XIV, No. 6. 3.	
		. Nebuc. I. (Hilp. Freib.) i, 2.	
		. Assyrian, e. g. Assurb. Pl. V, 1. 57.	
		. Neo-Bab. e. g. Str. Nab. No. 71. 7.	
294		. Archaic. Déc. Pl. 1 bis, No. 1a, iii, 1 cf. p. XXXIV.	
		Archaic. RTC. No. [11], rev. iii, 3.	

No.	Sign	Forms and references	
		Ean. Déc. Pl. 4 bis D², iii, 2.	
		Lugalzag. OBI 86 87. ii, 37.	
		Maništusu, Face A. V, 8.	
		Gud. Stat. B. vi. 13. Cf. Cyl. A. iv. 19.	
		Ur. e.g. HLC. Pl. 27. No. 247. i, 2. cf. RU. 192. rev. 4.	
		Ham. Laws, i, 24. Cf. Letters No. 60. ii b. 12 and No. 97. 32.	
		El-Amarna. JJK, No. 48, 68.	
		Kassite. BE. XIV. M. 57. 17.	
		Nebuc. I. (Hilpr. Freib.). i. 7.	
		Assyrian. e.g. Assurb. Pil. V. 6. 124.	
		Neo-Bab. e.g. Str. Nbk. No. 122. 7.	
295		Sargon. Unpub. tab. in Louvre. Cf. JT. No. 56.	
		Gud. Cyl. B. xix, 10".	
		Ur. HLC. Pl. 22. iii, 18.	
		" " " 39. No. 64. rev. 1.	
		El-Amarna. JJK. No. 73. 40.	
		Assyrian. e.g. S^b. vi, 26. in Neo-Bab. the same.	
296		Ur. Reisner. Urkunden. List. No. 78.	
		Kassite, Clay. B.E. XIV. List. No. 148.	
		" variant " " " " " "	
		" variant " " " " " "	
		Assyrian. e.g. S^b. ii, 22.	
		Neo-Bab. Str. Nbk. No. 644. 7.	
297		Ur-Kagina. Déc. [?] ix. 33.	
		Ean. Unpub. frag. Cf. JT. No. 90.	
		Maništusu, Face D. XI, 3.	
		TLP. No. 10. Endr. ii, 1.	
		Ins. fr. Abu Habba. OBI. Phot. No. 15. iii 16.	

No.	Sign	Forms and references	Neo-Bab.
		Gud. e.g. Stat. B. i. 3.	
		Gud. e.g. Cyl. A. i, 9.	
		Ur. HLC. Pl. 25. iii, 28.	
		" " " 30. No. 246, rev. 5.	
		" " " 40. i, 14.	
		Ham. I.R. 1. No XV, i. 7.	
		Assyrian. e.g. V. 11. 6 d.	
		Neo-Bab. RH. No. 69. 3.	
298		Eau. déc. p. XLIII, vii, 19.	
		RTC. No [8] I. 4. cf ITT. No. 3. i. 4.	
		RTC. No. [127]. ii, 2. and passim.	
		Maništusu, Face A. V, 19.	
		Gud. Stat. B. i, 11.	
		" Cyl. A. iv, 2.	
		Ur. passim. e.g. HLC. pl. 9. i, 19.	
		Ham. Laws. ii, 60.	
		I Bab. Ranke. BE. VI. No. 1. 6.	
		El-Amarna. [illegible], No. 3, 5.	
		Kassite. Clay. BE. XIV. No. 50, 8.	
		Nebuc. I. i, 8.	
		Assyr. e.g. Assurb. p.l. V. 2. 13.	
		Neo-Bab. e.g. Str. Nab. No. 241, 2.	
299		Archaic. Blau Mon. A. rev. i, 2. cf. Barton JAOS. XXII. 389.	
a		? Archaic. CT. V. 7. obv. ii, 2.	
b		" CT. V. 3. No. 12146. i, 2.	
c		" CT. V. 7. obv. ii, 2.	
		" " " " " " "	
		" " " " " " "	
d		" " " " " " "	
		" RTC. No. [15]. rev. iii, 1.	
		Eau. déc. pl. 4. A. ii. 4.	

		Lugalzag. OBI. No 87. i, 17. " " " 40. cf 41. and iii, 6.	
		Manishtusu. Face A, ii, 5.	
		Gud. Stat. B. ii, 12.	
		" Cyl. A. i, 26.	
		Ur. HLC. pl. 7. No. 301. 4.	
		" " " 21. " 102. 7.	
		" " " 9. iii, 2.	
		" " " 27. No. 187. 2.	
		Ham. Laws, i, 22. and passim	
		" Letters No. 1, 2 " "	
		El-Amarna. IIIr. No. 1, 2. etc.	
		Kassite, Clay, BE. XIV. No. 2.8.	
		Nebuc. I, i, 3. and passim.	
		Assyrian. e. g. Ab.p.l. V. 1. 32.	
		Neo-Bab. e. g. Str. Nab. No. 2. 1.	
300		Ur-Nina. Dec. pl. 2 bis, No. 4, 19.	
		Archaic. RTC. No. [1], iii, 4.	
		Ean. e. g. CT. VII. 1. i, 1; ii, 2. etc.	
		Manishtusu, Face A. iv, 2.	
		Gud. Stat. B. vi, 7.	
		Ur. HLC. pl. 17. No. 76. 4.	
		Ham. Laws, xl. 38.	
		Kassite, Clay, BE. XIV, 65, 19.	
		Nebuc. I. i, 20.	
		Assyr. e. g. Assurb. p.l. V. 1. 81.	
		Neo Bab. e. g. Str. Nab. No. 2. 2.	
301		Ur-bagma. RTC. No. [19] ii, 3, rev. iii, 3.	
		Lugal-zag. OBI. No. 87. ii, 21.	
		Manishtusu, Face C. vii. 3.	
		Gud. Cyl. B. ix, 1.	

No.	Sign	Forms and sources	Late form
		Ur. H.L.B. pl. 23. No. 29, ii, 16.	
		" " " 52, iv, 11.	
		Ham. Letters, No. 61. 21.	
		" " " 101. ii, 44.	
		Kassite. Clay. BE. XIV. No. 17. 6.	
		" " " " No. 3a, 7.	
		Assyrian. e.g. Km. pl. V. 6. 124.	
		Neo-Bab. e.g. RH, No. 53, 53–57.	
302		Archaic. RTC No. [3]. ii, 2. iii, 6.	
		? Gud. Stat. B. vii. 42. Cf. No. 434. (belongs to No. 434.)	
		" Cyl. A. XXVIII, 6.	
		Ur. Reisner. Urkunden. N. 127. iv. 20.	
		Kassite. Clay. BE. XIV. List No. 168 a. 3	
		Assyrian. e.g. IV R. 13. 59/60 b.	
		Neo-Bab., RH. No. 27. Rs. 6.	
303		Archaic. C.T. V. 3. ii, 6.	
		Sarg. TLK No. 39. Env. i, 8.	
		Gud. Cyl. B. xix. 9".	
		Ur. H.L.B. Pl. 18. No. 183. 1.	
		Ham. Laws, xlii, 76.	
		" Letters. No. 95. 59.	
		El-Amarna. JEA, No. 29. 23.	
		Kassite. Clay. BE. XV. No. 65.	
		Nebuc. I. i, 18.	
		Assyrian. e.g. V. 1. 52.	
		Neo-Bab. e.g. Str. Nbk. N. 138. 8.	

No.	Sign	Forms and sources	Assyrian
304	[cuneiform]	[cuneiform] Arch. Dec. Pl. 1 No. 6 b. i, 3. [cuneiform] .. OBI. Phot. No. 15. iii, 4. [cuneiform] .. RTC. No. [11] rev. i, 5. [cuneiform] Manishtusu. Face B. xii, 27. [cuneiform] Gud. Cyl. A. xi, 20. [cuneiform] Ur. HLC. Pl. 44. No. 90. 1, 9. & rev. 3. [cuneiform] .. .. .. 8. i, 7. [cuneiform] Ham. Laws. xliii, 45. [cuneiform] Ham. Letters. No. 101. i, 10. 11. [cuneiform] Nebuc. I. i, 27, 39. [cuneiform] Kassite. BE. XVII. 24. 19. [cuneiform] Assyr. e. g. V. 1, 3. [cuneiform] Neo-Bab. e. g. RH. No. 27 RS 6b.	[cuneiform]
305		[cuneiform]. Assyrian. II. 21. 29 c. [cuneiform]. Neo-Bab. IV². 15*, 47b.	[cuneiform]
306	[cuneiform]	[cuneiform]. Ur-Nina. Déc. Pl. 2. No. 1, i, 3. 4 f. XXXVI. [cuneiform] Ean. Déc. Pl. 4. A. ii, 5 and 10. [cuneiform]. Manishtusu, Face B. xix, 18. [cuneiform]. ICC. No. 3. iii, 3. [cuneiform]. Sarg. ICC. No. 32. obv. 8. [cuneiform]. Gud. Stat. A. i, 3. [cuneiform]. .. , Cyl. A. iii, 3 etc. [cuneiform]. Ur. HLC. Pl. 51. ii, 4. [cuneiform]. Ham. Laws. iii, 41. [cuneiform]. .. Letters. No. 100. rev. 6. [cuneiform]. Kassite, Clay. BE. XIV. No. 2, 29. [cuneiform]. Assyr. e. g. IV². 3. 41b. [cuneiform]. Neo-Bab. e. g. IV². 15. 62 b.	[cuneiform]

No.	Sign	Forms and references	Later form
307	[sign]	[sign], Archaic, Enhigal, U of P 10,000, passim.	[sign]
		[sign], Manishtusu, Face A, V, 16.	
		[sign], Sarg. Tab. No. 22. 4.	
		[sign], Ur. HLC. Pl. 30. No. 193, passim.	
		[sign], Neo-Bab. Intaglios. V. 37, 27b.	
		[sign]. Assyrian. e. g. IV², 11, 43a.	
		[sign]. Neo-Bab. Greek period, RH. 137. 64.	
308	[sign]	[sign], Archaic Dec. Pl. 1 bis, No. 1b, i, 2.	[sign]
b		[sign]. Archaic. CT. V, 7. obv. iii, 3.	
c		[sign] " " " " " " "	
d		[sign]	
e		[sign] Gud. Stat. B iii. 10. " " " "	
		[sign]. Gud. Cyl. A, XXV, 10.	
		[sign]. Ur. HLC. Pl. 25. ii, 7 ff.	
		[sign], Kassite, BE, XIV, List. 159, rev.	
		[sign]. " " " " " "	
		[sign] " " " " "	
		[sign] Neo-Bab. e. g. V. 39. 53 E.	
		[sign], Assyr. " " " 27. b g.	
309	[sign]	[sign], Sarg. Tab. No. 17. 5.	[sign]
		[sign], Gud. Cyl. A. ix, 15.	
		[sign]. Assyr. e. g. V. 19. 27c.	
		[sign]. Neo-Bab. e. g. RH. No. 4, 87.	
310	[sign]	[sign]. Arch. CT. V, 3, V, 3.	[sign]
		[sign]. Manishtusu. Face A. ii, 5. etc.	
		[sign]. Tab. No. 10. ii, 4.	

No.	Sign	Forms and references	Late form
		. Sarg. ILP. No. 39. ii, 8.	
		. OBI. Plat. No. 16. vii, 9.	
		. Gud. Stat. B, vi, 64.	
		" Cyl. A. v, 20.	
		Ur. HLC. Pl. 22. No. 26. v, 19; Pl. 32, i, 11	
		. Ham. Laws. i, 32. etc.	
		. " . Letters No. 1. 15.	
		. EA. III, 1, 11.	
		. Kassite, BE. XIV. No. 1, 5. & passim.	
		. Nebuc. I. i, 6.	
		. Assyrian, e.g. Asb. p. l. V. 1. 3.	
		. Neo-Bab. e.g. RH. No. 57. 13.	
311		Blau Mon. B, 4. (Archaic).	
		Archaic. JAOS. XXIII. 19, ii, 2.	
		. " Déc. Pl. 5. No. 3. 4.	
		. " C.T. V. 3, iii, 6.	
		. Com. C.T. VII. 1. iii, 2.	
		. Manishtusu, Face A. xiv, 15.	
		. Entem. Déc. p. XLVII. No. 6. iii, 37.	
		. Gud. Stat. B, iii, 1. and Cyls. passim.	
		Ur. e.g. HLC. Pl. 29. i, 15.	
		" " " " 2. No. 317. rev. 2.	
		. Ham. Laws. e.g. i, 20. Letters. 1. 25.	
		" Letters. e.g. No. 1. 24.	
		. Amarna, III. No. 1, 11.	
		" " " " "	
		Kassite, EB. XIV. No. 1. 2.	
		. Nebuc. I. i, 4.	
		. Assyr. e.g. V. 1. 33.	
		. Neo-Bab. e.g. Stu. Nab. No. 4. 5.	

No.	References
312	Ur-Nina. Déc. Pl. 2ter, No. 1.
	" " " 2bis, " "
	OBI. Photo. No. 15, iii. 7.
	" " " 16, viii, 7.
	Urkagina. Déc. p. 41. No. 4. vii, 26.
	TbI. No. 4. Env. i, 1.
	Gud. Stat. E. ii, 5.
	" Cyl. B. X, 14.
	Ur. HLC. Pl. 2. No. 279. i, 3.
	" " " 52. ii, 4.
	" " " " iv, 9.
	" " " 46. ii, 6.
	Nabuc. I. i. 9.
	Assyr. e.g. IV². 7. 3a.
	Neo-Bab. RH. No. 1, 49.
313	Archaic. JAOS. XXIII. 19, iii, 3.
	" OBI. No. 113, 5.
	Lugalzag. OBI. No. 87, iii, 32.
	Urkagina. Déc. p. 41. No. 4, xii, 2.
	RTC. No. [17], rev. ii, 7.
	Gud. Stat. E. i, 2.
	" Cyl. A. XX, 3.
	Ur. HLC. passim e.g. Pl. 54, ii, 18.

No.	Sign	Forms and references	
		[cuneiform], Ham. Laws, ii, 50.	
		[cuneiform], " Syn. EB. VI. List. No. 227.	
		[cuneiform], Annubanini inscr. IV², 35. No. 6, II. 1.	
		[cuneiform], Assyrian. e.g. IV², 3, 25b.	
		[cuneiform], Neo-Bab. e.g. Str. Nab. No. 4, 12.	
314	[cuneiform]	[cuneiform], Assyrian. II. 48. 49a.	[cuneiform]
315	[cuneiform]	[cuneiform] Blau Mon. B, 4, (Archaic).	[cuneiform]
		[cuneiform], Archaic. CJ. No. 4, iii, 2.	
		[cuneiform], OBI. No. 105. 4.	
		[cuneiform] " " 110, 4.	
		[cuneiform] Gud. Stat. B, vii, 49.	
		[cuneiform], Ham. Laws, xl, 76.	
		[cuneiform], Nabunaid. V. 63. II. 5. 22.	
		[cuneiform], Assyrian. e.g. IV². 22. 9a.	
		[cuneiform], Neo-Bab. Šamaš-šum-ukin, V. 62. No. 2. 26a.	
316	[cuneiform]	[cuneiform] Archaic. JAOS. XXIII. 19. ii, 1.	[cuneiform]
		[cuneiform] " Déc. Pl. 1bis, No. 1b, i, 2, 4.	
a	[cuneiform]	[cuneiform] " Blau Mon. A, iii, 1.	
		[cuneiform] Proto-Elamite. Dél. VI. p. 95. No. 393.	
		[cuneiform] Archaic. RJL No. [illegible], ii, 2.	
		[cuneiform] Gud. Cyl. B. ix, 13.	
		[cuneiform], Ham. I R. 4. No. XV. i, 15.	
		[cuneiform] Nebuch. I: i, 13.	
		[cuneiform]. Assyr. e.g. Assurb. f. l. V. 4. 41	
		[cuneiform], Neo-Bab. Shamaš. V. 62, 40a.	

No.			
317	[cuneiform]	[cuneiform] Ur. e. g. H.L.C. Pl. 30. No. 193. rev. 1 and 3. [cuneiform] Assyrian. PSBA. IX. 111.	[cuneiform]
318	[cuneiform]	[cuneiform] Gud. Cyl. B, iv, 19. [cuneiform] Ur. Reisner Urkunden. No. 121, XV, 14. [cuneiform] Assyrian. e. g. V. 26. 1c. [cuneiform] Neo-Bab. e. g. Str. Nab. No 764. 13.	[cuneiform]
319	[cuneiform]	[cuneiform]. Period of Urukagina RTC. No [23] rev. i, 3. [cuneiform]. Sargon. TCL. No. 39. Col. i, 5. [cuneiform]. Ur. H.L.C. Pl. 3. ii, 17. [cuneiform] " " " 52, iii, 12. [cuneiform] Assyrian cf. AL³. 38, and Str. Syl. 404. [cuneiform]. Neo-Bab. Str. Nbk. No. 388. 2.	[cuneiform]
320	[cuneiform]	[cuneiform], Archaic Neo-Bab. Artaxerxes. V. 35. 27. [cuneiform], Assyrian, V. 52. 7c. [cuneiform]. Neo-Bab. Greek Period. RH. No. 49a. 4.	[cuneiform]
321	[cuneiform]	[cuneiform]. Gud. Cyl. A. XXX, 10. [cuneiform]. Assyrian. II. 59, 28b.	[cuneiform]
322	[cuneiform]	[cuneiform] Archaic. Blau Mon. A, iv, 2. [cuneiform]. Enan. Déc. f. XLVI, i, 4. [cuneiform]. Entemena. Déc. f. XLVII. No. 4, i, 2. [cuneiform] Lugalzag. OBI. No. 87, i, 2. [cuneiform]. Manishtusu. Face A, iX, 18. [cuneiform]. Sarg. OBI. No. 1, i, 8. [cuneiform]. Gud. Stat. B, vi, 26. [cuneiform]. Ur. H.L.C. Pl. 25, i, 12. [cuneiform]. Ham. Laws. XXViii, 5 57. [cuneiform]. CT. III. No. 1. 2. [cuneiform]. Nebuc. I. i, 4. [cuneiform]. Assyr. e. g. Asb. C. f. l. V. 1, 5. [cuneiform]. Neo-Bab. e. g. Str. Nab. No. 332. 4.	[cuneiform]

No.	Sign	Forms and sources	Later form
323	[sign]	Proto-Elamite. Dél. VI. No. 214. 3.	[sign]
		" " " " List. No. 117.	
	[sign]	Archaic. Déc. Pl. 1 bis No. 1b, iii, 3.	
		" RTC. No. [14], i, 6.	
		" " " [6], ii, 3.	
		Ur-Nina. Déc. Pl. 2. No 7, iii, 9.	
		Ur-Kagina. " p. LI. No. 4, xi. 9.	
		Maništusu, Face A, vi, 2.	
		Sarg. e.g. TCS. No. 37, 1.	
		Gud. Stat. E, v, 4.	
		" Cyl. A, xx, 14.	
		Ur. e.g. HLC. Pl. 40, i, 1.	
		Ham. Laws, xiii, 33.	
		" Letters. No. 58. 34 var.	
		EA. TTh, No. 24 RS. 29.	
		Kassite, BE. XIV. No. 1, 10.	
		" " " " 44, 9.	
		Nebuc. I, ii, 47.	
		Assyr. e.g. V. 1. 11.	
		Neo-Bab. e.g. Str. Nab. No. 18. 5.	
324	[sign]	Archaic. Déc. Pl. 1 bis No. 1b. iii, 1.	[sign]
		Ur-Kagina. TCS. No. 8, i, 1.	
		Lugalzag. OBI. No. 87. i, 12.	
		Gud. Cyl. B. xvi, 14.	
		Ur. HLC. Pl. 24. No. 29. v, 8.	
		Assyrian. e.g. IV². 16, 27a.	
325	[sign]	Maništusu, Face A. ix, 22.	[sign]
		OBI. No. 99, 3.	
		Gud. E, ii, 18.	
		Ur. HLC. Pl. 27, No. 185. 2.	
		" " " 54, iv, 17.	
		" " " 7, No. 16. rev 5.	

		. Ham. Laws. ix, 55.	
		" Letters. No. 1, 22.	
		. EA. III, No. 4, 7.	
		. Kassite. BE. XIV. No. 1, 30.	
		. Nebuc. I, ii, 40.	
		. Assyrian. e. g. V. 1. 17.	
		. Neo-Bab. e. g. Str. Nab. No. 46, 3.	
326		Sarg. I. R. Bis. No. 141.	
		" IbP. No. 40. rev. 1.	
		Ham. Laws. xxxviii, 55.	
		I Dyn. of Bab. BE. VI. 102. 1.	
		. EA. JEA, No. 10. 16.	
		. Kassite. BE. XIV. No. 58. 12.	
		. Nebuc. I. ii. 51.	
		. Assyr. e. g. V. 1. 31.	
		. Neo-Bab. Str. Nab. No. 845. 6.	
327		Archaic. CT. V. 3, i, 2.	
		. Entem. Dec. p. XXXVII, No. 6, ii, 27.	
		. Gud. Stat. A. iv, 2.	
		. " Cyl. A. i, 21.	
		. Ur. Rüsam. Urkunden. No. 6. i, 2.	
		. Ham. Letters. No. 69. 20.	
		. Kassite. BE. XIV. No. 132. 19.	
		. Nebuc. I. i, 50.	
		. Assyrian. e. g. V. 29, 14g.	
		. Neo-Bab. RH. No. 71. Rs. 19.	
328		Ur-Nina. Dec. XXXVII. Nos. 7 & 8.	
		Manistusu. Face D. X, 11.	
		. Gud. Cyl. A. xviii, 1.	
		" " B. x, 6.	
		Ur. HLC. Pl. 54, iv, 28.	
		. Ham. Letters, No. 59. 17.	
		Kassite. BE, XIV, No. 10. 40.	
		. Nebuc. I. i, 5.	
		. Assyrian. e. g. IIR. 26, 14 a.	
		. Neo-Bab. e. g. RH. No. 53. 4.	

No.	Sign	Forms and references	Assyrian
329		Entem. Déc. pl. 5 bis, no. 1a, V, 4.	
		Maništusu. Face C, XVI, 16.	
		ICB. No. 6, iii, 1.	
		RTC. No. [47], rev. iii, 3.	
		Gud. Cyl. B, XIV, 4.	
		" " " XI, 19.	
		Ur. HLC. pl. 29, V, 18.	
		Ham. Laws. XXII, 25.	
		Abil-Sin. BE, VI¹. No. 17, 4.	
		EA. JEA, No. 10, 18.	
		Kassite. BE, XIV. No. 46 a, 4.	
		Nebuc. I. i, 2.	
		" " ii, 18.	
		Assyr. e.g. Sen. Tay. Cyl. iii, 60.	
		Neo-Bab. e.g. Str. Nab. No. 55, 10.	
330		Archaic. JAOS. XXIII. 19, ii, 2.	
		" RTC. No [15], iii, 7.	
		Ean. Déc. p. XLIII. i, 3.	
		Maništusu. Face A, XII, 2.	
		Sarg. ICB. No. 32. 8.	
		Gud. Stat. B. i, 4. cf. Cyl. A, i, 11.	
		Ur. HLC. Pl. 29, iii, 4.	
		" " " 23. No. 65, 4.	
		Ham. Laws. ii, 19.	
		" Letters. No. 12, 21.	
		EA. JJK. No. 7. RS, 11 and 35.	
		Kassite. BE. XIV. No. 2. 16.	
		Nebuc. I. i, 39.	
		Assyr. e.g. Assurb. f. l. V. I. 23.	
		Neo-Bab. e.g. Str. Nab. No. 83, 3. etc.	

No.	Sign	Forms and references	Later form
331	[sign]	[sign]. Entem. Déc. Pl. 5 bis, No. 1a. i, 3.	[sign]
332	[sign]	[sign]. Entem. Déc. p. XLVII. iv, 22. [sign]. Maništusu. Face b. xiv, 11. [sign]. Gud. Stat. B. iii, 6. [sign] " Cyl. A. iv, 4. [sign] Ur. HLC. Pl. 7. iv, 9. [sign] Ham. Laws. xv, 11, 13. Cf. Letters. No. 57, 23. [sign] Ham. Letters. No. 88. 10. [sign] Kassite. BE. XIV. No. 18. 18. [sign] " " " " 25. 14. [sign] Nebuc. I. i, 25. [sign] Assyrian, e.g. V. 2. 54. [sign] Neo-Bab. e.g. Str. Nab. No. 824, 14.	[sign]
333	[sign]	[sign] Assyrian. II. 48. 60c.	[sign]
334	[sign]	[sign] Neo-Bab. R II, 9. 104a; 55, 13b.	[sign]
335	[sign]	[sign] Assyrian. II. 51. 42c.	[sign]
336	[sign]	[sign] Archaic. OBI. Photo No. 15, viii, 20. [sign] Sarg. JBI. No. 32. 2. [sign] Ur. HLC. Pl. 29. i, 10. [sign] Nebuc. I. ii, 43. [sign] Assyrian. e.g. V. 1. 125. [sign] Neo-Bab. e.g. V. 62. 25.	[sign]
337	[sign]	[sign] Archaic. JAOS. XXIII. 19. ii, 2 + iii, 1, and Tab. vi, i, 2 and iii, 1. [sign]. Ur-Nina. Déc. Pl. 2. No. 1, iii, 7. [sign] " " RTC. No. [5], ii. 3. [sign] Lugalzag. OBI. No. 87, i, 46, etc. [sign] Maništusu. Face A. ii, 2. [sign]. Sarg. OBI. No. 1, 17.	[sign]

		[cuneiform] Gud. Stat. B. iii, 6.	
		[cuneiform] " Cyl. A. passim e.g. ii, 17.	
		[cuneiform] Ur. HLC. passim. e.g. No. 257, i, 9.	
		[cuneiform] " " No. 16. 2. (Pl. 7).	
		[cuneiform] Ham. Laws. V, 4.	
		[cuneiform] " Letters. No. 1, 25.	
		[cuneiform] EA. JJK, No. 48.1; No. 59.2.	
		[cuneiform]. Kassite. BE. XIV. No. 1 24.	
		[cuneiform]. Nebuc. I. i, 4, etc.	
		[cuneiform]. Assyrian. e.g. V. 1. 3.	
		[cuneiform]. Neo-Bab. e.g. Str. Nbn. No. 1. 21.	
338	[cuneiform]	[cuneiform]. JLG. No. 10. i, 2.	[cuneiform]
		[cuneiform] Gud. Cyl. B. xvii, 4.	
		[cuneiform] Ur. Reis. Urkund. No. 207 Rs. 5.	
		[cuneiform] Ham. Laws, XXXIV, 57 etc.	
		[cuneiform]. EA, JJK, No. 112. 43.	
		[cuneiform]. Assyrian. e.g. V. 23. 11f.	
339	[cuneiform]	[cuneiform] Archaic, JAOS. XXIII, 19, ii. 2.	[cuneiform]
		[cuneiform] Ean. Déc. Pl. 3bis, listel. 257	
		[cuneiform] Entem. Déc. p. XLVII. V, 24.	
		[cuneiform] Lugalzag. OBI. No. 87, i, 17.	
		[cuneiform] Manishtusu. D, xiii, 7.	
		[cuneiform] Gud. Stat. B, IX, 14.	
		[cuneiform] Ur. e.g. HLC. Pl. 22, Vi, 13.	
		[cuneiform] Ham. Laws, ii. 27.	
		[cuneiform]. EA, JJK, No. 9, 10.	
		[cuneiform]. Kassite. BE. XIV. 9a, 4.	
		[cuneiform]. Nebuc. I. i. 30.	
		[cuneiform]. Assyr. e.g. IV2, 31. 15a.	
		[cuneiform]. Neo-Bab. e.g. Str. Nbn. No. 7. 6.	
340	[cuneiform]	[cuneiform] Blau Mon. A, ii, 1.	[cuneiform]

No.	Sign	Forms and references	Neo-Bab.
		[sign] Archaic. Déc. Pl. 1 bis. No. 1. a. iv, 2.	
		[sign] " " " 1 ter " 6 b. i, 3.	
		[sign] " RTC. No. [15], rev. ii, 2.	
		[sign] Mesilim, Déc. p. XXXV.	
		[sign] Ean. CT. VIII. 1. i. 1 ff.	
		[sign] Manistusu, C. XV. 1.	
		[sign] Gud. Stat. B. iii. 2, Cyl. A, i. 5.	
		[sign] , Ur. HLC. passim. e. g. No. 16 rev. 3.	
		[sign] Ham. Laws, X, 37.	
		[sign] " Letters, No. 6, 13.	
		[sign] EA, JTh, No. 113. 15.	
		[sign] Kassite. BE. XIV, No. 41. 13.	
		[sign] Nebuc. I, i, 24.	
		[sign] Assyrian. e. g. V. 1. 120.	
		[sign] Neo-Bab. e. g. V. 36. 31 & Str. Nbn. 116, 1.	
341	[sign]	[sign] Assyrian. S^b i, 61.	[sign]
342	[sign]	[sign] Assyrian. S^b i, 60.	[sign]
343	[sign]	[sign] Assyrian. S^b i, 57.	[sign]
344	[sign]	[sign] Assyrian. e. g. II. 16. 48 a. [sign] Neo-Bab. RH. No. 60. 13.	[sign]
345	[sign]	[sign] Assyrian. AL3, 88, iv, 6–17.	[sign]
346	[sign] cf. also Pl. 141, No. 346.	[sign] Ean. cf. Th. Suf. No. 236. [sign] " Déc. p. XLIII. V, 6. [sign] OBI. No. 102 2. [sign] Sargon. RTC. No. [130], rev. 6. [sign] Ham. Laws, XXXiii, 47. [sign] IV2 36. No. 1. 12 a. [sign] Apil-Sin. CT. IV. 49, Bu. 88-5-12, 725, 3. [sign] . Assyrian. S^b ii, 18. [sign] . Neo-Bab. RH. List, No. 243.	[sign]

No.	Sign	Forms and references	
347		Archaic. OBI. Phot. 15. iv. 4.	
		" RTl. No. [15] rev. ii. 3.	
		Entem. Déc. pl. XLVII, iii. 19.	
		Gud. Cyl. A. xiv. 25.	
		Ur. HLC. Pl. 64. passim.	
		Ham. Laws, xi, 41.	
		" Letters, No. 36. 10.	
		EA. BB. No. 1, 9.	
		Kassite, BE. XIV. No. 44. 7.	
		Nebuc. I. ii, 3.	
		Assyrian. E.g. V. 1, 32.	
		Neo-Bab. E.g. Str. Nab. No. 136. 4.	
348		Archaic. Blau Mon. A. rev. 3.	
		" Déc. Pl. 1 bis No 1a, ii, 1.	
		Ur-Nina, Déc. pl. XXXVII. No. 10, ii, 6.	
		Sarg. TD. Rec. No. 283.	
		Gud. Cyl. B. xii, 11.	
		Ur. HLC. Pl. 32, i, 23.	
		Kassite, BE. XIV. No. 100, 5.	
		Assyrian. E.g. S^b. V, 29.	
		Neo-Bab. RH. No. 56. 35.	
349		Assyrian, S^b, V, 32.	
350		Gud. Stat. B. iv. 10.	
		Ham. Laws, xxxiii, 80.	
		Assyrian, S^b, V, 31.	
		Neo-Bab. RH, 98. 38.	

351		Ur-kagina. Déc. p. LI. No. 4, X, 32. Assyrian, Sb. V, 33.	
352		Assyrian, e. g. I. 10. 74. Neo-Bab. e. g. RH, 46. 37.	
353		Ur-Nina, Déc, Pl. 2ter No. 4. 10. Proto-Elamite. Dél. VI p. 84. 27.	
a		. Ean. Déc. Pl. 3, A ii, 3. . Lugalzag. OBI. No. 87, iii, 12. RTC. No [9]. ii, 2. Manistusu. Face A. XVi, 1. Gud. Stat. B. ii, 17. Cf. Cyl. A, i, 8. Ur. HLC. Pl. 21. No. 102, 10. " " " 62, " 23. ii, 13. Ham. Laws, ii, 45. " Letters, No. 4, rev. 7. EA. III, No. 21. 20. Kassite. BE. XIV, No. 111, 12. . Nebuc. I. i, 3, etc. , Assyrian. E. g. V. 1. 33. . Neo-Bab. E. g. Str. Nbn. No. 172. 9.	
354		Sumulailu. BE. VI1. No. 7. 18. Sin-muballit. CT. VIII. 20. Bu. 91-5-9, 314. 3.	
a		Ham. Laws i. 61. . EA. III. No. 24. R/S. 86. . Kassite. BE. XIV. No. 10, 35. . Nebuc. I. i, 19 and 31. Assyrian. E. g. V. 1. 88. etc. Neo. Bab. e. g. Cyr. V. 35. 14.	

No.	Sign	Forms and references	Late form
355	[sign]	[sign] Primitive. Tablet vi, iii, 2. [sign] Archaic. RTC. No. [11]. rev. ii, 1. [sign]. Maništusu. Face C, iv, 6. [sign]. Gud. Cyl. B. iii, 13. [sign]: Ur. HLC. Pl. 52, iii, 16. [sign]. Ham. Laws. ix, 42. [sign] " Letters. No. 71. 7. [sign] 'EA. TTK. No. 24. 94. [sign] Kassite. BE. XIV. No. 80a, 8. [sign] Nebuc. I. i, 15. [sign]. Assyrian, e.g. V. 1, 33. [sign] Neo-Bab. e.g. Str. Nab. No. 116. 3.	[sign]
356	[sign]	[sign] Sarg. TCD. No. 41, 5. [sign]. Assyrian. II. 25. 30 e.	[sign]
357	[sign]	[sign] Ean. Stc. p. xliii, viii, 7. [sign] Gud. Stat. B. vii, 60. [sign] " Cyl. A. i. 11. [sign] Ur. HLC. Pl. 28. No. 244, i, 5. [sign] Ham. Laws. i, 54. [sign] " BE. VI.' 33a. 13. [sign] Pashe dyn. III. 43. i. 28. [sign], Assyrian. e.g. V. 1. 12. [sign], Neo-Bab., RH. No. 23, 24a.	[sign]
358	[sign]	[sign]. Ean. Stc. Pl. 4 bis, vii. 3. [sign]. Maništusu. Face C. xi, 13. [sign]. RTC. No. [10]. i. 3. [sign] " " [11]. iv. 2. [sign] OBI. Phot. No. 15. iv, 3.	[sign]

No.	Sign	Forms and references	Sign
		Gud. Stat. B, iii, 7.	
		Ur. HLC. Pl. 8. i, 8.	
		Ham. Laws, ii, 22, etc.	
		" Letters. No. 38, rev. 8.	
		EA. JJK. No. 22, Rs. 19.	
		Kassite. BE. XIV. No. 29, 4.	
		Nebuc. I, i, 37.	
		Assyr. e. g. Assurb. pl. V, 1, 83.	
		Neo-Bab. e. g. Str. Nab. No. 7, 8.	
359		Assyrian. III. 67. 45 c.	
360		Nebuc II, I. 56. vi. 45.	
		Assyrian. V, 27. 49 c.	
		Neo-Bab. RH. 123, 22 a.	
361		Ean. Déc. Pl. 4 ter F², ii. 1.	
		Maništusu. Face B, xiii, 24.	
		JL⁴. No. 6. iii, 4.	
		Gud. Stat. B, vii, 30.	
		" Cyl. A, ii, 3.	
		Ur. HLC. Pl. 24. No. 54 a, ii, 8.	
		Ham. Laws. ix. 68.	
		" Letters. No. 1. 13.	
		EA. JJK. No. 97, 14.	
		Kassite. BE. XIV. No. 86, 10.	
		Nebuc. I, i, 10.	
		Assyrian, e. g. V. 1. 68.	
		Neo. Bab. RH. No. 44. 16.	
362		Entem. Pl. 5 bis, No. 1, iii. 5.	
		Gud. Cyl. A. viii, 15.	
		Nebuc. II. I, 56, vi, 5.	
		Assyr. e. g. V. 14. 41 e.	
		Neo. Bab. AL³, No. 228. AL⁴, No. 235	

No.	Sign	Forms and references	Late form
363		Archaic. Déc. Pl. 1 bis No. 16, i, 4	
		Proto-Elamite, Dél. VI. No. 238, 1	
		, Ean. Déc, Pl. 4 ter, F 2. iii, 3.	
		. RTl. No. [30]. i, 5. also [31]. i, 2. ii, 1.	
		. Gud. Cyl. B. xii, 1.	
		. Assyrian. V. 42. 59E.	
		. Neo-Bab. V. 39. 36E.	
		" " ZA. IX, 162. 3–6.	
364		TbP. No. 46, 5.	
		Ur. HLC. Pl. 69. i, 15. etc.	
		Ham. Laws. xi, 66. etc	
		" Letters. 15, 13.	
		Kassite. BE. XIV, No. 48. 5.	
		Assyrian, II. 24, 14E.	
		Neo-Bab. e. g. Str. Nab. No. 20, 12.	
365		Archaic. JAOS. XXIII. i, 1.	
		Sarg. OBI. No. 1. i, 2.	
		" TbP. No. 48. ii, 4.	
		Ean. Déc. Pl. 4. B. IV, 2.	
		" " " 3 bis. D'. i, 9.	
		Entem. Déc. p. XLVII. No. 6. i, 29.	
		Gud. Cyl. A. XXV, 16.	
		Ur. HLC. Pl. 3. passim.	
		" " Pl. 18, No. 141, 2.	
		Ham. Laws. xiii, 33.	
		EA. JTF. No. 10. 26.	
		Kassite. BE. XIV. No. 7. 1.	
		Assyrian. e. g. V. 1. 2.	
		Neo-Bab. e. g. Str. Nab. No. 5. 12.	

No.	Sign	Forms and references	Assyrian
366		. Rim-Sin. CJ. I. 45. 20 (94-4-4,2)	
		" " ibid. var.	
		I Bab. BE. VI! List. No. 152.	
		II Bab. III. 41, i, 23.	
		" " 43, iii. 5.	
		Assyrian. e. g. IV², 7. 3a.	
		Neo-Bab. e. g. Str. Nab. No. 6, 6.	
367		Assyrian. AL³ 89. 73b.	
368		Assyrian, 5b. ii, 29.	
369		. Assyrian. 5b. iii, 34.	
370		. Kassite, No. 121. 11, (BE. XIV).	
a		. II Bab. III. 43. iv, 21.	
		. Assyrian, e. g. V. 1. 17.	
		Neo-Bab. e. g. Str. Nab. No. 178. 44.	
371		. Archaic. OBI. Photo No. 15. vii, 6.	
		. " " " 104, 4.	
		I Bab. (Zabu). CJ. II. 3. 20.	
		" (Ham.) AbAR No. 46. 32.	
		" (Sm) CJ. IV. 50. 25b.	
		" (Ham.) " VIII. 35. 21a.	
		" (Ad.) BE. VI! No. 84. 38.	
		Kassite, BE. No. 108a. 2, (BE, XIV).	
		Neo-Bab. CJ. XII. 5. 17a.	
		Assyrian. K. 170. no. 13. (Lenormant, Choix I. p. 91ff.)	
372		. Sarg. T-D. Rec. No. 269.	
		. Rim-Sin, CJ. I. 45. 20. var.	
		. Assyrian. Johns, Assyr. Deeds, 957. 8.	
		Neo-Bab. Str. Nab. No. 1116. 5.	
373		Ur-Nina. Déc. Pl. 2 bis, No. 1.	
		Gud. Stat. F. iii, 16. Cyl. A. XIX, 18.	
		Ur. e. g. HLC. Pl. 3. ~~passim~~	

No.	Early form	Variants and sources	Later form
		Ham. Laws, XI, 66.	
		" Letters, No. 37, 5.	
		Kassite. E.g. BE. XIV, No. 95, 4.	
		Assyrian. E.g. V. 12, 40a.	
		Neo-Bab., RH, No. 66, 3.	
374		TCS. No. 6, ii, 1.	
		Gud. Stat. B, ii. 19.	
		" Cyl. A, xviii, 14.	
		Assyrian. CT. XI, 32, 10a.	
		Neo-Bab., RH. 9, 100.	
375		Assyrian. E.g. IV², 23, 6a.	
		Neo-Bab. R.H. 61, 12b.	
376		Ean. Déc. Pl. 4 bis, D², IV, 4.	
		Gud. Cyl. B. viii. 6.	
		Assyrian, 5R, iv, 55 ff.	
		Neo-Bab., Šamaš-šum-ukin, V. 62, 14a.	
		" " Greek Period, RH, 47, 14b.	
377		Mesilim, Déc, Pl. 1 ter, No. 2.	
a		Ean. Déc. Pl. 4 ter, F! Subser. 7.	
		Maništusu, Face D. XXII, 21, also Urumuš. OBI. No. 5, 5.	
		Sugaltarsi, CT. III. 1, No. 12155, 5.	
		Gud. Cyl. B, iv, 20.*	
		Ur. HLC, Pl. 62, III, 18 and 30.*	
		I, 5. No. XXI, 4.	
		Kassite. BE. XIV, No. 167, 28.	
		Nebuc. II. I. 55. V, 20.	

* These forms belong to No. 400, q. v.

No.	Sign	Forms and references	Sign
		, Nebuc. II, I. 53, i, 42. 43. Assyrian. E. g. V. 2, 52. , Neo-Bab. Nabu-naid. V. 64. i, 2. " " Greek Rr. RH, 57. 13.	
378		, Assyrian, S^b. iv, 59. , Neo-Bab. RH, 72. rev. 10.	
379		Assyrian, II. 55. 31c, ff.	
380		Archaic. Déc. II. 130. No. i, 1. Ean. Déc. Pl. 3^bis E', i. 10. Archaic. JLG. No. 1, iv, 1. " , RTC. No. 7. ii, 2. Manistu-su, Face. A. vi, 14. , Gud. Stat. B. vi, 62. Ur. RU. No. 117, viii, 6. " HLC. Pl. 30. No. 193. 3. Ham. Laws. iii, 39. " Letters. No. 6. 14. " " " 4, rev. 10. , EA. JJK. No. 3, 6. , Kassite, BE. XIV, No. 86. 7. . Nebuc. I. i, 4. Assyrian. E. g. V. 16. 45c. , Neo-Bab. E. g. RH, 95. 19.	
381		Gud. Stat B. vii, 57. " Cyl. A. viii, 26. Ur. RU, No. 149. 11. " " " 19. 10. Ham. Laws. xxxix, 29. " Letters. No. 101. iv, 9. Kassite. BE. XIV, No. 112, 5. , Assyrian, V. 29. 65c.	

No.	Sign	Forms and references	
		. Neo-Bab. Nebuc. II. Str. Nbk No. 436	
		, " " 2. Greek-Per. RH, 117.36.	
382		Sarg. Jt. 9. No. 47. rev. 4.	
		Ham. Laws, xvii, 13.	
		I Bab. BE. VI! List. No. 150.	
		Assyr. 5[R], vi, 31.	
		Neo-Bab. CJ. XII. 10, 5 + 6.	
383		Gud. Cyl. A. xxviii, 5.	
		Assyr. CJ. XVII. 4. ii, 4.	
384		Assyrian. CJ. XI, 29, 22 a.	
385		Assyrian. ASKT, 71. 27.	
386		Ean. Déc. p. XLIII. v, 19.	
		Ur-Kagina. Déc. p. LI. xii, 38.	
		Gud. Cyl. B, xvi, 19.	
		Ur. RU. No. 126, viii, 33.	
		I Bab. BE. VI! No. 84, 15.	
		Kassite. BE. XIV, List No. 199	
		. Assyrian. E. g. IV[2]; 17. 51 a.	
		. Neo-Bab. Str. Nab. No. 206, 3.	
		. Greek period. RH, 39. 18.	
387		. Ean. Déc. p. XLIII, vi, 18.	
		" CJ. IX. Pls. 1 + 2, 46.	
		Gud. Stat. B. v, 25. Cyl. A. xvii, 24. 23.	
		Ur. RU. No. 105. i, 5.	
		" HLC, Pl. 7. No. 30 l, 5.	
		" " " 75. iii, 6.	
		Ham. Laws. ii, 46.	
		Kassite. BE. XIV. No. 142, 5.	
		Nebuc. I. i, 14. etc.	

No.	Sign	Forms and sources	Late form
		[sign] Assyrian. E. g. V. 70, 6.	
		[sign] Neo-Bab., RH. 80, 15.	
388	[sign]	[sign] Ean. Déc. p. XLIII, V. 8.	[sign]
		[sign] Maništusu. Face A, iii, 4.	
		[sign] JbD. No. 5, iv, 2.	
		[sign] OBI. Photo No. 17, 9.	
		[sign] Gud. Stat. E, v, 13.	
		[sign] " Cyl. A, viii, 6.	
		[sign] Dungi. CJ. IX, 3. No. 35389, 5.	
		[sign] Ur. HLb. Pl. 44, No. 90. 6.	
		[sign] Ham. Laws. iii, 6.	
		[sign] " Letters, No. 1, 6.	
		[sign] Kassite. BE. XIV. No. 112, 10.	
		[sign]. Assyrian. e. g. CJ. XI. 25, 18.	
		[sign]. Neo-Bab. Cyrus. V. 35, 11.	
389	[sign]	[sign] Sarg. JbD. No. 16. Env. 8.	[sign]
		[sign] Gud. Cyl. A, xxvii, 2.	
		[sign] Assyrian. CJ. XVI. 36. 6.	
		[sign]. Neo-Bab. RH. No. 81, 6.	
390	[sign]	[sign] Ur-Nina. Déc. Pl. 2^ter. No. 4. 10.	[sign]
		[sign] Gud. Stat. B, ii, 17.	
		[sign] Gud. CJ. XXI. 37. 7.	
		[sign] Ur. RU. No. 213. R5, 8.	
		[sign] " HLb. Pl. 89. vii, 4.	
		[sign], Ham. Letters, No. 59. 22.	

No.	Sign	Forms and references	Sign
		[sign], Assyrian. IV², 10. 41b.	
		[sign]. Neo-Bab. ZA. IX. 162. 22.	
391	[sign]	[sign] Assyrian I. 22. 105.	[sign]
392	[sign]	[sign]. Ur-Nina. RTC, No. 4, III. 3.	[sign]
		[sign]. Maništusu, Face B IV. 9.	
		[sign]. Gud. F. iii. 17.	
		[sign]. Ur. HLC. Pl. 44. No. 90. rev. 11.	
		[sign]. Ham. Laws. i. 8.	
		[sign]. " Letters. No. 30, 15.	
		[sign]. Kassite. BE, XIV. 36. 5.	
		[sign]. Assyrian. e.g. V. 1, 53.	
		[sign]. Neo-Bab. e.g. Str. Nab. No. 4, 3.	
393	[sign]	[sign] Proto-Elamite. Dél. VI. No. 319, rev. 6.	[sign]
		[sign] Gud. Cyl. B. iii. 3.	
		[sign] Ur. HLC, Pl. 15, No. 364, 7.	
		[sign] " " " " " " "	
		[sign] Ham. Letters. No. 9, 12.	
		[sign] Kassite. BE. XIV. No. 19, 26.	
		[sign]. Assyrian. E.g. IV², 20. No. 1, 9.	
		[sign] Neo-Bab. RH, 49. 7.	
394	[sign]	[sign] Sarg. T-D. Rés. No. 118.	[sign]
		[sign] Gud. Cyl. B XIV. 4.	
		[sign] Nebuc. I, i. 8.	
		[sign] " " ii. 23.	
		[sign] Assyrian. E.g. V. 9. 9.	
		[sign] Neo-Bab. E.g. Str. Nab. No. 215. 3.	

No.	Sign	Forms and references	Late form
395	[sign]	[sign]. Ean. Déc. p. XLIII. vii, 4. [sign]. Lugalzag. OBI. No. 87, iii, 25. [sign]. Maništusu, Face C. xviii, 10. [sign]. Gud. Stat. B. iv, 8. [sign]. Ur. HLB. Pl. 2. No. 379, ii, 8. [sign]. Ham. Laws. xxxv, 56. [sign] " Letters. No. 58. i, 12. [sign]. Assyrian. e.g. V. 1. 29. [sign]. Neo-Bab. e.g. Str. Nab. No. 116, 35.	[sign]
396	[sign]	[sign] Archaic, Dél. II, 130. [sign]. Ean. Déc. Pl. 4. A. ii. 3. [sign]. Lugalkigubnidudu. OBI. No. 86, 3. [sign]. Maništusu, Face C. iii, 9. [sign]. Gud. Stat. B. V. 14. [sign]. Ur. HLB. Pl. 2. No. 379. iv, 10. [sign]. Ham. Laws. vi. 27. [sign] " Letters. No. 5, 4, etc. [sign] EA. JJK. No. 7, 8. [sign] Kassite. BE. XIV. No. 106, 11. [sign] Nebuc. I. I, 17. [sign]. Assyrian. E.g. V. 4, 90. [sign]. Neo-Bab. E.g. Str. Nab. No. 9, 18.	[sign]
397	[sign]	[sign] Gud. Cyl. B. vi, 24. [sign]. Assyrian, CT. XI, 44, No. 13683, 3.	[sign]
398	[sign]	[sign] Gud. Cyl. B. xvi, 11. [sign] Assyrian, AL³, 65. ii. 5 ff. [sign] Neo-Bab. V. 38, 62 c.	[sign]
399	[sign]	[sign] Assyrian. AL³, 65, ii, 7.	[sign]

400		Archaic. JSBA. VI. 454. iii. 6.	
a		" " " " " 7.	
b		" " " " " 5.	
c		" " " " " 8.	
d		Ean. Dic. Pl. 4, A iii. 5.	
e		" " " 3^bis E! Listel. 13.	
		Lugalzag. OBI. No. 87. I. 44, & II, 10.	
		Maništusu. Face A, xii, 5.	
		Gud. Stat. B. iv. 13.	
		" " F iv. 10.	
		" Cyl. A. iv. 19.	
		Ur. HLC. Pl. 62. iii, 18 & 20.	
		" " passim, e.g. Pl. 44, No. 206, rev. 1.	
		" CT. I, Pl. 8. ii. 1.	
		Ham. Laws. ii, 21.	
		I Bab. BE. VI'. No. 76. 32.	
		" " " " 77. 7.	
		EA. e.g. JJK. No. 35. 3.	
		Nebuc. I. I. 3.	
		Assyrian. e.g. V. 2. 103.	
		Neo-Bab. RH. 74, 8.	
401		Gud. Stat. D, V, 2.	
		" Cyl. A. XXIV. 14.	

No.	Sign	Forms	Late form
		Adadnirari I. IV², 39. 37b. Kassite, BE. XIV. List, No. 175. " " Var. XIV " " " Nebuc. II. I, 53. i. 49. Assyrian. e.g. IV², 13, 6a. Neo-Bab., RH, 50, 13.	
402		Entem. Déc. p. XLVII, No. 6 iii, 8. Gud. Cyl. B. xi, 21. Ur. RU. No. 5. i, 6 Ham. Laws, XXXI, 61. I Bab. BE. VI¹, List, No. 154. Kassite, BE. XIV, No. 36. 1. Assyrian, e.g. IV², 31, 70a. Neo-Bab. Str. Neb. No. 453, 5. " " RH. No. 43, 8.	
403		TbD. No. 10, Enn. i. 4. Ur. HLB. Pl. 26. ii, 16. Assyrian. 5ᵇ, iii. 15.	
404		TbD. No. 10. Enn. i. 4. Sarg., J-D. Rec. No. 272. Ur. HLB, Pl. 26, ii, 16. Assyrian, e.g. ASKT, 82, 13. Neo-Bab. RH, No. 31. VS, 19.	
405		Assyrian AL³, 67. 16.	
406		Archaic. Déc. Pl. 1bis, No. 1a, iii. 2 (4 p. XXXI) Ean, Déc. Pl. 3bis, D'. i, 18. Lugalzag. OBI, No. 87, iii, 31. Maništusu, Face A. ii, 14.	

No.	Sign	Forms and references	Late form
		Gud. Stat. B. iii, 7, and passim. Ur. e.g. HLC. Pl. 25, iii, 25. Ham. Laws, ii, 53. EA. e.g. JJK. No. 7. 17. Kassite, e.g. BE. XIV, No. 12. 33. Nebuc. I, I, 4. Assyrian. e.g. V. 2. 8. Neo-Bab. e.g. Str. Nab. No. 3, 6.	
407		Ur-Nina, Déc. Pl. 2 bis, No. 1. Gud. Stat. B. ii, 8. Ur. HLC. Pl. 31, i, 7. I Bab. BE. VI, No. 105, 30. Kassite, BE. XIV, List, No. 186. Assyrian, e.g. ASKT, p. 82, 7. Neo-Bab, e.g. IV², 15*, 45b.	
408		Maništusu, Face A, iv, 17. Sargon, T&P, No. 28, env. 2. Gud. Cyl. A. XXV. 25. Ur. RU, No. 121, vii, 4. Ham. Laws, V, 12. " Letters, No. 48, 4. EA. JJK. No. 45, 10. Kassite, BE. XIV, No. 66, 5. Assyria, e.g. ASKT, 17, 260. Neo-Bab. e.g. Str. Nab. No. 1067, 2.	
409		Ean. Déc. p. XLIII, ii, 10. Maništusu, Face A. iv, 12. Gud. Stat. D. i. 13. Ur. RU. List, No. 169.	

No.	Sign	Forms and references	Late form
		[sign] Ham. I R. 4. No. XV, ii, 6. [sign] IV². 35. No. 6. ii, 1. [sign] Assyrian. e. g. V. 50. 63 a. [sign] Neo-Bab. IV², 15. 7 b. [sign] " " RH, 36, 26.	
410	[sign]	[sign] Gud. Cyl. A, xxvi, 3. [sign] Assyrian. Küchler, Med. Tafel xviii, 6.	[sign]
411	[sign]	[sign] Maništusu, A. xii, 22 + D. xvii, 30. [sign] TCI. No. 76. passim. [sign] Ur. HLC, Pl. 32, i, 21. 22. [sign] Kassite, BE. XIV. No. 131, 12. [sign] Assyrian, e. g. IV², 10, 39 b. [sign] Neo-Bab. Str. Nab. No. 747, 17.	[sign]
412	[sign]	[sign] Urumuš, OBI. No. 5, 8. [sign] Maništusu, Face A. XIV, 1. [sign] Obi. Photo. No. 15. vii. 7. [sign] Sarg. TCI. No. 16, rev. 5. [sign] Gud. Stat. B. iii, 13. [sign] " " E, vi, 3. [sign] Ur. HLC, Pl. 21, No. 13 rev. 2 and 4. [sign] " " " 84, i. 5 and ii, 9. [sign] Ham. Laws, i, 23. [sign] " Letters, No. 2, rev. 2. [sign] " BE, VI¹, 34 b, 15. [sign] EA, TTK, No. No. 1, 11. [sign] Kassite. BE. XIV, No. 56. 10. [sign] " " " " 93, 5. [sign] Nebuc. I, I. 19. [sign] Assyrian, e. g. V. 1. 5. [sign] Neo-Bab. Str. Nab. No. 11, 1.	[sign]
413	[sign]	[sign] Ean. Déc. Pl. 4 bis, D². vii, 3.	[sign]

No.	Sign	Forms and references	Later form
		Gud. Cyl. B. xviii. 2. Ur. passim. e.g. HLC. Pl. 3 IV, 14 Ham. Letters, No. 101. i, 13, 14. Nebuc. I. i, 41. Assyr. e.g. V. 43, 10c. Neo-Bab. RH. 77, 16.	
414		Ur-Nina, RTC. No. [4]. iv, 6. Gud. Cyl. B. X. 17. Assyrian IV². 30, 36. Neo-Bab. RH. 71, 19.	
415		Messilim. Déc. Pl. 1ter, No. 2. Ur-Nina. Déc. Pl. 2bis, No. 2. RTC. No. [5] obv. ii. 3, 6, rev. ii, 1. Gud. Stat. B. viii. 17. " Cyl. A. viii. 25. Ur RU. No. 64. 2. " HLC. Pl. 28. No. 248, i, 1. Ham. Laws. vi, 4 " Letters, No. 19, 12. EA. e.g. No. 58, 129, (JJJ). Kassite. BE. XIV, No. 39, 18. Assyrian. E.g. V. 1. 99. Neo-Bab. e.g. Str. Nbk. No. 13. 13 ff.	
416	?	? Occurs in No. 95 cf. JAOS. XXIII. 19, 1. 2. ? " " No. 95 in TC 9. No. 4, III, 3. Assyr. E.g. CT. XXIII, 39. 10. For intermediate forms of No. 95.	

No.	Sign	Forms and references	Later form
417	[sign]	[sign] Archaic. Tablet W. ii. 1. [sign] Ean. Déc. p. XLIII. iii, 21. [sign] Same epoch. Déc. Pl. 5 bis. No. 1. [sign] Gud. Stat. B. V. 36. [sign] " Cyl. A. XI, 14. [sign] Ur. RU, No. 1, iv. 5. [sign] " HLb. Pl. 52, IV. 10. [sign] " " " 22. iii, 12. [sign] " " " 5. IV. 5. [sign] Ham. Laws, XL iii, 79. [sign] Nebuc. II. I R, 61. V. 12. [sign] " " " " 60 II, 54. [sign] Assyr. e. g. Tig-pil. I. I. 13. 100. [sign] Neo-Bab. Str. Nab. No. 23. 10. [sign] " " RH, 80. 25.	[sign]
418	[sign]	[sign] Sarg. unpub. text at Const. cf. Tr. Rec. No. 232. [sign]. Assyrian. NL? 66, iv, 10. 11.	[sign]
419	[sign]	[sign] Archaic, Dél. II, p. 130. [sign] " JAOS. XXIII. 19, i. 1. [sign] Ur-Nina, Déc. Pl. 2. No. 1. ii, 1. [sign] RTb passim. e. g. No. 7. iii, 2. [sign] Ean. CI VII, 1, iii, 11. [sign] Lugalzag. OBI No. 87. i, 18. [sign] Urkagina, Déc. p. LII. i. 5. [sign] Maništusu, Face A. vi, 9. [sign] Gud. e. g. Stat. B. i, 5. [sign] " Cyl. A. ii, 2. [sign] Ur. RU. No. 10, 3.	[sign]

No.			
		Ur. HLC. Pl. 10, No. 309, 2. Ham. Laws, i, 2. " Letters, No. 3, 2. EA. JJK, No. 7, rev. 7. Kassite, BE. XIV, No. 1, 4. Assyrian, E. g. V. 1.5. Neo-Bab. e. g. Str. Nab. No. 2, 6.	
420		Assyrian, CT. XIV. 49, No. 93085, rev. 6 ff.	
421		Neo-Bab. CT. XII. 27, 81-7-27, 200. 13.	
422		Neo-Bab. CT. XII. 27, 81-7-27, 200, 13.	
423		Neo-Bab. CT. XII. 27, 81-7-27, 200, 12, & 14. Assyr. St. III. 50	
424		, Kassite, BE. XIV, No. 10. 46. ff. Assyr. V, 13, 16b. Neo. Bab. AL⁴, 132, No. 270.	
425		Archaic, OBI. No. 95. 1. Sarg. unpubl. txt. cf Dr. Reg. No. 160. Gud. Cyl. B. vi, 26. " " " ", 1. Ur. RU. No. 127. iii. 4, " " " 126 iv, 6. Ham. Laws. XIX, 72. EA. JJK, No. 171, 13. Kassite. BE. XIV. No. 111, 11, Nebuc. I, i, 24-6. " " , ii, 3. Assyr. E. g. V. 2, 62. Neo-Bab. e. g. Str. Nab. No. 3. 17.	

No.	Sign	Forms and references	Assyrian
426	[sign]	[sign]. Assyrian. II, 27. 4c.	[sign]
427	[sign]	[sign] Ur-Nina, Déc. Pl. 2, No. 1, V, 4. [sign] Entemena, déc. p. XLVI, No. 2, 7. [sign] Gud. Stat. B. iii, 2. [sign] " Cyl. A. iii. 5. [sign] Ur. CT. V, 2, No. 12217, 5. [sign] " Radau. EBH. 251. [sign] " HLC. Pl. 25. IV, 11. [sign] " " " 86, No. 88, 10. [sign] Assyr. e.g. Sennach. Tay. C. V, 46. [sign] Neo-Bab. Str. Nab. No. 1009, 2. [sign] " " RH, 97, 46.	[sign]
428	[sign]	[sign] Archaic Tablet viiii, 3. [sign] " Blau Mon. A, iv. 3. [sign] " RTC. No. 14, i, 1, & 4. [sign] Ean. déc, Pl. 2ter, No. 5 ii, 6. [sign] Maništusu, Face A, ii. 5, & 7. [sign] Gud. Stat. B. vi. 33. [sign] " Cyl. A, i, 15. [sign] Ur. RU. No. 49. 3. [sign] " HLC, Pl. 51, i, 27. [sign] Ham. Laws, vi, 1.	[sign]

No.	Sign	References	Later form
		[sign] Ham. Letters, No. 11, 22. [sign] " " " 30, 9. [sign] EA. Wk. No. 1, 15. [sign] Kassite. BE. No. 135, 8. [sign] Assyrian. e. g. V. 2, 11. [sign] Neo-Bab. e. g. Str. Nab. No. 2, 1. [sign] " " RH. p. 139, 126.	
429	[sign]	[sign] Archaic. JAOS. XXIII. 19, iii. 2. [sign] Ean. Déc. Pl. 3 bis, D'. i. 7. [sign] Entem. Déc. p. XLVII. No. 6, ii, 38. [sign] Gud. Stat. G. IV, 3. [sign] " Cyl. A, XXVII. 17. [sign] Ur. RU. No. 20. obv. 4. [sign] Kassite. BE. XIV. List, No. 193. [sign]. Nebuc. I. ii, 54. [sign]. Assyr. e. g. V. 1. 45. [sign]. Neo-Bab. e. g. Str. Nab. No. 707, 2.	[sign]
430	[sign]	[sign] Period of Ur-Kagina. RTC. No. 32, ii. 2 + 3 and vi, 2. [sign] Ur. RU. No. 15. rev. 7. [sign] " HLC. Pl. 49, No. 188, 1. [sign] Assyr. e. g. V. 1, 6. [sign] Neo-Bab. e. g. Str. Nab. No. 124, 6.	[sign]
431	[sign]	[sign] Archaic. Blau Mon. A. passim. [sign] " RTC. No. [14]. iii. 2. 4. etc. [sign] TCS, IV. No. 11, rev. 4. [sign] Gud. Cyl. A. XX, 23. [sign] Ur. e. g. HLC. Pl. 7, No. 337, 1. [sign] Ham. BE. VI'. No. 29, 3 + 4. [sign] Kassite. BE. XIV, No. 22, 6. [sign] Assyrian. e. g. V. 1. 69. [sign] Neo-Bab. e. g. Str. Nab. No. 19. 13.	[sign]

No.			
432		Archaic, Blau Mon. A, ii. 1 and 2. " , RTC. No. [11], passim Sud. Stat. E. V. 21. Ur. HLC. Pl. 3. i, 1 and 15; ii, 4. " " , e.g. Pl. 15. No. 45, rev. 1. Ham. e.g. BE. VI[1], No. 22. 25. Kassite, e.g. BE. XIV, No. 10. 32. Assyrian, e.g. V, 1, 3. Neo-Bab. e.g. Str. Nab. No. 108. 1.	
433		Archaic. Déc. Pl. 1 bis, rev. i, 1. " RTC. [11], i. 6. Sud. Stat. E. VI. 10. Ur. passim, e.g. HLC. No. 62, ii. 10. Kassite. BE. XIV. No 99, 5 g. Assyrian, e.g. Sen. Tay. Cyl. iii, 13. Neo-Bab. e.g. V. 37, 5 a.	
434		Archaic, JAOS, XXIII, 19, ii. 1, 2 and. iii, 2, also Blau Mon. B, " ibid, i, 1. " Rec. de Trav. XXX, 126, ii, 6. Urkagina, RTC. [40]. vi. 1. Ur. e.g. Pl. 49, No. 188, 2, (HLC). Kassite, BE. XIV, No. 99, 12 g. Assyr. e.g. Sen. Tay-Cyl. iii, 17. Neo-Bab. e.g. Str. Nab. No. 51. 1.	
435		Urkagina, RTC. No [71], V, 8. Ur, HLC, Pl. 64, i. 9. etc. Assyr. and Neo-Bab. V. 37. 23 c.	
436		Ur-Nina, Déc. Pl. 2. No. 1, iii, 7. Ur. HLC. Pl. 64. ii, 7.	

		[cuneiform] Assyr. + Neo-Bab. V. 37, 24b.	
437	[cuneiform]	[cuneiform] Ur. HLL. Pl. 64, ii, 9. [cuneiform] Assyr and Neo-Bab. V. 37. 25c.	[cuneiform]
438	[cuneiform]	[cuneiform] Ur. HLL. Pl. 64, ii, 14. [cuneiform] Assyr. + Neo-Bab. V. 37. 26c.	[cuneiform]
439	[cuneiform]	[cuneiform] Blau Mon. A. Obv. IV. 1.	[cuneiform]
a	[cuneiform]	[cuneiform] " " " " V. 2.	
b	[cuneiform]	[cuneiform] Archaic. CT. V. 3. iii, 5.	
c	[cuneiform]	[cuneiform] " " " " passim. [cuneiform] " OBI. photo. No. 15, 16. [cuneiform] " passim OBI. " " 16, iii. 20. [cuneiform] Ean. Déc. Pl. 3bis. D'. i, 17.	
d	[cuneiform]	[cuneiform] Entemena. Déc. p. XLVII, iii, 19. [cuneiform] TbI. No. 12. i, 4. [cuneiform] " " 10. i. 1. [cuneiform] " " 74. passim. [cuneiform] " " 44. 3. [cuneiform] Gud. Stat. E. passim. [cuneiform] " Cyl. A, XI, 25. [cuneiform] Ur. passim. e. g. HLL. Pl. 29. [cuneiform] " " " " " " 33, viii, 3. [cuneiform] " " " " " " 4 No. 5, 1. [cuneiform] " " " " " " 1, i, 2. [cuneiform] Ham. BE. VI, No. 28, 6. [cuneiform] " Laws, XXXiii, 5-8. [cuneiform] EA. passim, e. g. No No. 6. 1. [cuneiform] Kassite, BE. XIV, No. 85, 1. [cuneiform] " passim, e. g. B. E. XIV, No. 1. 21 ff. [cuneiform] Assyrian passim. e. g. V, 1. 1. [cuneiform] Neo-Bab. e. g. Str. Nab. No. 22, 11. [cuneiform] " " " " " " 1. 6.	
440	[cuneiform]	[cuneiform] Archaic. Dil. II, 130. Cf. OBI. No. 112. [cuneiform] " Déc. Pl. 1ter, No. 5. ii, 3. [cuneiform] Manistusu. Face A. ii, 10.	[cuneiform]

No.	Sign	Forms and references	Late form
		Gud. Stat. B. i, 16.	
		Ur. passim, E. g. HLC. Pl. 3, i, 8, etc.	
		Ham. Laws, XVIII, 3.	
		Kassite, BE. XIV, No. 12, 42.	
		Assyrian, E. g. V. 2, 42.	
		Neo-Bab. " " V, 64, 19a.	
441		Ean. Déc. Pl. 4 bis, D². V. 4.	
		Ham. Laws. IV, 58.	
		Kassite. BE. XIV, No. 136, 27.	
		Assyrian. E. g. IV², 19, 13a.	
442		Ur-kagina. RTC. No. [71], ii, 7 and rev. iv	
		Sarg. TC I. No. 13, 1.	
		Ur. RTC. No. [307], rev. i. 19, and iv, 9, 10.	
		" passim. E. g. HLC. Pl. 16.	
		Assyrian, E. g. V. 18, 23a.	
443		Archaic, JAOS. XXIII, 19, ii. 2.	
		" RTC. No. [4], rev. ii, 1.	
		Ean. Déc. p. XLIII. vii, 12.	
		Gud. Stat. B. vi, 15.	
		Ur. HLC. Pl. 16. iii, 6 and passim.	
		Kassite. BE. XIV, No. 19. 13.	
		Nebuc. I ii, 22. 23.	
		Assyrian, E. g. V. 1. 76.	
		Neo-Bab. R H, 23. 21.	
444		Mesilim. Déc. Pl. 1 ter. No. 2.	
		Ean. Déc. p. XLIV. No. 3.	
		Entem. Déc. Pl. 5 bis, No. 1. II. 1.	
		OBI. Photo. No. 15. viii, 17.	
		Urkagina. Déc. Pl. 32. B. iii. 5.	
a		Sarg. RTC. No. [100], ob. 10.	
		Gud. Stat. B. vi, 52; Cyl. A. i, 8.	

No.		References	
		Ur. CT. I. 33. iii, 6. " Unpub. text of I-D. Riv. No. 466 " HLC. Pl. 46. ii. 22. Ham. Laws. V. 37. " Letters. No. 5. 6. Kassite, BE. XIV. List. No. 244. Nebuc. I i, 28. Assyrian, E.g. V. 27. 11a. Neo-Bab. RH. 110. 11.	
445		Ean. Déc. p. XLIV. No. 6. ii. 6. Gud. Cyl. A, XXViii, 15. Ur. HLC. Pl. 67. I. 4. CA. IIF. No. 1, 4. Kassite. BE. XV. No. 114, 2. Nebuc. I, i, 34. Assyrian. E.g. V. 1. 34. Neo-Bab. E.g. Str. Nab.	
446		Assyrian. CT. XII. 26. 8a.	
447		Assyrian. E.g. XII. 26. 23b.	
448		Ur-kagina, Déc. p. LI, vii, 3. Ur-Bau, Déc, Pl. 8. ii. 7. Ur. HLC. Pl. 6. No. 257. i, 8. Ham. Laws. XLi. 43. Kassite, BE. XIV, List. No. 251. Assyrian, III. 66 obv. 23c. Neo-Bab. CT. XII. 26, 40b. " " RH. List, No. 359.	
449		Archaic. Blau Mon. B. 1. Lugalzag. OBI. No. 87, ii. 44. Urkagina. RTC. No. [39]. i. 1.	

No.	Sign	Forms and references	Sign
		JG.[?] No. 2. i, 2.	
		Ur. RU, No. 28. iv, 22.	
		" " " 27. ii, 15.	
		Kassite, BE. XIV, No. 48. 2.	
		Assyrian. e. g. IV.[2] 1*, 31b.	
		Neo-Bab. RH, 8. 56.	
450		Assyr. CT. XII. 26. 46b.	
451		Ur. HLC. Pl. 2, No. 300, 1.	
		Assyrian, CT. XI. 47. 19b.	
452		Assyrian, CT. XI. 28, K. 8503. rev. 4.	
453		Neo-Bab. CT. XII. 26. 17a.	
454		Neo-Bab. CT. XII. 26. 5a.	
		Assyrian, V. 32. 51d.	
455		Assyrian. CT. XII. 25. 50b.	
456		Assyrian. CT. XII. 26. 36b.	
457		Assyrian. II. 27. 58a.	
458		Assyrian. CT. XII. 26. 14b.	
459		Assyrian. CT. XII. 26. 50b.	
460		Ean. CT. IX. Pl. 1. iii a. 2, iii b. 4, Pl. 2. iii a. 4. and iii b. 2.	
		Gud. Cyl. B. xvi. 9.	
		Ur. Lan. TR. No. 252. iii, 6.	

		Ham. Letters, No. 29. 40. Kassite. BE. XIV. List. No. 252. Assyrian. E. g. IV². 26. 33b. Neo-Bab. CJ. XII. 25, 21b.	
461		Assyrian, (80-11-12. 9. rev. iii, 9). Neo-Bab. V. 42, 63a. " " CJ. XII. 26. 9b.	
462		Assyrian. (80-11-12. 9, rev. iii, 38). Neo-Bab. CJ. XII. 26, 39b.	
463		Assyrian. II, 19. 3a. Neo-Bab. RH, 104, 12.	
464		Assyrian (80-11-12. 9, rev. iii. 7). Neo-Bab. CJ. XII. 26. 7b.	
465		Neo-Bab. CJ. XII. 26. 3a, 22b.	
466		Sarg. JBG. No. 30. 2. Assyrian, V. 29, 15g. Neo-Bab. RH, 115, 28.	
467		Archaic. JSA, No. 1, rev. iii, 3. Gud. Cyl. A. XXV, 1. Ur. Hlb. Pl. 78, vii, 10. Ham. Letters, No. 58. 15. Kassite, BE. XIV. List. No. 253. Assyrian. IV². 19, 49b. Neo-Bab. RH. 107. 76.	
468		Neo-Bab. CJ. XII. 26, 48b.	
469		Neo-Bab. CJ. XI. 44, K. 13683, 4.	
470		Neo-Bab. CJ. XII, 26. 38b.	
471		Assyr. II. 27, 60a. Neo-Bab. CJ. XII. 26, 10a.	

No.	Sign	Forms and references	Sign
472		Neo-Bab. CJ. XII, 26, 37b.	
473		Archaic. RTB. Nos. [14], [15] passim Assyrian, Str. 8314.	
474		Assyrian. V. 29. 17g.	
475		Entemena. Déc. p. XLVII. No. 5, 15. Sarg. TS[?]. No. 50. 1. Ur. RU. No. 5. X. 12. Ham. Letters. No. 99. 24 & 74. Kassite, BE. XV, No. 155, 38. Assyrian, e. g. IV[2], 14, No. 3, 1a. Neo-Bab. RH. 57, 33.	
476		Assyrian. IV[2], 21. 42b.	
477		Neo-Bab. CJ. XII. 25. 52b.	
478		Ean. Déc. Pl. 3. A. i, 1. Lugalzag. OBI. No. 87, i, 6. Manistusu. Face A. V, 11. Gud. Stat. B, i, 15. Ur passim. e. g. HLC. pl. 2. No. 397. iii, 8. and IV, 5. Ham. Laws, i, 4. EA. TTT. No. 10, 23. Kassite. BE. XIV. No. 28, 5. Assyrian. e. g. V. 1, 60. Neo-Bab. RH. 65. rev. 4.	
479		Dyn. of Ur-Nina, TSA. No [5], iii, 10, rev. iii, 2. Ur passim, e. g. HLC. Pl. 97, No. 122, 10. and rev. 6. Ham. Laws. xxviii, 71. EA. e. g. TTT. No. 10. 3. " " " " 11, 4. " " " " " 5.	

No.	Sign	Forms and references	
		Kassite. BE. XIV. No. 12, 4 ff.	
		" " " " 8, 30.	
		Assyrian, e. g. V, 1. 3 ff.	
		Neo-Bab. Str. Nab. No. 6. 17.	
480		Ur-Nina, Déc. p. XXXVI, No. 4, 11.	
		Archaic. C.T. V, 3. IV, 5.	
		Manistusu, Face A. XI, 21.	
		Gud. Stat. B. V, 54.	
		Ur. e. g. H&B. Pl. 97, No. 125, 9.	
		Ham. <u>Laws</u>. XIX. 73.	
		" <u>Letters</u>, No. 88, 8.	
		" " " 28. 12; 21; 26.	
		EA. JJK. No. 18. RS. 11 and 12.	
		Kassite. BE. XIV. No. 41, 2.	
		Nebuc. I. i, 29.	
		Assyrian, E. g. V. 1, 126.	
		Neo-Bab. E. g. RH. 65. RS, 13.	
481 a		Ean. Déc. p. XLIII, ii. 12.	
		Urkagina. Д. 3. vi. 3.	
		Manistusu, Face C. ii, 2.	
		Gud. Stat. B. V. 3.	
		Ur. RU. No. 114, iii, 7	
		Ham. <u>Laws</u>. XL, 22.	
b		Archaic. JAOS. XXIII, 19. ii 2	
		" Blau Mon. A. rev. i. 6	
		" " " B. 6.	
		Manistusu, Face A. iii, 6.	
		Sargonic period. OBI. No. 11, passim.	
		Gud. Stat. B. IX. 14.	
		Ur. H&B. Pl. 23, No. 29. ii, 10. etc.	
		I dyn of Bab. BE. VI. No. 84, 7.	

c		Ean. Déc. Pl. 3 bis, E'. i. 2.	
		Lugalzag. OBI. No. 87, ii, 13, viii, 4	
		JSA. No. [1]. i. 1, 6.	
		RTC. No. [1]. rev. ii, 4.	
		" 2. " [7], passim. cf. JSA[1], iii,	
		Entem. Déc. Pl. 31, No. 3, iv, 5.	
		Gud. Stat. B. V. 35.	
		" " " V. 8, VI. 9.	
		" Cyl, A. IV. 16.	
		Ur. HLC. Pl. 58, No. 85, rev. 5.	
		" " " 98 " 127, rev. 1.	
		Ham. Letters. No. 61, 31, 32.	
d		I Dyn. Bab. BE. VI[1] 96, 8.	
		EA. TTK. No. 104, 9, 11.	
		Kassite. BE. XIV. No. 86, 7.	
		" " " " 119, 4.	
		Assyrian, e.g. V, 1, 1.	
		Neo-Bab. Str. Nab. No. 283, 2.	
		" " RH, 38. 27.	
482		Ean. Déc. Pl. 4. A. IV. 3.	
		Lugalzag. OBI. No. 87, ii, 44.	
		Manishtusu, Face A. XI. 24.	
		JSA, No. [1], ii, 3.	
		Gud. Cyl. B. viii, 9.	
		" Stat. B. V. 57.	
		Ur. e.g. HLC. Pl. 5 passim.	
		Ham. Laws. e.g. XI, 67.	
		Kassite. BE. XIV. No. 48, 1.	

No.	Sign	Forms and references	
		Nebuc. I. i. 9 and 10.	
		Assyr. e. g. V. 1. 52.	
		Neo-Bab. Str. Nab. No. 208. 1.	
483		Lugalzag. OBI. No. 87. iii. 6.	
		JSA, No. [13], iv, 14.	
		Gud. Cyl. B. IV, 3.	
		Ur, HLC. Pl. 23. No. 29. IX. 23; Pl. 95. No. 115. rev. 7.	
		" HLC. No. 301, rev. 4 (Pl. 7).	
		Ham. Laws, XXXVIII, 16.	
		Kassite. BE. XIV. No. 13, 7.	
		" " " " 41a. 12	
		" " " " 59, 6.	
		Nebuc. I. i, 5.	
		Assyr. e. g. IV², 5, 28b.	
		Neo-Bab. e. g. Str. Nab. No. 26, 18.	
484		Archaic. Dél. II, 130.	
a		" Blau Mon. A. obv. IV. 1	
		" RA VI, 143. rev. ii, 1.	
b		OBI. Photo. No. 16, vii, 8.	
		JCP. No. 48, rev. 1.	
		JSA. No. [27]. 1, 3.	
		RTC. " [103], 4.	
		Gud. Stat. B. IV, 18.	
		Ur. e. g. Pl. 23, No. 29 I, 1, + Pl. 36, No. 75. 1, (HLC).	
		Ham. Laws, XVII. 34.	
		" Letters, No. 55. 4.	
		" " " " 7	

No.	Sign	Forms and sources	Sign
		[cuneiform] Kassite. BE. XIV. 86, 18.	
		[cuneiform] " " XV, 30. 14.	
		[cuneiform] Assyrian. e. g. IV², 3. 42 a.	
485	[cuneiform]	[cuneiform] Assyrian. V. 14. 24 c.	[cuneiform]
486	[cuneiform]	[cuneiform] Enan. Unpub. stamp, S-D. Suf. No. 465.	[cuneiform]
		[cuneiform] Sargon. Ideo. No. 55. I. 2.	
		[cuneiform] Gud. Stat. B. V. 19.	
		[cuneiform] " Cyl. A. viii, 11.	
		[cuneiform] " " " xiii. 27.	
		[cuneiform] Patesi of Susa. Dél. II. Pl. 12, 1 and 3.	
		[cuneiform] Ur. HLb. Pl. 30. No. 258, rev. 3.	
		[cuneiform] " " " 87 " 89, iv. 5.	
		[cuneiform] " " passim. e. g. Pl. 94, No. 106. 3 and passim.	
		[cuneiform] Assyrian. V. 26. 15 g.	
		[cuneiform] Neo-Bab. Str. Nbk. No. 457. 7.	
487	[cuneiform]	[cuneiform] Ur-Nina, Déc. Pl. 2, No. 1. iii, 9.	[cuneiform]
		[cuneiform] Unpub. text. of S-D. Suf. No. 136	
		[cuneiform] Lummad. " " " " " " (Unpub. text).	
		[cuneiform] Entem. Déc. fr. XLVII. ii, 21.	
		[cuneiform] Maništusu, Face C. vii, 20.	
		[cuneiform] Ur. e. g. HLb. Pl. 24, No. 29, viii, 8.	
		[cuneiform] Ham. Laws. iii, 21.	
		[cuneiform] Kassite. BE. XIV, No. 37, 2.	
		[cuneiform] " " " " 35, 2.	
		[cuneiform] " " XV " 45. 3.	
		[cuneiform] Assyrian. e. g. V. 42. 7 g.	

No.	Sign	Forms and references	Assyrian
		Neo-Bab. Str. Cyr. No. 259, 2.	
		Neo-Bab. RH, 126, No. 80, 2.	
488		Assyrian, AL³, 65, iii, 19.	
489		Assyrian. AL³, 65, iii, 18.	
		Neo-Bab., RH, 14, 15.	
490	(	(Eau. Déc, Pl. 3 bis, D¹, 14.	
		Ur. HLb, Pl. 29, i, 10.	
		Ham. Laws. iii, 32.	
		Kassite. BE. XIV, No. 45, 4.	
		Assyrian. IV², 1, 65b.	
		Neo-Bab. RH, 54, 20.	
491		Eau. Déc. Pl. 4, b, iii, 6.	
		Gud. Cyl. A, XXVII, 2.	
		Ham. Laws. iii, 32.	
		Assyrian, E. g. Zimmern. Sumer. Sef. X. 1.	
		Neo-Bab., RH, 31, 25.	
492		Assyrian, S^b i, 45 and iii R. 70. 191–194.	
493		Assyrian, E. g. V. 26, 16–18a.	
494		Assyrian, E. g. V. 3, 16.	
495		Eau. Déc Pl. 4 bis, II, 14.	
		Lugalkigubnidudu, OBI, No. 86, 11.	
		Gud. Cyl. B. X. 10.	
		Ham. Letters. No. 99, 9 7.	
		Assyrian, E. g. V. 1, 23.	
		Neo-Bab. V. 64, 21a.	

No.	Sign	Forms and references	Assyrian
496	[sign]	[sign] Archaic OBI. Photo No. 16, viii, 5. [sign] TLB. No. 76 i, 3; ii, 7. [sign] Gud. Cyl. A, XXV, 25. [sign] " " B. IV. 10. [sign] Ur. HLC. Pl. 52. ii, 19. [sign] Assyrian, e. g. CT. XIV. i, 5b.	[sign]
497	[sign]	[sign] Archaic. JAOS, XXXIII, 19. i, 2. [sign] Manishtusu, Face C. IX, 6. [sign] TLB. No. 4, ii, 5. [sign] Gud. Stat. B. iv, 5. [sign] " Cyl. A. vii, 16. [sign] Ur. HLC. Pl. 29. i, 9. [sign] Ham. Laws, XXii, 80. [sign] " " " 75. [sign] I Dyn. Bab. BE. VI No. 17, 39. [sign] EA. JJJr. No. 90, 11. [sign] Kassite, BE. XIV, 91a, 30. [sign] Nebuc. I, i, 50. [sign] Assyrian, e. g. V. 1, 124. [sign] Neo-Bab. e. g. Str. Nab. No. 11, 5.	[sign]
498	[sign]	[sign] Manishtusu, Face D, Xi, 10. [sign] Sarg. Unpub. Photo. Cf. Rec. No. 336. [sign] Sarg. TLB. No. 39. i, 10. [sign] Gud. B. iv, 18. [sign] Ur. RU. No. 35, 6. [sign] " " " " 5.	[sign]

No.	Sign	Forms and references	Later form
		Ham. Laws. XXVIII. 40 & 42.	
		I Dyn. Bab. CJ. IV. 9, No. 818. 16.	
		Kassite. BE. XV. No. 37. 12 ff.	
		Assyrian. e.g. V. 8, 39.	
		Neo-Bab. RH. 105. 29.	
499		Archaic. JAOS. XXIII. 19. II. 2.	
		" RTC. No. [11] V. 3.	
		Archaic. RTC. No. [13] ii. 5. & iii. 1.	
		Lugalzag. OBI. No. 87. i. 29. 32.	
		Manistusu, Face A. X. 3.	
		ISA. No. [12], rev. iii, 9.	
		Gud. Stat. B. i, 1.	
		" Cyl. A. V. 25.	
		Ur. Hilb. Pl. 23, No. 29. i. 7.	
		" " " " " " " 5.	
		" " " " " " ii. passim	
		Ham. Laws, XXi, 26.	
		I Dyn. Bab. BE. VI, No. 17. 34.	
		Kassite, BE. XV. No. 177. 2.	
		" " XIV. " 148. 10.	
		Assyrian. e.g. V. 11, 12c.	
		Neo-Bab. RH. 38. 23.	
500		Ur-Nina, Déc Pl. 2 ter No. 2, iii,	
		Ur-Nina. Déc. Pl. 2, No. 1. ii. 5.	
		Archaic, CJ. V. 3, iii, 6.	

		[sign] Archaic, OBI, Phot. No. 16, vii, 7.	
		[sign] Archaic. " No. 111, 3.	
		[sign] Maništusu, Face A, vii, 19.	
		[sign] Ur-Kagina, RTC. No. [76], iii, 4 cf. 2.	
		[sign] Sarg. TCD. No. 32, 3.	
		[sign] Gud. Stat. C. ii, 6.	
		[sign] " Cyl. A. IV, 10.	
		[sign] Ur. HLC. Pl. 27, No. 185, 5.	
		[sign] " " " 4 " 5, rev. 2.	
		[sign] " " " 33, vii, 11.	
		[sign] Ham. Laws, XL, 7.	
		[sign] " Letters, No. 24, 4.	
		[sign] Kassite, BE. XV, No. 73, 8.	
		[sign] Assyrian, E. g. V. 25. 21c.	
		[sign] Neo-Bab. e. g. V. 39. 63c.	
501	[sign]	[sign] Maništusu. Face B. iii, 11.	[sign]
		[sign] Sarg. TCD. No. 32. 2.	
		[sign] Gud. Cyl. A. xiii, 8.	
		[sign] Ur, RU, No. 99. iii, 3.	
		[sign] " HLC. Pl. 21. No. 102. rev. 5.	
		[sign] " " " 23 " 29. passim	
		[sign] Ham. Laws, vi, 44, etc.	
		[sign] I Dyn. Bab. BE. VI¹. 17. 36.	
		[sign] EA. III., No. 91, 2.	

No.	Sign	Forms and references	Later form
		[sign] Assyrian II. 39. 71a.	
		[sign] Neo-Bab. Str. Nab. No. 391, 4.	
502	[sign]	[sign] Ur-Nina, Déc. Pl. 2ter, No. 4, 4.	[sign]
		[sign] Archaic. ISA. No. 7, rev. IV, 17.	
		[sign] Maništusu Face D. XI, 10.	
		[sign] Gud. Cyl. A. XX, 27. 4-Stat. B VI. 45.	
		[sign] Ur passim, e.g. HLC. Pl. 21, No. 102.	
		[sign] Ham. Laws, ii. 28.	
		[sign] I Dyn. Bab. BE. VI¹, No. 62, 2.	
		[sign] Kassite, BE. XIV, No. 22, 11,	
		[sign] " " " " 34, 13.	
		[sign] Assyrian, e.g. V. 41, 62f.	
		[sign] Neo-Bab. RH, 100, 9.	
503	[sign]	[sign] ICP. No. 11. i, 2 and ii. 1.	[sign]
		[sign] Sarg. ICP. No. 53. rev. 2.	
		[sign] Ur. HLC. Pl. 85. IV. 1.	
		[sign] Kassite. BE. XIV, No. 2, 25.	
		[sign] Assyrian. II. 55. 27a.	
		[sign] Neo-Bab. Winck. u. Abel. Keil. 61, 21.	
504	[sign]	[sign] Boissier. Doc. Assyr. 257 var. 23.	[sign]
		[sign] " " " " "	
505	[sign]	[sign] Assyrian. CT. XII, 28. 5a.	[sign]
		[sign] Neo-Bab. RH. 55, rev. 16.	
506	[sign]	[sign] Marduk-nadin-akhi. III 43. iii, 7.	[sign]
		[sign]. Assyrian, I. 11, 59.	
507	[sign]	[sign] Gud. Stat. B. IV. 9.	[sign]
		[sign] " Cyl. A, viii, 10.	

No.	Sign	References	
		Ur. RU, No. 121, iv, 9.	
		Ham. Laws, xii, 4.	
		EA, III, No. 22, 32.	
		" JEA, " 17, 13.	
		Kassite, BE, XIV, No. 19, 49.	
		" " " " 2, 5.	
		Assyrian, e. g. IV², 26, 45b.	
		Neo-Bab. Str. Nab. No. 1037, 13	
508		Archaic, Déc. Pl. 1ter No. 5. V. 5.	
		" ORF. Photo No. 15, ii. 10, iv. 6.	
		" Déc. Pl. 1ter No. 5. iii, 3.	
		Epoch of Ur-Nina, Déc. p. xxxvii.	
		Ean. Déc. p. XLiii, vii, 11. cf. 4.	
		Maništusu. Face C. iv, 14.	
		RTC. No. 6. ii, 1.	
		TSA. passim, e. g. No. 1.	
		Gud. Stat. E. V. 9.	
		Ur. e. g. RU. No. 97, i, 5.	
		" HLC. Pl. 8. iv, 15.	
		Ham. Laws, ii, 23.	
		" Letters. No. 88, 9.	
		Kassite, BE. XIV, No. 58, 26	
		Assyrian. e. g. V, 8, 8.	
		Neo-Bab. e. g. Str. Nab. No. 298, 5.	
509 a ?		Déc. 1bis Face, upper Edge.	
		Ur-Nina, Déc. Pl. 2. No. 2, ii, 2.	

No.	Sign	Forms and references	Later form
		[sign] Ean. CJ. IX. 1.85-980. iii. 4. cf. variants on IX. 1 & 2.	
		[sign] Gud. Stat. B. iii. 14.	
		[sign] Ham. Laws. xli, 51.	
		[sign] I Dyn. Bab. BE. VI. No. 112, 27.	
		[sign] " " " " " 54. 9.	
		[sign] " " " " " 40. 11.	
		[sign] Kassite. BE. XIV. No. 41. 18.	
		[sign] " " " " 124. 5.	
		[sign] Assyrian. e. g. IV.² 27, 26b.	
		[sign] Neo-Bab. Str. Nab. No. 30. 16.	
510	[sign]	[sign] Ham. CJ. XXI, 42, 11.	[sign]
		[sign] Assyrian. CJ. XVI, 19. 40.	
		[sign] " II. 48. 47c.	
511	[sign]	[sign] Archaic. RTC. No. 1. iii. 6.	[sign]
		[sign] " JSA. No. 1. rev. i. 1.	
		[sign] TCS. No. 11. rev. ii. 3.	
		[sign] Gud. Cyl. A. xxiii. 3.	
		[sign] Ur. e. g. HLB. Pl. 5. ii. 2.	
		[sign] Ham. Laws. XXXIV. 72.	
		[sign] Kassite. BE. XIV. No. 6. 1.	
		[sign] Assyrian. e. g. IV.² 15*, 66b.	
		[sign] Neo-Bab. e. g. Str. Nab. No. 37. 3.	
512	[sign]	[sign] Archaic. CJ. V. 3. V. 8.	[sign]
		[sign] " TCS. No. 10. ii. 4.	
		[sign] Manishtusu. Face A. ii. 5; B. ix. 15.	

No.	Sign	Forms and references	Later form
		Sarg. IbS. No. 39. ii. 8.	
		Ur. passim. e.g. HLB. Pl. 9. ii, 14.	
		I Dyn Bab. BE. VI¹, No. 33a, 12.	
		Assyrian. S^b. i. 51.	
		Neo-Bab. e.g. Str. Nab. No. 8. 1.	
513		Sarg. RTC. 101. 1.	
		" Rev. d'Assyr. IV. 26.	
		Ur. e.g. HLB. Pl. 9. vi, 5.	
		Assyrian. V. 40. 57c.	
		Neo-Bab. Str. Nab. No. 37. 1.	
514		Ur. e.g. RTC. No. 305. iv. 4.	
		I Dyn. Bab. BE. VI¹, No. 105. 17.	
		Assyrian. S^b, i, 58.	
		Neo-Bab. Str. Nab. No. 124, 1.	
515		Ur-Nina, Déc. Pl. 2^bis No. 1.	
		TSA. No. 14 rev. ii, 3.	
		Gud. Stat. B. vii, 43.	
		Ur. HLB. Pl. 64. iii, 3.	
		Ham. Letters, No. 85. 12.	
		Nebuc. I, i, 23.	
		Assyrian. V. 25. 10c.	
		" IV². 21,* 30b.	
		Neo-Bab. RH, 9, 118.	
516		Archaic. JAOS. XXIII. 19. ii. 1 and iii. 2.	
		Ur-Nina, Déc. Pl. 2^ter No. 2. iii. 3.	
a		Ean. Déc. Pl. 3^bis D¹, 19.	

	[sign] JSA. No. 2, iii. 12. [sign] " " " iv, 11. [sign] Gud. Stat. B. ii, 2. [sign] Ur, e.g. HLb. Pl. 4, No. 223, rev. 2. [sign] " passim. e.g. HLb, Pl. 1, i, 4. [sign] Ham. Laws. XXXVii. 4. [sign] Kassite. BE. XIV, No. 93, 4. [sign] Nebuc. I, i, 28. [sign]. Assyrian. e.g. IV R. 5, 74b. [sign]. Neo-Bab. e.g. RH, 56, 2.	
517	[sign]	[sign] Weissbach. Miscel. 27 ff. BE, 13662, i, 7.	[sign]
518	[sign]	[sign] Ham. Laws. XLiii. 39. [sign] Assyrian. Sb. i. 52.	[sign]
519	[sign]	[sign] Assyrian. ASKJ. 92, 11. [sign] Neo-Bab. RH. No. 84. 16.	[sign]
520	[sign]	[sign]. Str. 8480 (K. 220).	[sign]
521	[sign]	[sign] Archaic. Tablet w. iii, 2. [sign] " " " " " [sign] " JAOS. XXiii, 19, ii, 1. [sign] " " " " " " [sign] " " " " " 2. [sign] Blau. Mon. A, ii, 2. [sign] " " B, 2. [sign] " " " 1; cf. JAOS. XXIV, 389. [sign] Déc. Pl. 1ter, No. 6. ii. 2. [sign] Ur-Nina. Déc. Pl. 2bis, No. 1. [sign] Lugalzag. OBI. No. 87. passim.	[sign]

No.	Sign	Forms	Late form
		[sign] Archaic. CT. V, ii, 9. [sign] " OBI. Photo. No. 16. vi. 8. [sign] " TLB. No. 1. rev. iii. 6. [sign] Ean. CT. VII. 1. i *passim*. [sign] " Galet B. of Z. Rec. No. 472 [sign] " CT. IX. 1. ia, 6. [sign] ISA. *passim*. e.g. No. 1. [sign] Manistusu. e.g. Face A, iv, 7. [sign] Gud. e.g. Stat. B. i. 3. [sign] Ur. e.g. HLC. Pl. 1. i. 2. [sign] Ham. e.g. *Laws*, i. 2. [sign] Kassite, e.g. BE. XIV. No. 1. 3. [sign] Assyrian, e.g. V, 1, 1. [sign] Neo-Bab. e.g. Str. *Neb.* No. 1. 2.	
522	[sign]	[sign] Assyrian, V, 22, 51b.	[sign]
523	[sign]	[sign] Archaic. Déc. Pl. 1ter, No. 5. ii. 3. [sign] Ean. Déc. p. XLi. viii. 9. [sign] Manistusu. Face A. xiii. 3. [sign] ISA. No. 5. rev. ii. 9. [sign] Gud. Stat. B. V. 55. [sign] Ur. RU. No. 121. iv. 6. [sign] Ham. *Laws*. i. 60. [sign] Kassite. BE. XIV. No. 18. 3. [sign] Assyrian. e.g. IV², 7. 30a. [sign] Neo-Bab. RH. 110. 26.	[sign]
524	[sign]	[sign] Sarg. TLB. No. 55. rev. ii. 3. [sign] Ur. HLC. Pl. 87. No. 89. i. 1. [sign] " " " 95. " 112. 3. [sign] Assyrian. CT. XIX. 21. 18b. [sign] " . II. 44. 3a.	[sign]
525	[sign]	[sign] Archaic. Blau Mon. B. 3.	[sign]

No.	Sign	Forms and references	
		Ean. Dec. Pl. 3 bis. E'. iii. 3.	
		Maništusu. Face A. XVi. 2.	
		JSA passim. e. g. No. 48. 1. ff.	
		Gud. Stat. B. VI. 26.	
		" Cyl. A. ii. 3 etc.	
		Ur. HLC. Pl. 27. No. 186. 3.	
		" " " 40. i, 7.	
		" " " 28. No. 248, iV, 4.	
		Ham. Laws. XXi, 10.	
		" Letters, No. 27, rev. 6.	
		EA. TTF. No. 7, rev. 15.	
		Kassite. BE. XIV, No. 25. 8.	
		Nebuc. I, ii, 43.	
		Assyrian, e. g. V. 1. 59.	
		Neo-Bab. e. g. Strass. Neb. No. 82. 3.	
526		Gud. Cyl. B. iii. 13.	
		Assyrian, CJ. XII. 4. 25 a.	
		Neo-Bab. BA. V. 633, 26.	
527		Archaic. JAOS. XXIII, 19. ii. 1.	
		" Dec. Pl. 1 bis, No. 1 b. i. 4.	
		" Rec. de Trav. XXX, 126. iV. 1.	
		Gud. Stat. B. V. 26.	
		" Cyl. A. IV. 18.	
		Ham. Laws. IV. 45.	
		Nebuc. I, i. 11.	
		Assyrian. e. g. II. 27. 62 c.	
		Neo-Bab. RH. 80. 15.	

No.	Sign	Forms and references	Later form
528		Archaic, T.S.A. No. 1. rev., i, 7.	
a		" " " " . i, 2. etc.	
		C.T. No. 27. rev., 4.	
		Gud. Stat. E. V. 6.	
		" Cyl. B. iii. 8.	
		Ur. H.L.C. Pl. 3. i. 10.	
		" " " 11. No. 152. 1.	
		" " " 44. " 232. 5.	
		" " " 1. 11, 7.	
		Ham. Laws XXXV. 11.	
		" " XXXVI. 90.	
		Kassite, B.E. XIV. No. 22, 19.	
		" " " " 25. 11.	
		Assyrian, e.g. V. 30. 5a.	
		Neo-Bab. e.g. Str. Nab. No. 38. 2.	
529		Ur-kagina. Déc., p. 41. No. 4. ii. 4.	
		Ur. e.g. HLC, Pl. 10. No. 400, rev. 4.	
		" HLC, Pl. 10. No. 158, rev. 10.	
		Assyrian. e.g. IV.² 11, 45a.	
		Neo-Bab. CT. XIV. 49, 25a.	
530		Archaic, CT. V. 3, 1. 3.	
		Ean. Déc., Pl. 3bis, E. ii. 3.	
		Maništusu. Face A. ii. 7. etc.	
		Sargon, T.C.D. No. 60. i. 3.	
		Gud. Cyl. A. XV. 18.	
		" Stat. G. iv. 13.	
		Ur. HLC. No. 111. 3 (Pl. 95).	
		Ham. Laws. viii, 56.	
		" " XXXiii, 91.	

		Ham. Laws. XXXIV. 49.	
		I Dyn. Bab. BE. VI[1] 33a, 8 & 12.	
		Kassite. BE. XIV. No. 135. 8.	
		Assyrian. e.g. V, 15. 23c.	
		Neo-Bab. e.g. Str. Nab. No. 8. 1.	
531		Assyrian. e.g. CT. XIX. 8. S. 758, 8.	
532		Archaic. Blau Mon. A. V. 2.	
		" Déc. Pl. 1 bis. No. 1b. iv. 3.	
		" CT. V. 3, i. 4.	
		Maništusu. Face D. iii, 2.	
		RTC. No. 8. i. 5.	
		TSA. passim. e.g. No. 1. ii. 4.	
a	DDDD	DDDD. RTC. No. 2. ii. 4. cf. CT. V. 3, iii. 2 etc.	
b		TSA. No. 1. rev. ii, 7.	
		Gud. Stat. B. i. 11.	
		" Cyl. A. X. 16.	
	a	" Stat. G. V. 22. etc.	
		Ur. passim. e.g. HLC. Pl. 1, iv. 5.	
	a	" " " " " 44. No. 12.	
	a	DDDD " HLC. Pl. 3. i, 3.	
	b	" " " 1, iv, 3.	
		Ham. Laws. Vi. 32.	
		" Letters. No. 3. 9.	
	a	" Laws. XXXVi. 88.	
	b	" " XXXIX, 36.	
		Kassite. BE. XIV. No. 48, 16.	
	a	" " " " 58. 5.	
	b	" " " " " "	

No.	Sign	Forms and references	Assyrian
		[sign] Assyrian. e.g. CT. XIX, 32. 33b.	
	b	[sign] " " " Johns, Deeds, No. 132. 1.	
	a	[sign] Assyr. Johns Deeds, No. 101. 1.	
		[sign] Neo-Bab. e.g. Str. Nab. No. 1, 13.	
	a	[sign] " " " " " " " 20. 3.	
	b	[sign] " " " " " " " 59. 18.	
533	DDD DD	DDD DD Archaic. TSA. No. 2. i. 1. etc.	[sign]
a	[sign]	[sign] " " " 1. rev. IX. 6.	
		[sign] Manishtusu. Face A, vi. 4.	
		[sign] Gud. Stat. E. V. 16.	
		DDD DD Ur. HLC. Pl. 3, i. 15.	
		[sign] " " " 4, No. 149, 4.	
		[sign] " " " 1. iv. 1.	
		[sign] I dyn. of Bab. BE. XX. Pl. 18, vi. 31.	
		[sign] Ham. Laws. xxxix. 24.	
		[sign] Kassite. BE. XIV. No. 86. 1.	
		[sign] " " " " 99a passim.	
		[sign] Assyrian. e.g. Johns Deeds. No. 73. 1.	
		[sign] Neo-Bab. e.g. Str. Nab. No. 116. 1.	
		[sign] " " " " " " " 44. 1.	
534	DDD DDD	DDD DDD Archaic. CT, V. 3. iii. 3.	[sign]
		DDD DDD " RTC. No. 26, ii, 2.	
a	[sign]	[sign] " TSA. No. 1, rev. ix. 6.	
		[sign] Manishtusu. Face A. V, 17.	
		[sign] Gud. Stat. E. v. 7.	
		DDD DDD Ur. HLC. Pl. 3, i, 1.	
		DDD DDD " " " " ", 6.	
		[sign] " " " 7. No. 16. 1.	

No.		Forms and references	
		I Dyn. of Bab. BE. XX. Pl. 18. vi, 32.	
		Ham. Laws. XXXV, 25.	
		Kassite. BE. XIV, No. 31, 4.	
		" e.g. " " " 34, 4.	
		Assyrian. e.g. Johns, Deeds No. 1. 1.	
		Neo-Bab. e.g. Str. Nab. No. 351, 17.	
		" " " " " " " 18, 13.	
535	DDDD DDD	DDDD DDD Archaic. JSA. No. 3. i, 6.	
a		" " " 1. ix, 12.	
		Gud. Stat. E. V. 9 ff.	
		DDDD DDD Ur. HLB. Pl. 3. ii, 6 & 10.	
		" " " 37. i, 8.	
		" " " 1. iv. 3.	
		I Dyn. Bab. BE. XX. Pl. 18. vi, 33.	
		" " " " " " v, 18.	
		Kassit. " XIV. No. 114. 5.	
		" " " " 22. 8.	
		Assyrian. Johns, Deeds No. 87. 1.	
		Neo-Bab. Str. Nab. No. 473. 1.	
		" " " " " 114, 10.	
536	DDDD DDDD	DDDD DDDD Archaic. JSA. No. 10, rev. i, 10.	
		" " " 1. ix. 9 etc.	
		Ur. HLB. Pl. 9. v. 12 etc.	
		" " " " iv, 27.	
		I Dyn. Bab. BE. XX. Pl. 18. vi, 24.	
		" " " " " " v, 19.	
		Kassite " XIV, No. 33. 7.	
		" " " " 34. 3.	

	Assyrian. Johns, Deeds, No. 16. 1.		
	Neo-Bab. Str. Nab. No. 430. 1.		
	" " " " " 431, 5. and V R. 37. 25a.		
537		Archaic, RTb. No. 32. rev. ii. 1.	
		Ur. H&B. Pl. 11. No. 38. 1.	
a		" " " 16, iv. 5.	
		I Dyn. Bab. B E. XX, Pl. 18, vi, 35.	
		" " " " No. 1, 8.	
		Kassite. " XIV, No. 33, 6.	
		" " " No. 34, 4.	
		Assyrian, Johns, Deeds, No. 48, 3.	
		Neo-Bab. Str. Nab. No. 405. 1.	
		" " " " " 116. 4.	

Appendix A.

Late Rare Signs.

538		Assyrian, Str. 6891.	
539		Assyrian. II, 48, 37a.	
540		Assyrian. II. 48. 32 a.	
541		Assyrian. II, 48. 27a.	
542		Assyrian. II. 48. 31a.	
543		Assyrian. II. 48. 28 a	
544		Assyrian II. 48, 40 a.	

No.	Sign	Forms and references	Sign
545	[cuneiform]	[cuneiform] Assyrian. II. 48. 35 a.	[cuneiform]
546	[cuneiform]	[cuneiform] Assyrian, II. 58. 9 b.	[cuneiform]
547	[cuneiform]	[cuneiform] Assyrian. Str. 6161.	[cuneiform]
548	[cuneiform]	[cuneiform] Assyrian, B.J. XXV. 13. iii, 31.	[cuneiform]
549	[cuneiform]	[cuneiform] Assyrian. AL³, 85. 15.	[cuneiform]
550	[cuneiform]	[cuneiform] Neo-Bab. V. 37. 22 f.	[cuneiform]
551	[cuneiform]	[cuneiform] Assyrian, D.W. 108, K4207. 19.	[cuneiform]
552	[cuneiform]	[cuneiform] Assyrian, B.J. XXV. 50. 15.	[cuneiform]
553	[cuneiform]	[cuneiform] Assyrian. II. 48. 29 a.	[cuneiform]
554	[cuneiform]	[cuneiform] Assyrian. II. 48. 26 a.	[cuneiform]
555	[cuneiform]	[cuneiform] Assyrian, II. 48. 38 a.	[cuneiform]
556	[cuneiform]	[cuneiform] Assyrian. Assurnasirpal, i. 109. [cuneiform] " " ii. 36. Var. [cuneiform] " " ii. 41. [cuneiform] " " ii, 55; var. [cuneiform] " " ii. 114, var.	[cuneiform]
557	[cuneiform]	[cuneiform] Assyrian, II. 48. 39 a.	[cuneiform]

Appendix B.

Early Rare and Unidentified Signs.

No.	Sign	Source	Later form
558		Archaic, RTC. 11. i. 5, ii. 1.	
559		Ur. RU. List. 33.	
560		Ur. RU. List. 129.	
561		Archaic, W. iii. Edge.	
562		Archaic, Déc. Pl. 1ter, No. 5. iv. 8.	?
563		Enhegal. P.M. 10000, vii. 4.	
564		Enhegal. P.M. 10000, vii. 7.	
565		Urukagina, DP. 46. 3. 1.	
566		Archaic, W. ii, rev. 2. " " iii " 2.	
567		Ur. RU. List. No. 82.	
568		Ur. CT. I. 94-10-15. 3. rev. i. 5. " RU. List. 77.	?
569		Ur. RU. List. 84. " CT. XII. 16. 17765. iv. 17. " " " " " " 19.	
570		Ur. HLC. Pt. II. Pl. 95. 112. rev. 1.	
571		OBI. Photo. 16, vi. 22.	
572		Ur-Nina, Déc. Pl. 2ter, No. 2, ii. 3.	?

No.	Sign	Forms and sources	
		Urkagina, D. 145. ii. 3. Ur. R.V. List, No. 93.	
573		Urkagina, Déc. L1. xii. 4, D. 281. rev. ii, 4. 5.	
574		Archaic. Déc. Pl. 1ter. No. 5. iv. 8.	
575		Archaic, D.P. 2. i. 2. Ur. HLC. Pl. 29. ii, 16.	
576		Sargon. GTT. Pl. 6. 1089. rev. 2. Sarg. RTC. 136, rev. iii, 10. " RTC. 99. rev. 5.	
577		Enbigal P.M. 10000, v. 10.	
578		TCb. No. 5. iii. 3.	
579		Urkagina D. 264. i. 4.	
580		Archaic, W. i. Edge.	
581		Archaic. W. ii. rev. 1 & 2.	?
582		OBb. Photo. 17, 7. Urkag. Déc. L11. v. i. " TSA. 7 rev. vi, 13. Sarg. T-D. Res. No. 186.	

No.	Sign	Forms and references	
583	[illegible]	[illegible] Ur-Nina. J-D. Suf. No 202 ter. [illegible] J-D. Suf. No. 541 bis.	[illegible] ?
584	[illegible]	[illegible] Ur. CJ. V, 18. X. 26.	
585	[illegible]	[illegible] JCB. No. 5, iv. 1.	
586	[illegible]	[illegible] Sarg. JJ. Pl. 8, 1101, 8, and rev. 5. [illegible] Ur. HLC. I. Pl. 2. 379, i. 12. and II. Pl. 80. 70. i. 12.	
587	[illegible]	[illegible] Gud. Stat. F, iii. 12. [illegible] Ur. RU. No. 5-4. 3.	
588	[illegible]	[illegible]. Archaic. RA. VI, 143, rev. iii, 1.	
589	[illegible]	[illegible] Ur. HLC. II. Pl. 56, v. 3. [illegible] " " " " 60, i. 5.	
590	[illegible]	[illegible] Gud. Cyl. A. v. 21.	
591	[illegible]	[illegible] Ur. RU. List, No. 188.	
592	[illegible]	[illegible]. JCB. No. 34. 2. [illegible] Gud. Cyl. B. vi. 4, X. 7.	
593	[illegible]	[illegible] Lugalzag. OBI. 87. iii. 17. [illegible] Urkagina. JSA. 14. iii. 9. [illegible] Gud. Cyl. B. viii. 10. [illegible] Ur. CJ. III. 18343. xii. 20. [illegible] Arad-Sin. IV. 35, No. 6. i. 4.	
594	[illegible]	[illegible] Urkagina. JSA. 7. i. 4. etc.	
595	[illegible]	[illegible] Urkagina. D. 148. ii. 3.	[illegible] !

No.	Sign	References	Variants
		Urkagina. D.P. 33, i.3. Naram-Sin. J.D. Sup. 46. Gud. Stat B v.3. Ur. R.V. List. 292. " " " 291.	
596		Urkagina. A. 90. i.2.	
597		Ur. C.T. III, 12343. iv. 35.	?
598		Urkagina. A. 264. i.3.	
599		Ur. J.D. Res. No. 441.	
600		O.B.L. Photo. 19, 6.	
601		Entem. Déc. p. XLVI No. 1. rev. iii. 3.	?
602		Sarg. Unpub. text. cf. J.D. Res. 343.	
603		Unpub. tab. from Nippur; cf. Z.A. II, 256.	
604		Ur-Kagina, HH. No. 45.	
605		Ur-Nina, HH. No. 1. viii.1.	
606		Ur. HLC. I. Pl. 16. i.7.	
607		Lugalzag. O.B.L. 87. ii. 40. " " " " " var. " " " " " " " " " " " "	
608		Ur. C.T. I. 40. ii. 6.	
609		Sarg. J.D. Res. 408.	
610		Ur. C.T. V. 37. i, 13.	

No.	Sign	References	Later form
611	[illegible]	Ur. HL b. II. 68. ii. 14.	
612	[illegible]	En-hi-gal. U of P. 10,000, ii. 4. Urkagina. Д. 9. rev. v. 2.	[illegible]
613	[illegible]	Urkagina. Д, 186. i. 2.	[illegible]
614	[illegible]	En-he-gal. U of P. 10,000, iv. 8.	[illegible]
615	[illegible]	Archaic. RA. VI. 143. rev. iii. 4 & 7.	[illegible]
616	[illegible]	Ur-Enlil OBI. No. 94, 2. & Photo, No. 37, 2	[illegible]
617	[illegible]	Cros. Nouvelles fouilles de Telloh. 171, i. 1.	[illegible]
618	[illegible]	Urkagina. HH. No. 42. i. 1	[illegible]
619	[illegible]	Ur-Nina, HH. No. 1, i, 1.	
620	[illegible]	Ur-Nina. HH. No. 1. i. 2.	[illegible]
621	[illegible]	Ur-Nina, HH, No. 1. i, 4.	
622	[illegible]	Ur-Nina, HH, No. 1. iii. 1.	
623	[illegible]	Ur-Nina, HH, No. 1. iv. 2.	
624	[illegible]	Ur-Nina, HH. No. 1. iv, 4 & vi. 4.	
625	[illegible]	Ur-Nina, HH, No. 1. V. 2.	
626		Ur-Nina, HH, No. 1, V. 3.	
627	[illegible]	Ur-Nina, HH. No. 1, VI. 3.	[illegible]

Appendix C.

Babylon Systems of Numerical Notation.

Pre-Sargonic Notations.

(1) Ordinary numerals.

Sign	Value	Sign	Value
[sign]	= 1	[sign]	= 1
[sign]	= 10	[sign]	= 1
[sign]	= 60	[sign]	= 1
[sign]	= 600	[sign]	= 10
[sign]	= 3600	[sign]	= $\frac{1}{2}$
		[sign]	= $\frac{1}{3}$
		[sign]	= $\frac{2}{3}$

(2). Measures of Capacity.

[sign] = 1 Gur [sign] = 144 Qa.
[sign] = 10 " " "
[sign] = 60 " " "
[sign] = 600 " " "

Sign	Value	Sign	Value
[sign]	= 108 Qa	[sign]	= 12 Qa
[sign]	= 72 "	[sign]	= 6 "
[sign]	= 36 "	[sign]	= 1 Gur
[sign]	= 30 "	[sign]	= 108 Qa
[sign]	= 24 "	[sign]	= 72 "
[sign]	= 18 "	[sign]	= 36 "
		[sign]	= 30 "

= 24 Ka	= 12 Ka.
= 18 "	= 6 "

= 72 Ka.

(3) Land Measure.

	= 1 Bur of land = 1800 Sars					
"	= 10	"	"	" (Var.).		
"	= 60	"	"	"		
"	= 3600	"	"	"		
"	= $\frac{1}{3}$	"	"	"	= 600 Sars	
"	= $\frac{1}{18}$	"	"	"	= 100	"
"	= $\frac{1}{36}$	"	"	"	= 50	"
"	= $\frac{1}{72}$	"	"	"	= 25	"
"	= $\frac{1}{144}$	"	"	"	= $12\frac{1}{2}$	"

= 1 Bur.

= $\frac{1}{3}$ "

= $\frac{1}{18}$ "

= $\frac{1}{36}$ "

= $\frac{1}{72}$

= $\frac{1}{144}$ Bur.

(4). Liquid Measure.

= 1 Dug = 30 Ka ( )

? Dug = 1 Hubur ( ).

2

Period of Agade.

(1) Ordinary Numerals.

[sign]	= 1	[sign]	= 1
[sign]	= 10	[sign]	= 1
[sign]	= 60	[sign]	= 10
[sign]	= 600	[sign]	= 60
[sign]	= 3600	[sign]	= 600
[sign]	= 216.000.	[sign]	= 3600.
[sign]	= 216.000	[sign]	= $\frac{1}{3}$
[sign]	= 216.000		
[sign]	= $\frac{1}{2}$	[sign]	= $\frac{1}{2}$
[sign]	= $\frac{2}{3}$		

(2). Measures of Capacity

Two systems of measures can be traced in this period:

A. The system of the Gur [signs]

For this, see above, pl. 145?

B. The Gur [signs] (SA'-DUG) or [signs]

[sign] = 1 Gur = 300 Ka.

[sign] = 240 Ka.

[sign] = 180 " .

[sign] = 180 " .

= 120 Qa	= 30 Qa
= 60 "	= 20 "
= 50 "	= 10 "
= 40 "	= $\frac{1}{2}$ "

(3). Land Measure.

The system was the same as in the previous period and is given above. pl. 146.

3 Periods of Ur & First Dynasty of Babylon.

(1). Ordinary numerals.

= 1	= 1
= 10	= 10
= 60	= 60
= 600	= $\frac{5}{6}$
= 3600	= $\frac{2}{3}$
= 36000	= $\frac{1}{2}$
= 72000	= $\frac{1}{2}$
= 108.000	= $\frac{1}{3}$
= 144.000	= $\frac{1}{4}$
= 180.000	= $\frac{1}{5}$
= 216.000	= $\frac{1}{6}$

[cuneiform] = 432.000.

(2) Measures of Capacity.

[cuneiform] Gur = 300 Qa.

[cuneiform] = 10 Gur

[cuneiform] = 60 "

[cuneiform] = 600 "

[cuneiform] = 3600 " = 1 Karu.

[cuneiform] = 1 " .

Sign	Value
[cuneiform]	= 240 Qa
[cuneiform]	= 180 "
[cuneiform]	= 120 "
[cuneiform]	= 60 "
[cuneiform]	= 50 "
[cuneiform]	= 40 "
[cuneiform]	= 30 "
[cuneiform]	= 20 "
[cuneiform]	= 10 "
[cuneiform]	= 1 "
[cuneiform]	= $\frac{1}{2}$ "

[cuneiform] (Pi) = $\frac{1}{5}$ Gur = 60 Qa. (Not found in the Ur period).

[cuneiform] [cuneiform] } (Gin, šiqlu) = $\frac{1}{60}$ Qa.

(3) Land Measure.

[cuneiform] [cuneiform] = 1 Bur of land = 1800 Sara.

[cuneiform] " = 10 " " "

[cuneiform] " = 60 " " "

[cuneiform] = 600 Bur of land.
[cuneiform] " = 1200 " " "
[cuneiform] " = 1800 " " "
[cuneiform] " = 2400 " " "
[cuneiform] " = 3000 " " "
[cuneiform] " = 3600 " " "
[cuneiform] = 7200 Bur of land.

[cuneiform] = $\frac{1}{3}$ Bur = 600 Šars.
[cuneiform] " = $\frac{1}{18}$ " = 100 "
[cuneiform] " = $\frac{1}{36}$ " = 50 "
[cuneiform] " = $\frac{1}{72}$ " = 25 "
[cuneiform] = 1 Gin of land = $\frac{1}{60}$ Šar.

4

Kassite and Neo-Babylonian Periods.

(1) Ordinary numerals.

[cuneiform] = 1	[cuneiform] = $\frac{5}{6}$
[cuneiform] = 10	[cuneiform] = $\frac{2}{3}$
[cuneiform] = 60	[cuneiform] = $\frac{1}{2}$
[cuneiform] = 100	[cuneiform] = $\frac{1}{3}$
[cuneiform] = 600	
[cuneiform] = 600	
[cuneiform] = 1000	
[cuneiform] = 3600	
[cuneiform] = 3600	

[cuneiform] = 36000	[cuneiform] = 180000
[cuneiform] = 72000	[cuneiform] = 216000
[cuneiform] = 108000.	[cuneiform] = 216000
[cuneiform] = 144000	[cuneiform] = 432000.

(2) Measures of Capacity.

[cuneiform] = 1 Gur = 180 Ka	1 [cuneiform] = 1 Imeru or 1 ass-load = Heb. חמר. = 60 Ka = ⅓ Gur.
[cuneiform] = 10 Gur.	
[cuneiform] = 60 "	

[cuneiform] = 144 Ka	[cuneiform] = 30 Ka
[cuneiform] = 108 "	[cuneiform] = 24 "
[cuneiform] = 72 "	[cuneiform] = 18 "
[cuneiform] = 36 "	[cuneiform] = 12 "
[cuneiform] = 1 Pi = 36 Ka.	[cuneiform] = 6 "

(3) Land Measure.

[cuneiform] = 1 Bur of land. = 1800 Sars

[cuneiform] = 1 Gin = $\frac{1}{60}$ Sar (?).

[cuneiform] = 1 U = $\frac{1}{3}$ Gin

[cuneiform] = 1 Še = $\frac{1}{24}$ U.

(4) Long Measure.

[cuneiform] = 1 Gar = 12 U

[cuneiform] = 1 Qanu = 6 "

[cuneiform] = 1 U.

[cuneiform] = 1 Ubânu = $\frac{1}{60}$ U.

5

Assyrians.

(1). Ordinary Numerals.

[cuneiform] = 1	[cuneiform] = $\frac{5}{6}$
[cuneiform] = 10	[cuneiform] = $\frac{2}{3}$
[cuneiform] = 60	[cuneiform] = $\frac{1}{2}$
[cuneiform] = 100	[cuneiform] = $\frac{1}{3}$
[cuneiform] = 600	
[cuneiform] = 1000	
[cuneiform] = 3600	
[cuneiform] = 3600.	

(2). Measures of Capacity.

[cuneiform] = 1 Imer = 1 ass-load = 60 Ka.

[cuneiform] = 1 Ka = $\frac{1}{60}$ Imer.

(3). Land Measure

[cuneiform] = 1 Imer of land.

[cuneiform] " " = 1 Ka " " = $\frac{1}{60}$ Imer

6

Metal-Weights in all Periods.

[cuneiform] [[cuneiform]] = 1 Gunu = 60 Mana

[cuneiform] = 1 Mana = 60 Gin

[cuneiform] = 1 Gin (Šiqlu) = 180 Še.

[cuneiform] = 1 Še = $\frac{1}{180}$ Gin.

Appendix D.

A Supplement to the Sign List.

1		Kassite, B.E. XIV. 11.1.	
2		Kassite, B.A. II, 167. iii, 10. " Hincke. List. No. 3.	
3		Kassite. B.E. XV, 37. 55.	
4		Kassite. B.E. XVII. 81, 18.	
5		Archaic. Déc. Pl. 1ter. No. 5. iv. 6.	
9		Enbegal. U of P. 10,000. iii. 2.	
10		Kassite. B.E. XIV. 120. 34.	
11		Kassite. B.E. XIV. List. 4a.	
12		Archaic. Tablet W. ii. rev.	
15		Enbegal. U of P. 10,000, iii, 8. Archaic. D.P. No. 2, ii, 16. Kassite. B.E. XIV. 88. 10. " " " 85. 3.	
20		! Ur-Nina, Déc. p. XXXVII. No. 10. ii. 5. ? T.D. Sup. 541 bis. Kassite B.E. XV. 110. 5.	
27		Archaic. D.P. 2. 1. 10, 11.	

No.	Sign	Variant / Source	Later form
30		Urukagina. A. 304, i. 2 ff.	
38		Lugalanda, P. 30. i. 2. Kassite. BE. XIV. List. 86.	
39		Kassite. BE. XIV. 39. 5	
42		Ur. BE. III. 77, 18	
42a		Neo-Bab. CT. XII. 23, 93064, 6.	
44		Ur. BE, III, 78. 17.	
45		Ur. RU. List, 221.	
47		Kassite. BE. XIV. List. 13	
49		Kassite. BE. XIV. 22. 7.	
50		Kassite. BE. XIV, 1. 28.	
52		1st Dyn. of Bab. BE. VI². 88, 9.	
54		En-he-gal, U of P. 10,000, ii. 9.	
55		Kassite. BE. XVII, 39. 3.	
56		Kassite, BE. XIV, List, 14.	
57		Kassite. BE. XV. 37. 7.	
58		Kassite. BE. XIV. 58. 7.	
59		1st Dyn. VAS. VIII, 58, 4. Kassite. BE. XIV, 14, 10.	
61a		Assyrian. CT. XVII. 25: 27	
61b		Neo-Bab. CT. XII. 10. 20-25 Assyrian, St. vi. 40.	
62		1st Dyn. BE. VI². 3. 9.	

No.	Sign	Forms and references	Late form
		Kassite. BE. XIV. 35, 9.	
		" " " 44. 1.	
		" " " 40. 31.	
63		Kassite. BE. XIV. 14. 2.	
		Neo-Bab. Str. Nbk. 13. 2.	
63a		Assyrian. CT. XVIII, 29, 54a.	
64		Kassite. BE. XIV. 132. 4.	
68		Urkagina, A. 68. rev. iii. 5.	
69		Enhegal. U of P. 10,000. iv. 6.	
		" " " " V. 10.	
70		Kassite. BE. XIV. 1. 9.	
		" " XV. 155. 26.	
70a		Assyrian. CT. XI. 43. Rm. 600, 7, and II. 48. 30 a.	
71		Ham. Letters, 15. 15.	
		Kassite, BE. XIV, 1. 3.	
72		Enhegal. U of P. 10,000. iv. 10.	
		" " " " " i. 5.	
		" " " " " ii. 9.	
		Kassite, BE, XIV, 99a. 40.	
		" " XVII, 37. 18.	
73		Naram-Sin, RTC. 198. rev. R.	
		Kassite. BE. XVII. 83. 25.	
76		1st Dyn. VAS. VII. 6. 4.	
		Kassite, BE. XIV. 91a. 30.	
77		Enhegal. U of P. 10,000. V. 9.	
b		" " " iv. 7.	
c		" " " rev. ii. 4.	
		" " " ii. 7. iii. 4.	

No.	Sign	Forms and sources	Late form
78		Urkagina, D.P. 98. vii. 3. Kassite, BE. XVII, 34. 26.	
79		Archaic, CT. V, 7, 1a.	
80		Kassite, BE. XIV. 58. 7.	
81		Urkagina. JSA. 34. i. 1. Manishtusu, C. ix. 16. Ur. RTC. 305. i. 10.	
82		Urkagina. Tab in Harvard Semitic Museum. Kassite. BE. XV, 54. 4.	
83		Kassite, BE. XIV. 22. 4.	
85		Kassite, BA. II, 3c. " BE. XIV. 93. 5.	
87		Kassite, BE. XIV, 101. 9.	
88		Archaic, Tablet W. i. rev. 1. Kassite, BE. XV, 177. 8.	
90		Ur, BE. III, List, 41. Kassite, BE. XIV. List, 41.	
91		1st Dyn. VAS. VIII, 6. 15. Kassite, BE. XIV, 41. 18.	
92		1st Dyn. VAS. VIII, 12. 15. " " " " 30. 17. Kassite. BE. XIV, 99. 46. " " " 57. 24. " " " 99. 47. " " " 95. 11.	

No.	Sign	Forms and references	Later form
93		1st Dyn. VAS. VII. 126.9.	
		Kassite. BE. XIV. 65.16.	
94		Archaic, Tablet IV. ii.2.	
		" " " iii, rev. 2.	
		Enlegal. U of P. 10,000, V, 9.	
		Kassite, BE. XVII. 89.24.	
		" " XIV. List, 46.	
99		1st Dyn. BE. VI². 31, 22. Rev.	
		" " " " " 22.	
101		Urkagina. IbR 5. i.1.	
		Ham. Laws. XXXIX. 27.	
104		Ur, BE. III, 77.5.	
108		Kassite. BE. XIV, 46a, 3.	
110		Kassite. BE. XIV, 11. 14.	
111		Ur. BE. III. 99. 11.	
		" CT. VII. 32, 18394, rev. 1.	
		" " " " 17765. i.17.	
112		Enlegal. U of P. 10,000, ii. 9.	
		1st Dyn. VAS. VIII. 18.29.	
		Kassite. BE. XIV. 4. 19.	
113		Ur. Rev. d'Ass. III, 141, No. 4.	
		Ur. RU List, 79.	
		Ur HLC. Pl. 44, No. 12. rev. 4.	
		1st Dyn. SFS. p. 102, 1.	
114		Ur. HLC. II. Pl. 95. No. 112, rev. 6	
		Kassite. BE. XIV. List, 47.	
116		Kassite. BE. XIV. 132. 25.	

No.	Sign	Forms and references	Neo-Bab.
116a		Neo-Bab. CT. XII. 11. 36b.	
118		Kassite. BE. XIV. 1. 25. " " " 33. 5.	
119		Gud. Cyl. B. VII. 13. Ur. Hlb. I. Pl. 23. 29. iii. 12. Kassite. BE. XIV. 134. 7.	
120		Enbegal, U of P. 10000, rev. ii. 1.	
122		Urkagina. DP. 74. i. 3. etc. Kassite. BE. XIV. List. 122.	
124		1st Dyn. BE. VI¹. List. 71. " " " " " " " " " " " " Kassite. BE. XV. 75. 1. " " " 188. i. 9.	
126		1st Dyn. BE. VI¹. 38. 2. " " VAS. VIII. 93. 1. Kassite. BE. XIV. 111. 1.	
127		Kassite. BE. XIV. 19. 61.	
128		Kassite, BE. XIV. 108a. 2.	
128a		Neo-Bab. CT. XII. 9. 9a.	
129		Archaic, Tablet W. ii. rev. 1. 1st Dyn. BE. VI¹. 57. 29. Kassite. BE. XV. 200. iii. 42.	
137		Kassite. BE. XVII. 29. 7.	
139		Sargon. RTC. 102. ii. 2. Naram-Sin. OBI. 11. 5.	

No.	Sign	Forms and references	Later form
		Naram-Sin OBI. 11. rev. 2.	
		Kassite. BE. XIV. List, 31.	
		" " " " "	
		" " " " "	
		" " " " "	
139a		Neo-Bab. CT. XII, 18, 20 b.	
		Neo-Bab. CT. XII, 31, 35886, 4.	
144		Archaic. Tablet. U. ii. 2nd edge.	
		1st Dyn. BE. VI! 4. 18.	
		Kassite, BE. XIV. 73. 45.	
144a		Assyrian, CT. XIV. 1. 45.	
145		Urkagina. D, 24. i. 3.	
		Sargon. Φ TT, Pl. 6. 1091. 1.	
		Ur. HLC. I. Pl. 3. i. 3.	
		Gud. Stat. G. V. 22.	
		Ur. HLC, I. Pl. 44. No. 12. 1.	
		Kassite, BE. XIV. 58, 32.	
146		Manistusu, Face A. vii. 18.	
		1st Dyn. BE. VI². 10. 12.	
		" " Ungnad, List, 45.	
		Kassite, BE. XIV. List, 59.	
		" " " 114. 7.	
		" " " 25. 20.	
147		Urkagina. JSA. D6. rev. ii. 2.	
		Sargon. TC. 53, rev. 10.	
		1st Dyn. VAS. VII. 153, 38.	
		Kassite, BE. XIV. 57, 17.	
148		Kassite, BE. XIV. 10. 39.	
149		Kassite, BE. XIV. 112. 15.	

No.	Sign	Forms and references	Assyrian
150	[cuneiform]	Gud. Cyl. B XIV. 6. 1st Dyn. BE. VI¹. No. 179a. " " " " " " " " " " " " Kassite, BE. XV. 174. 4.	[cuneiform]
151	[cuneiform]	1st Dyn., BE. VI¹. List. 179.	[cuneiform]
152	[cuneiform]	Enšegal. U of P. 10000, i. 24 passim.	[cuneiform]
154	[cuneiform]	Urkagina. A. 171. ii. 4. Kassite, BE. XVII. 24, 31.	[cuneiform]
155	[cuneiform]	1st Dyn. BE. VI¹. 4. 17. Kassite BE. XIV. 59. 34.	[cuneiform]
157	[cuneiform]	Sargon ITT. Pl. 12, 1189. 5. (rev.).	[cuneiform]
158	[cuneiform]	1st Dyn., BE. VI¹. 44. 4. Kassite. BE. XIV. 7. 34.	[cuneiform]
159	[cuneiform]	Kassite, BE. XIV. 7. 8.	[cuneiform]
160	[cuneiform] ? ?	Archaic, Dél. II. 130. " Tablet W. i. 1. " " " iii. 1. Blau Mon. A. rev. iii. (cf. No. 594). Urkagina. ISA. 1. i. 3. Enšegal. U of P. 10000. iii. 5. 1st Dyn., BE. VI¹. 38, 2. Kassite. BE. XIV. 43, 18.	[cuneiform]
161	[cuneiform]	Kassite. BE. XIV. 1, 26.	[cuneiform]
162	[cuneiform]	1st Dyn., BE. VI¹. 96, 15.	[cuneiform]

No.	Sign	Forms and sources	Later form
		[cuneiform sign], Kassite BE, XV, 200. iii. 18.	
164	[cuneiform sign]	[cuneiform sign], Naram-Sin, OBI. 11. 4. [cuneiform sign] " " TCb. 28, rev. 5 [cuneiform sign] Gud. Cyl. A, xxviii, 11. [cuneiform sign] 1st Dyn. VAS, VII, 201. 7. [cuneiform sign] Kassite, BE. XV. 165: 8.	[cuneiform sign]
166	[cuneiform sign]	[cuneiform sign] Kassite. BE. XIV. 58. 24.	[cuneiform sign]
168	[cuneiform sign]	[cuneiform sign] Ur. RU. List, 81.	[cuneiform sign]
169	[cuneiform sign]	[cuneiform sign] 1st Dyn VAS. VIII, 37. 6. [cuneiform sign] Kassite. BE. XIV, 5: 14.	[cuneiform sign]
170	[cuneiform sign]	[cuneiform sign] 1st Dyn. VAS. VIII. 33. 1. [cuneiform sign] Kassite. BE. XIV. 2. 27.	[cuneiform sign]
b	[cuneiform sign]	[cuneiform sign] Urukagina. DP. 114. V. 2. [cuneiform sign] " " " iv. 5. [cuneiform sign] Ur. RU. List, 226. [cuneiform sign] " HLC. I. Pl. 8. i, 7. [cuneiform sign] 1st Dyn. BE. VI. List, 57. [cuneiform sign] " " " " " " [cuneiform sign] " " " " 35, 16. [cuneiform sign] Kassite. BE. XIV. List. 67.	
171	[cuneiform sign]	[cuneiform sign] Enbegal, U of P. 10000, V. 2. [cuneiform sign] Kassite, BE. XIV, 5: 5.	[cuneiform sign]
172a	[cuneiform sign]	[cuneiform sign] Assyrian, CT. XII. 12. 10b.	[cuneiform sign]
173a	[cuneiform sign]	[cuneiform sign]. Assyrian, CT. XII, 12. 8b.	[cuneiform sign]
174	[cuneiform sign]	[cuneiform sign] Neo-Bab. CT. XVI. 4. 157.	[cuneiform sign]

No.	Sign	Forms and references	Neo-Bab.
174a	[cuneiform]	[cuneiform] Assyrian, CT. XII. 40. 37a.	[cuneiform]
175	[cuneiform]	[cuneiform] 1st Dyn. BE. VI¹, 10. 34. [cuneiform] Kassite. BE. XV. 42. 4.	[cuneiform]
176a	See next column	[cuneiform] Neo-Bab. III, 69, 55b,	[cuneiform]
177	[cuneiform]	[cuneiform] Urkagina. D. 23, i. 2. [cuneiform] Sargon, TT. Pl. 9. 1115, rev 3. [cuneiform] 1st Dyn. BE. VI¹. 20. 3. [cuneiform] Kassite. BE. XIV. 161, 7.	[cuneiform]
179a	[cuneiform]	[cuneiform] Assyrian. CT. XIX, 19. 27a.	[cuneiform]
180	[cuneiform]	[cuneiform] 1st Dyn., BE. VI², 10. 18. [cuneiform] " " " VI¹, 90, 15. [cuneiform] Kassite, " XIV. 58. 10.	[cuneiform]
181	[cuneiform]	[cuneiform] Urkagina. D. 3. iii. 2. [cuneiform] 1st Dyn. BE. VI¹, List. 88. [cuneiform] Kassite, " XIV. " 96.	[cuneiform]
182	[cuneiform]	[cuneiform] 1st Dyn., BE. VI¹, 38. 2. [cuneiform] Kassite, BE. XIV, 114b, 3ᵃ 7.	[cuneiform]
183	[cuneiform]	[cuneiform] 1st Dyn., BE. VI¹ 81. 7. [cuneiform] Kassite, BE. XIV, 126. 9.	[cuneiform]
184	[cuneiform]	[cuneiform] 1st Dyn. Ungnad, List. 44. [cuneiform] Kassite, BE. XIV. List, 74.	[cuneiform]
185	[cuneiform]	[cuneiform] 1st Dyn. BE. VI¹, 1. 15. [cuneiform] Kassite, BE. XIV, 44. 7.	[cuneiform]

No.	Sign	Forms and references	Sign
186		Urkagina, Д. 164. i. 4. 1st Dyn. BE. VI². 57. 9. Kassite, BE. XIV. List. 97.	
187a		Neo-Bab. CT. XII. 23, 41499. 5a.	
187b		Neo-Bab. CT. XII. 23, 41499. 17a.	
187c		Neo-Bab. CT. XII. 23, 41499. 15a.	
187d		Neo-Bab. CT. XII. 23. 41499. 31a.	
188a		Assyrian. CT. XI. 28. 8276. 3.	
188b		Assyrian, Šurpu. viii. 10.	
188c		Neo-Bab. CT. XII. 32, 33329. 4.	
189a		Neo-Bab. CT. XII. 23. 41499. 22a.	
190		Archaic, Tablet W. iii. rev. 1. Urkagina Д. 77. i. 2. Sargon. GTT. Pl. 6, 1091, rev. 2. Ur. RU. List. 58. 1st Dyn. BE. VI¹. 105. 23. Kassite, BE. XIV. 1. 9.	
193		1st Dyn. BE. VI¹. List. 78. Kassite, BE. XIV. 101. 15.	
194		1st Dyn. BE. VI¹. List. 79. Kassite. " XIV. " 80.	
195		Urkagina. Д. 145, rev. ii. 6. 1st Dyn. BE. VI¹. List. 81. " " " " " " Kassite. BE. XIV. 132. 53.	
199		Kassite. BE. XV. 154. 43.	

No.	Sign	References	
205		1st Dyn. BE. VI^{1}. 54a. 6. Kassite " XIV. List. 72.	
205a		Neo-Bab. RH. 112. 16.	
206		Sargon. & TJ. Pl. 28. 146 c. rev. 2. 1st Dyn. BE. VI^{1}. 117. 15. Kassite. " XIV. List. 91.	
207		Archaic. Tablet iii. ii. rev. 2. " " " iii " 2. 1st Dyn. BE. VI^{1}. 1. 26. Kassite. BE. XIV. 4. 13.	
210		Urkagina, RA. VII. 44. & P. 153. i. 4. 1st Dyn. BE. VI^{1}, 17. 44. Kassite. BE. XIV. 2. 5.	
211		Kassite. BE. XIV. List. 72. " " " " "	
212		1st Dyn. BE. VI^{1}. 54a. 4. Kassite. " XIV. 131. 12.	
213		Enbegal. U of P. 10000. V. 3. TLb. 10. rev. i. 2. Kassite. BE. XV. 31. 2.	
214		Enbegal. U of P. 10000 V. 8. 1st Dyn. BE. VI^{2}. 48. 16. " " " " " 19. Kassite. BE. XIV. 19. 60.	
215		1st Dyn VAS. VIII. 45; 3. Kassite. BE. XIV. 10, 24.	
217		1st Dyn. BE. VI^{2}, 61. 9. Kassite. " XIV. 1. 9.	

No.	Sign	References	Sign
218		Ur. BE. III. List. 274. Kassite. BE. XIV. 10, 6.	
218a		Gud. Cyl. A. XVIII. 21	
218b		Gud. Cyl. A. XVIII. 21 " " XIX. 6.	
219a		Neo-Bab. CT. XII. 21, 93058, rev., 6a.	
219b		Assyrian. IV², 56. 55b.	
220		Kassite. BE. XIV. 30. 4.	
223		1st Dyn. BE. VI¹, 26. 4. Kassite. BE. XVII. 89. 26.	
224		1st Dyn. BE. VI¹. 84. 13. Kassite. BE. XV. 50. 3.	
227		1st Dyn. BE. VI¹. List. 40. Kassite. BE. XV. 47, 18.	
228		1st Dyn. BE. VI¹, 95. 6. Kassite. BE. XIV. 115. 7.	
229		Archaic. Déc. Pl. 1ter. No. 5, V. 3. 1st Dyn. Ungnad. List. 40. " " " " " " " " " "	
230a		Assyrian. CT. XII. 22, 36991, 3b	
234		1st Dyn. BE. VI², 39. 2.	
235a		Assyrian. CT. XIII, 32, 9b.	
237a		Neo-Bab. CT. XII, 22, 36991, 6b	
238a		Neo-Bab. CT. XII. 22. 36991, 13b.	

No.	Sign	Forms and sources	Late form
238b		Neo-Bab. CT. XII, 22. 36991, 16b.	
238c		Neo-Bab. CT. XII, 22. 36991, 15b.	
238d		Neo-Bab. CT. XII, 22, 36991, 4b.	
238e		Neo-Bab. CT. XIV, 47, 10b., (rev.)	
241a		Assyrian. CT. XI. 44, 13683, 5.	
244a		Kassite. BE. XV. No. 199. 1.	
244b		Neo-Bab. CT. XII, 27. 24a.	
245a		Neo-Bab. CT. XII. 27. 19a.	
245b		Neo-Bab. CT. XII. 27. 23a.	
245c		Neo-Bab. CT. XII. 27. 13a.	
245d		Neo-Bab. CT. XII, 27, 20a.	
245e		Kassite. B.E. XIV. 162. 1. " " " 52. 3. Neo-Bab. CT. XII. 27, 14a.	
245f		Neo-Bab. CT. XII. 27, 26a.	
247		Neo-Bab. CT. XII. 27. 16a.	
247a		Neo-Bab. CT. XII. 27, 21a.	
248		Neo-Bab. CT. XII. 27. 11a.	
253a		Assyrian. CT. XVIII. 32, 21b. Neo-Bab.. RH. 10. 131.	
260		Ur-Nina. Déc. Pl. 2 bis. No. 1. " " " p. XXXVII. No. 7. Urkagina. A. 240. ii. 3. " " 304. i. 3. " TCP. No. 4. ii. 3.	
260a		Neo-Bab. CT. XII. 31. 38885. 3b.	

No.	Sources
260b	Neo-Bab. CT. XII, 31. 38885, 4b.
260c	Neo-Bab. CT. XII, 31. 38885, 5b.
260d	Neo-Bab. CT. XII, 31. 38885, 6b.
260e	Neo-Bab. CT. XII, 31. 38885, 1b.
260f	Neo-Bab. CT. XII, 31. 38885, 9b.
260g	Neo-Bab. CT. XII, 31. 38885, 8b.
264	Archaic. Tablet ii. ii. rev. 1.
268	Ur. HLC. I, Pl. 26. iii. 4.
271	Neo-Bab. CT. XII, 14. 27a.
271a	Neo-Bab. CT. XII. 14, 26a.
277	Ur. RV. List, 95. 1st Dyn. BE. VI, 84. 34. Kassite, BE. XVII. 9. 15.
278	Kassite. BE. XVII, 18. 23.
281	Enbegal. U of P. 10,000. vii. 5.
283	1st Dyn. VAS. VIII, 7, 10.
288	Ur-Bau. Déc. Pl. 8. iii. 4.
289a	Ean. Déc. Pl. 4. A. vii. 2. Gud. Stat. B. V. 2. Ur. HLC. II. Pl. 69. ii. 8.
290	Enbegal. U of P. 10,000. v. 3 etc.
291	Urkagina. A. 3. rev. viii. 8. " " 276. i. 2.
296	Kassite. BE. XV. 37. 56. " " XIV. 98. 5.

No.	Sign	Forms and sources	Late form
298	[cuneiform sign]	[sign] Archaic. Tablet W. ii, 2nd edge. [sign] Enhegal, U of P. 10000. i. 4.	[cuneiform sign]
299	[cuneiform sign]	[sign] Urkagina. A. 280 i. 1. [sign] " JSA. 42. i. 3, 43. i. 1.	[cuneiform sign]
307	[cuneiform sign]	[sign] Kassite. BE. XIV. 60. 14. [sign] " " XV. 200. i. 39.	[cuneiform sign]
308	[cuneiform sign]	[sign] Sargon. RTC. 129. i. [sign] " DTJ. Pl. 18. 1338. 1. [sign] " RTC. 106. 1.	[cuneiform sign]
309	[cuneiform sign]	[sign] Urkagina. A. 1. rev. iii. 3.	[cuneiform sign]
312	[cuneiform sign]	[sign] Urkagina. JSA. 2. V. 7. [sign] Maništusu. Face D. XIV. 12.	[cuneiform sign]
313	[cuneiform sign]	[sign] Archaic. Tablet W. iii. rev. 1. [sign] Enhegal. U of P. 10000. iv. 7.	[cuneiform sign]
315	[cuneiform sign]	[sign] Urkagina. A. 23. rev. ii. 2. 3. 6.	[cuneiform sign]
317a	[cuneiform sign]	[sign] Neo-Bab. Meis. Sup. 25. R2. 58 14 b.	[cuneiform sign]
325	[cuneiform sign]	[sign] Archaic. Blau Mon. B, Tab. W. iii. 2nd edge. + JAOS. XXIII. 19.	[cuneiform sign]
327	[cuneiform sign]	[sign] Archaic. OBI. Photo 16. vii. 4.	[cuneiform sign]
328	[cuneiform sign] ?	[sign] Enhegal, U of P. 10000 vii. 5. [sign] Ean. Déc. pl. XLIII. vii. 18.	[cuneiform sign]
328a	[cuneiform sign]	[sign] Urkagina. BP. 114. VIII, 4.	[cuneiform sign]

No.	Sign	Forms and references	Later form
344a		Assyr.? II. 16. 48a? cf. 0.8093. Neo. Bab. RH. List, No. 277.	
346		Entem. Déc. XLVII, i, 15. Ur. HLC. Pl. 50, No. 144, rev. 4.	
350		Urkagina. TSA. 26, rev. i, 1.	
350a		Urkagina. TSA. 10, rev. iii, 11. Urkagina. TSA. 11, rev. i, 14. Ur. CT. I. 3. i, 33. Ur(?) TD. Rec. No. 5-44.	
359		Assyr. CT. XXIV, 32, 120.	
364a		Archaic. Tablet W. i. 2. Neo-Bab. CT. XII. 24. 96 ff.	
364x		Enlitarzi. DP. 32. iv. 19 etc.	
364b		Ean. Déc. Pl. 4. b. iii. 6. Gud. Cyl. A. XXVII. 2. Neo-Bab. CT. XII. 24. 19b.	
364c		Ur. HLC. Pl. 16. iii, 15. etc. 1st Bab. Dyn. BE. XX. No. 29, ob. IV. 8. 1st Bab. Dyn. Ibid. rev. iv. 7. Neo-Bab. CT. XII. 24, 8b.	
364d		1st Bab. Dyn. BE. XX. No. 29. iv. 9.	

	[sign] 1st Bab. Dyn. BE. XX, No. 29, rev. iv. 8. [sign] Neo-Bab. CT. XII. 24, 8b.		
364e	[sign]	[sign]. Archaic. JAOS. XXIII. 19. i, 1. [sign] Entem. Déc pl. XLVII. ii. 25. [sign] Gud. Cyl. A. v. 2. [sign] Ur. HLC. Pl. 16. iii. 15. etc. [sign] 1st Dyn. Bab. BE. No. 29. iv, 3. [sign] Neo-Bab. CT. XII. 24. 25b.	[sign]
364f	[sign]	[sign] 1st Dyn. Bab. BE. XX. No. 29. iv, 4. [sign] Neo-Bab. CT. XII. 24, 2b.	[sign]
364g	[sign]	[sign] 1st Bab. Dyn. BE. XX, No. 29. iv. 5. [sign] Neo-Bab. CT. XII. 24. 3b.	[sign]
364h	[sign]	[sign] 1st Bab. Dyn. BE. XX. No. 29. iv. 6. [sign] Neo-Bab. CT. XII, 24, 4b.	[sign]
364i	[sign]	[sign] 1st Bab. Dyn. BE. XX. No. 29. iv. 7. [sign] Neo-Bab. CT. XII. 24, 5b.	[sign]
364j	[sign]	[sign] Neo-Bab. CT. XII. 24, 6b.	[sign]
364k	[sign]	[sign] Neo-Bab. CT. XII. 24. 20b.	[sign]
377	[sign]	[sign] Urkagina. ISA. 12. rev. iii 8.	[sign]
386	[sign]	[sign] Ur. BE. III. List. 104. [sign] Ur. BE. III. List. 104.	[sign]
387	[sign]	[sign] Ur. HLC. II. Pl. 80. iii. 8.	[sign]
388	[sign]	[sign] Urkagina A. 259. ii. 5.	[sign]

No.	Sign	Reference	Later form
390		Archaic. Déc. 1ter. 5. v. 7.	
392		Enhegal. U of P 10,000. iv. 8.	
394		Urkagina. RTC. 34, ii. 3.	
395		Kassite. BE. XIV. 65. 21.	
		" " XV. 157. 2.	
400		Sarg. & TT. Pl. 8. 1102. 4.	
		Kassite. BE. XIV. List. 204.	
402		Urkagina. Д. 39. iii. 2.	
403		Tablet W. i. 2.	
		JAOS. XXIII. 19. i. 1.	
415		Enlitarzi. DP. 32. vi. 26.	
417		Archaic. JAOS. XXIII. 19. iii. 2.	
		" Déc. Pl. 1bis, 1. rev. vi. 5.	
		Urkagina. Д. 273. ii. 3.	
430		1st Dyn. BE. VI.1, 101, 42.	
		Kassite. BE. XIV. 21. 10.	
432		Sargon. TbS. 27. rev. 4.	
		Gud. Cyl. B. iv. 3.	
435		1st Dyn. BE. VI1. 29. 2.	
		Kassite BE. XIV. 4. 12.	
437		Enhegal. U of P. 10,000, iii. 1, vi. 1.	
		Urkagina. Д. 37. ii. 2.	
		1st Dyn. BE. VI1, 25. 4.	
440a		Ur. OBI. No. 124. ii, 2, 3.	
441		Enhegal. U of P 10,000, iii. 7.	

No.	Sign	Forms and references	Later form
441a	[cuneiform]	[cuneiform] Eau. Déc. p. XLIV, No. 6, ii. 5. [cuneiform] 1st Dyn. BE. VI¹ List, 221. [cuneiform] Assyrian. 5b, iii, 12.	[cuneiform]
441b	[cuneiform]	[cuneiform] Eau. Déc. Pl. 4 bis D². V. 4. [cuneiform] Assyrian. 5b iii, 14.	[cuneiform]
442	[cuneiform]	[cuneiform] Archaic. Déc, Pl. 1 bis. No. 1a. [cuneiform] Urkagina. A. 43. ii. 2. [cuneiform] " " 42. i. 1.	[cuneiform]
446a	[cuneiform]	[cuneiform] Neo-Bab. CT. XII, 26, 26 b.	[cuneiform]
481c	[cuneiform]	[cuneiform] Urkagina. A. 25. i. 1 etc	[cuneiform]
483	[cuneiform]	[cuneiform] 1st Dyn. BE. VI². 21. 11. [cuneiform] " " " " 57. 29.	[cuneiform]
486	[cuneiform]	[cuneiform] Urkagina. DP. 57. viii, 11.	[cuneiform]
487	[cuneiform]	[cuneiform] Urkagina, DP. 119. xii, 5.	[cuneiform]
502	[cuneiform]	[cuneiform] Enbegal. U of P. 10,000, V. 9. [cuneiform] Sarg. TT. Pl. 12. 1182, 3.	[cuneiform]
504a	[cuneiform]	[cuneiform] Eau. Déc. Pl. 3. A. i. 8. [cuneiform] Lugalzag. OBI. No. 87. i. 10. [cuneiform] " " " " ii. 38. [cuneiform] " " " " " " Var. [cuneiform] Eau. CT. IX. 1. ii. 4. [cuneiform] Sarg. TLI. No. 36, 8. [cuneiform] Neo-Bab. CT. XII. 28, 5 a.	[cuneiform]
508a	[cuneiform] ?	[cuneiform] Ur. RU. List, 179. [cuneiform] Neo-Bab. CT. XII. 24, 11a.	[cuneiform]
508b	[cuneiform]	[cuneiform] Neo-Bab. CT. XII. 24. 12 a.	[cuneiform]

No.			
509		Urkagina. A. 317. iv. 5.	
		Sargon, T.T. pl. 18, 1338. 1.	
509a		Assyrian. II. 24. 33.	
		Neo-Bab. C.T. XII, 24, 214.	
513		Urkagina. R.T.C. 24. i. 1.	
516a		Gudea. Cyl. A. xxix, 18.	
530		Utug. OBI. 109. 2.	
		Urkagina. A. 13, iii, 7.	
541		Urkagina, TSA. 14. iii. 7.	
583		Ur-Nina. R.T.C. 12. i, 6.	?
596		Urkagina. R.T.C. 66. v. 4.	
		" " 74. rev. iii. 1.	
607		Sargon. R.T.C. 127. rev. i. 21.	

Appendix E.
Signs omitted inadvertently from D.

No.			
190a		Neo-Bab. C.T. XII, 23, 41499. 7a.	
190b		Neo-Bab. C.T. XII. 23. 41499. 8a.	

Index of Pictographs.

A.

The Human Body and its Parts.

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=	293	74
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=	504a	172
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=	311	81
Waist and legs.		
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=	214	53, 164

	No.	Pl.
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=	162	39
=	383	99
=	158	37
=	500	125
=	497	124
=	498	124
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=	616	144
Pairs of knees(?).		
=	347	91
=	318	84
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=	207	50 ff; 164.

B

Mammals and Parts of Mammals

	No	Pl.
Swine's heads		
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=	52	11
Animal heads		
= Dog =	516	130
= Lion =	400d	103
= Bridled ass =	211	52.
= Animal with horns =	150	34
= Ram =	374	97
= Goat =	496	124
= Ibex =	113	28
= =	151	35
= ox =	259	62
= " =	183	45

	No	Pl
A pair of ears		
. =	339	89
A skin (?)		
=	420	109
= A tail =	82	156
Kuba		
=	373	96
A foot		
=	204	49
Udder and teats		
=	139	33, 158.
. =	228	56
=	161	38
=	275	67
Carcasses opened.		
=	184	45
=	429	111
A gall-bladder		
=	164	39

C
Birds and Parts of Birds.

Sign	No	Pl	Sign	No.	Pl.
	85 of 86	21 22	Chick emerging from egg	80	20
	83	21	Bird eating grain	326	86
	88	23, 156	Awning	311	81
	128a	31			

D
Fishes and Parts of Fishes.

Sign	No.	Pl.	Sign	No.	Pl.
	525	132	Fish in an enclosure.	473	118
	303	78	Fish's mouth eating something? = ?	565	140
	94	25; 157			
Fish split open	363	95			

E.
Insects.

Sign	No.	Pl.	Sign	No.	Pl.
A locust, bee, or a larva.				390	100
	364a	169		355	93
	387	99			

F.

Trees and Plants.

	No.	Pl.		No.	Pl.
				91	23
				58	13
	313	82, 168.	Cluster of dates(?)		
	170	41		267	65.
	329	87	Leaves		
	106	26		316	83
	180	44		425	109
	323	85.	A twig.		
	175	43		12, & 581	5, 183 & 141.
	176	43	A log of wood.		
	324	85.		258	62
	92	24	A wooden peg.		
	67	15		227	56
	283	70ff.	Plants in a pot	166	40

G

The Heavens, heavenly Bodies, and Clouds.

	No.	Pl.		No.	Pl.
=	428	110	=	128	31
=	380	98	A Star		
The Sun =	527 / 406	171			
=	353	92	=	13	5
=	365	95	Clouds.		
=	415	107	=	269	65
=	337	88	=	480	119
=	527	133	=	295	75.
(?) =	266	65	Lightning		
The moon			=	325	85
=	365	95	=	9	3.4. 153.
=	490	123			
=	50	10			
=	127	31			

H

Earth and Water.

	No	Pl.		No	Pl.
Mountain peaks.			Water		
=	322	84	=	508	128
A cave			=	523	132.
=	95	25	Rivers & canals.		
Cross roads					
=	177	44	=	521	131

	No.	Pl.
=	181	44
=	419	108
=	54	118, 154.
=	170b	42
=	223	55
=	119	29
=	215	53
=	563, 564, 565.	140, 112.
=	263	64

	No	Pl
=	61	14
=	90	23

Wells and irrigating canals.

	No	Pl
=	365	95
=	364E	170
=	460	116
=	307	80
=	308	80
(?) =	266	65

I

Buildings and their Parts.

	No	Pl.
=	39	8.
=	417	108, 171
=	71	17
=	282	70
=	170a	41
=	171	42
=	281	70
=	147	34
=	230	58

	No.	Pl.
=	199	48
=	201	49
=	299	76
=	76	18
=	443	114
=	482	120
=	449	115
=	301	77

Sign	No.	Pl.	Sign	No.	Pl.
=	448	115	=	205	49
(?) =	487	122	=	776	18
=	203	49	= ?	572	140
=	509	128	=	154	36 & 160.
=	291	73	=	87	22
=	330	87	=	248	60
=	234	58			
=	486	122			
=	107	26			

J

Boats and their Parts.

Sign	No.	Pl.	Sign	No.	Pl.
? =	112	27	=	358	93
=	137	32	= ?	586	142

K

Household Furniture and Utensils.

Sign	No.	Pl.	Sign	No.	Pl.
=	386	99	=	152.	36 & 160.
=	193	47	=	110	27
=	194	48	=	336	88
			=	135	45

L

Ovens, Fire, etc.

Sign	No.	Pl.	Sign	No.	Pl.
=	195 368	48 96	=	186	46
=	297	75	=	72	155

M

Religious Implements, Symbols, and Offerings.

Sign	No.	Pl.	Sign	No.	Pl.
=	296	75	=	116	28
=	392	171	=	371	96
=	315	83	=	78	19
=	325a	168			
=	327	168 & 86	=	526	133
=	328	168	=	279	69
			= ?	593	142

N.

Clothing and Jewelry.

Garments and rugs	No.	Pl.	Sign	No.	Pl.
=	481b	119	=	484	121
=	302	78	=	270	66

Loin cloths (?)	No.	Pl.	Head coverings	No.	Pl.
=	101	26	=	300	77
=	3	1	=	304	79
Sandals.			=	412	106
=	400	103	= ?	580	141
=	377	99 & 140	=	483	121
			=	515	130
=	362	94	Beads =	348	91

O

Weapons.

Arrow heads	No.	Pl.		No.	Pl.
=	10	4	=	290	167 & 173
=	5	153	=	394	101
Spears			=	504a	172
=	146	38 & 159	=	346	90
=	11	4	Arrows.		
			=	62	15
Axes			=	182	45
= ?	160 / 594	160 / 142	=	2	1
=	529	134.	=	79	156
Bows.			A sling (?)		
=	79	19	=	229	57 & 165.
=	60	14	Scepter heads		
=	69	164 & 155	=	70	17

L

Ovens, Fire, etc.

	No.	Pl.		No.	Pl.
=	195 368	48 96	=	186	46
=	297	75	=	72	155

M

Religious Implements, Symbols, and Offerings.

	No.	Pl.		No.	Pl.
=	296	75	=	116	28
=	392	171	=	371	96
=	315	83	=	78	19
=	325a	168	=	526	133
=	327	168 & 96	=	279	69
=	328	168	= ?	593	142

N

Clothing and Jewelry.

Garments and rugs	No.	Pl.		No.	Pl.
=	481b	119	=	484	121
=	302	78	=	270	66

Loin cloths (?)	No.	Pl.	Head coverings	No.	Pl.
=	101	26	=	300	77
=	3	1	=	304	79
Sandals.			=	412	106
=	400	103	= ?	580	141
=	377	99 & 140	=	483	121
			=	515	130
=	362	94	Beads =	348	91

O

Weapons.

Arrow heads	No.	Pl.		No.	Pl.
=	10	4	=	290	167 & 173
=	5	153	=	394	101
Spears			=	504a	172
=	146	33 & 159	=	346	90
=	11	4	Arrows.		
Axes			=	62	15
= ?	160 / 594	160 / 142	=	182	45
=	529	134.	=	2	1
Bows.			=	79	156
=	79	19	A sling (?)		
=	60	14	=	229	57 & 165
=	69	16 & 155	Scepter heads =	70	17

Sign		No.	Pl.		No.	Pl.
[sign] = [sign]		444a	119	Parts of chariots		
[sign] = [sign]		249	60	[sign] = [sign]	445	115
Battle standard (?)				[sign] = [sign]	262	63
[sign] = [sign]		268	65			

P.

Implements of Agriculture and Trade.

	No	Pl.		No.	Pl.
Ploughshares.			A thong.		
[sign] = [sign]	388	100	[sign] = [sign]	292	74.
[sign] (?) = [sign]	261	63	Beams for balance		
Irrigating machine					
[sign] = [sign]	287	71	[sign] = [sign]	440	113
			[sign] = [sign]	441	171
[sign] (?) = [sign]	381	98	[sign] = [sign]	530	134
Shepherd's crook			A carpenter's tool		
[sign] = [sign]	77a	18			
A pickaxe.					
[sign] = [sign]	260	62	[sign] = [sign]	503	127

Q.

Nets and Traps.

	No	Pl.		No.	Pl.
[sign] = [sign]	93	24	[sign] = [sign]	278	69
[sign] = [sign]	118	29	[sign], [sign] = [sign]	273	66
[sign] = [sign]	244	60	[sign] = [sign]	68	16

R

Pottery.

Sign	No.	Pl.
	264	64, 167
	217	54
	124	30
	172	47
	396	102
	120	29
	122	30
	615	144
	123	30
	285	71
	108	27
	213	164
	369	96
	351	92
	219	55

Sign	No.	Pl.
	218	55
	220	55
	160	38, 160
	382	99
(?)	266	65
	361	94
	357	93
	272	66
	190	163
	187	46
	77c	18
	298	76
	481c	120
	418, 613	108, 144
	6	2
	7	2
	73	18, 155

	No	Pl.		No.	Pl.
=	63	15	=	126	30
. . =	532	135	=	58	13
=	306	79	=	166	40
=	310	80			
=	114	28			

S

Writing Tablets.

	No	Pl.		No	Pl.
. . =	157	37	=	270a	66

T

Musical Instruments.

	No.	Pl.		No.	Pl.
=	495	123	= ?	595	142
=	309	168			

U

Lines and Circles.

	No.	Pl.		No.	Pl.
=	1	1	=	365	95
=	144	159	=	442	172
=	145	159			
=	159	38			

V

Unknown Objects

	No.	Pl.		No.	Pl.
+ =	77	18	E =	298	168

Index of Signs from Ur-Nina to Manishtusu

	Assyrian equivalent	No	Pl.
		1	1
		57	13
		110	27
		290	73, 64
		299	168, 76 ff
		95	25
		2	1
		13	5
		558	140
		149	34
		147	34
		62	15
		182	45
		70	17
		76	18
		9	3, 153
		71	17
		72	17, 155
		52	11
		79	19
		214	53, 164
		49	10
		56	12
		107	26

		No.	Pl.
		77	{18 155
		80	20
		83	21
		84	21
		88	23
		93	24
		85	21ff
		87	22
		55	12
		126	30
		127	31
		128	31
		143	33
		78	{19 156
		94	{25 159
		119	29
		144	33
		187	46
		195	{48 163
		180	44
		101	157

U to M

		No.	Pl.
		294	74
		293	74
		182	45
		249	60
		252	61
		253	61
		257	61
		259	62
		183	45
		261	63
	?	582	141
		262	63
		260	62 / 166
		44	9
		563 / 564	140
		282	70
		155	36
		541	173
		283	71
		185	46
		277	68

U to M

		No	Pl.
		292	74
		297	75
		159	38
		300	77
		169	40ff
		306	79
		310	80
	?	571	140
		298	129, 76
		215	53
	?	565	140
		483	121
		311	81
		186	46, 163
		301	77
		154	160
		304	79
		278	69
	?	572	140ff
		315	83, 168
		263	64
		61	14
	(?)	573	141

u to M.

		No.	Pl.
		316	83
		284	71
		12	5
		394	171
		347	91
		60	14
		595	142 ff.
		495	123
		114	28
		511	129
		509	128 ff. 173.
		388 618	100 170 144
		528	134
		508	128
		487	122 172
		313	82
		176	43
		175	43

U to M.

		No.	Pl.
		323	85
		58	13
		10	4
		57	13
		324	85
		329	87
		166	40
		170	41
		386	99
		89	23
		59	14
		325	85
		327	86
		328	86, 168
		328a	168
	?	578	141
	?	579	141
		336	88
		63	15
		387	99
		390	100

U to M.

		No.	Pl.
		224	56
		503	127
		177	44, 162
		276	68
		307	80
		223	55
		362	94
	?	574	141
		69	16
		392	101, 141
	?	588	142
		577, 68	141, 16, 155
		291	73, 167
		91	23
		67	15
	?	593	142
		289	72
		70	17
		5	1
		6	2
		7	2ff
		417	108, 171

U. to M.

No.	Pl.
419	108
418, 613	108, 144
129	32
15	54, 153
288	72
136, 585	32, 142
20, 583	153, 142, 173
30	154
338	89
21	6
32	7
27	7, 153
38	8, 164
353	92
337	88
346	90, 169
527	133
50	10
357	93
364b	169
330	89

U. to M.

No.	Pl.
364x	169
332	88
331	88
525	133
358	93
415	107, 171
355	93
361	94
429	111
340	90
570	13
575	141
309	168
312	82, 168
400	103, 171
151	35
374	97

U. to M.

		No.	Pl.
		377	97, 170
		211	52
		81	156
	?	592	142
		350a	169
		350	169
		339	89
		363	95
		365	95
		490	123
		491	123
		403	104
		404	104
		380	98
		402	104, 171

U. to M.

	No.	Pl.
	373	96
	376	97
	406	104
	411	106
	414	107
	408	105
	407	105
	396	102
	409	105
	412	106
	512	129
	513	173
	413	106
	427	110
	428	110
	364B	170
	431	111
	430	111
	322	84
	432	112
	319	84
	348	91
	433	112
	434	112

U. to M.

	No.	Pl.
	435	112
	436	112
	437	171
	440	113
	112	{27, 157}
	478	118
	479	118
	77	18
	82	156
	137	32
	116	28
	92	24
	575	130
	529	134
	205	49
	395	102
?	576	{143, 173}
	207	51
	204	49
	289a	167
	439	113
	442	{[illegible], 172}
	504a	172
	210	{51, 164}
	212	52
	206	50

U. to M.

		No.	Pl.
		227	56
	?	594	143
		228	56
		502	{127, 172}
		229	57
		497	124
		498	124
		501	126
		499	125
		500	125
		532	135
		306	77
		528	134
		532a	135
		496	124
		161	38ff
		145	159
		533	136
		534	136
		535	137
		536	137
		537	138
		258	62
		230	58
		147	{34, 157}

U. to M.

		No	Pl.
		199	48
		162	39
	?	600	143
		201	49
		188	47
		146	33, 159
		120	29, 158
		122	30, 158
		164	39
	?	598	143
		190	47, 163
		158	37
		264	64
		213	53, 164
		160	38
		217	54
		219	55
		601	143
		218	55
		220	55
		193	47
		194	48
		39	8
		48	9

U. to M

		No.	Pl.
		47	9
		46	9
		45	9
		152	{36, 160
		157	37
		170a	41ff
		171	42
		54	{11, 154
		170b	{42, 161
		{605, 612	143, 144
		240	59
		238	59
		279	69
		287	71
		248	60
		181	{44, 162
		234	58
		275	67
		270	66
		118	29

U. to M.

		No.	Pl.
		244	60
		268	65
		281	70
		269	65
	?	603	143
		614	144
		521	131, 88
		480	119
		441	{114, 171}
		441a	172
		441b	172
		516	130, 88
		530	{134, 173}
		443	114
		481	{119, 172}
		444	114
		445	115
		273	67
	?	604	143
		482	120
		484	121
	?	607	143
		448	115

U to M.

		No.	Pl.
		302	78
		449	115 H.
		{460 / 466	116 / 117
		467	117
		486	{122 / 172
		475	118
		523	132
		532 b	135
		533	136
		534 a	136
		535	137
		536	137
Addenda			
		623	144
		621	144
		628	144 A
		627	144
		622	144
		624	144
		626	144
		620	144
		629	144 A
		625	144

U. to M.

Index of Signs from Sargon to Gudea

Signs		No.	Pl.
		1	1
		{ 1, 439	1, 113
		528	134
		110	27
		290	73
		394	101
		13	5
		10	4
		62	15
		386	99
		73	{18, 155
		71	17
		72	17
		52	11
		70	17
		76	18
		9	3
		111	27
		77	19
		79	19

		No.	Pl.
		107	26
		108	26
		83	21
		89	23
		80	20
		128	31
		88	23
		326	86
		84	21
		595	143
		81	20
		299	77
		90	23
		3	1
		214	53
		49	10
		56	12
		92	24
		91	23ff
		93	24
		86	22

S. to Š.

No.	Pl.
85	22
114	28
137	32
78	19
87	22
139	33
95	25
94	25
11	4
126	30
119	{29 158
144	33
432a	135
534	136
535	137
148	34
149 617	34 144
182	45
295	75
180	44
187	46
190	{47 163

S. to G.

		No.	Pl.
		195	48
		127	31
		214	53
		5	1
		50	10
		51	10
		101	26
		106	26
		103	26
		104	26
		249	60
		254	61
		252	61
		253	61
		257	61
		255	61
		55	12
		262	63
		259	62
		183	45

S. to G.

		No.	Pl.
		139	33, 158ff
		152	36
		155	36
		157	37, 160
		146	33
		213	53, 164
		194	48
		309	80
		210	51
		164	39, 161
		162	39
		260	62
		264	64
		267	65
		212	52
		222	55
		218a	165
		218b	165
		218	55
	?	582	141

S. to G.

		No.	Pl.
		151	35
		393	101
		417	108
		6	2
		7	3
		282	70
		159	38
		165	40
		44	9
		42	9
		41	8
		275	68
		215	54
		185	46
		186	46
		315	183
		283	71
		277	68
		300	77
		298	76
		263	64

S. to G.

No.	Pl.
302	78
297	76
304	78
278	69
273	67
291	73
483	121
292	74
316	83
306	79
310	81
311	81
321	84
169	40ff.
301	77
99	25
294	75
293	74
318	84
12	5
336	88
59	14

		No.	Pl.
		63	15
		427	110
		177	162
	?	576	141
		307	80
		308	{128 80
		388	100
		389	100
		509	{173 129
		223	55
		175	43
		159	38
		508	128
		324	85
		425	109
		69	16
		68	16

		No.	Pl.
		502	{127 {172
		503	127
		387	99
		390	100
		60	14
		325	85
		327	86
		328	86
		67	16
		392	101
		337	88ff
		338	89
		346	90
		353	92
		364	95
		357	93
		340	90
		308	80
		355	93
		415	107
		364b	169
		419	108
		361	94

S. to G

		No.	Pl.
		358	94
		364E	170
		330	87
		332	88
	?	586	142
		429	111
		356	93
		312	82
		374	97
		400	103
	?	592	142
		418	108
		129	32
		14	6
		288	{72, 167
		16	6
		20	6
		29	7
		25	7
		27	7

S. to G

		No.	Pl.
		34	7
		38	8
		37	8
		261	63
		525	133
		303	78
		527	133
		351	92
		350	91
		348	91
		365	95
		491	123
		396	102
		402	104
		372	96
		383	99
		381	96
	?	587	142
		382	99
		373	96

		No.	Pl.
		376	97
		380	98
		401	103
		402	104
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		512	130
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43a		Assyrian, CT. XII. 23. 93064, 8	
47a		Assyrian, CT. XI. 46, 2 f.	
95a		Neo-Bab. CT. XII. 24. 64b.	
97a		Neo-Bab. CT. XII. 24. 63b.	
97b		Neo-Bab. CT. XII 18, 93041, 96.	
97c		Neo-Bab. CT. XII. 24. 68b.	
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111a		Neo-Bab. CT. XII. 10. 39a. ??	
161a		Assyrian. S^b. V. 40.	
171a		Assyrian, CT. XI. 35; 76-4-13, 1; 6	
171b		Assyrian. CT. XI. 35. 76-4-13. 1, 7	
172a		Neo-Bab. CT. XI. 43, Rm. 611, rev. 2.	
172b		Assyrian, Šurpu VIII. 10	
185a		Neo-Bab. CT. XI. 43, Rm. 611. 3.	
185b		Assyrian. CT. XXIII. 26, 1.	
185c		Assyrian, CT. XIX. 34. 12a	

185a	[cuneiform]	[cuneiform] Assyrian, C.T. XIX. 39. 8 a.	[cuneiform]
261a	[cuneiform]	[cuneiform] Assyrian. AL⁵. 96. 170. [cuneiform] " C.T. XI. 16, iii, 36.	[cuneiform]
309a	[cuneiform]	[cuneiform] Neo-Bab. Str. Cyr. 234, 4.	[cuneiform]
324a	[cuneiform]	[cuneiform] Neo-Bab. JRAS, 1905, 829, 19.	[cuneiform]
324b	[cuneiform]	[cuneiform] Neo-Bab. JRAS, 1905, 829, 16	[cuneiform]
433a	[cuneiform]	[cuneiform] Neo-Bab. C.T. XII, 3, 21b.	[cuneiform]

Corrigenda.

Pl. 49. No 204, erase [sign].

Pl. 52, No 211, " " .

Pl. 103, No 400, insert between c and d [sign], Hoffman Tab., above, p. VII. iii. 4.

Pl. 144, No 614, read [sign] instead of [sign]?.

Pl. 146, make [sign] a variant of [sign] instead of [sign].

Abbreviations of
the Autographed Plates.

BE = Babylonian Expedition of the University of Pennsylvania.
Blau Mon. = Blau Monuments.
CT = Cuneiform Texts.
Déc. = Sarzec's Découvertes en Chaldée.
Dél. = Morgan, Délégation en Perse.
Д = НИКОЛЬСКІЙ, ДОКУМЕНТЫ
DP = Documents présargoniques.
Ean. = Eannatum.
Entem. = Entemena.
HLC & HLC = Barton, Haverford Library Collection
JAOS = Journal of the American Oriental Society.
JRAS = Journal of the Royal Asiatic Society.
ITT = T-D, Inventaire des tablettes de Telloh.
Lugalzag. = Lugalzaggisi.
OBI = BE. vol. I.
Rec. = T-D. Recherches sur l'origine l'écriture cunéiforme.
RTC = T-D. Recueil de tablettes chaldéennes.
RU = Reisner, Tempel Urkunden aus Telloh.
Sup. = Supplément to Rec.
TCI = T-D. Tablettes chaldéennes inédites.
T-D = M. François Thureau-Dangin, or = Rec.
TEA = Bezold and Budge, Tell-el-Amarna Tablets in the British Museum.
TSA = Genouillac, Tablettes sumériennes archaïques.
TTA = Winckler & Abel, Thontafelfund von El-Amarna.
Uk = RU.
Urkunden = RU
VAS = Vorderasiatische Schriftdenkmäler der königliche Museen zu Berlin.
ZA = Zeitschrift für Assyriologie.

Preise für die Bände — Mark

I 1: 23 —; 2: 17 —	Bd.	I 40 —
II 1: 17 —; 2: 20 —; 3: 5 —	„	II 42 —
III 1: 13.50; 2: 13.50; 3: 6.50; 4: 6.50	„	III 40 —
IV 1: 9.50; 2: 8.50; 3: 9 —; 4: 11 —	„	IV 38 —
V 1: 10 —; 2: 5.50; 3: 11 —; 4: 7.50; 5: 11 —	„	V 45 —
VI 1: 15 —; 2: 3.50; 3: 5.50; 4: 20 —; 5: 10 —	„	VI 54 —
kart. 16.20; 4 —; 6 —; 21.20; 10.80		58.20
VII 1: 11.50 (zweite Hälfte später)		
VIII 1: 3.50; 2: 5 —; 3: 10 —; 4: 6.50 5: 9 —	„	VIII 34 —
kart. 4.25; 5.75; 10.75; 7.25 10 —		38 —

ff. rote Halbsaffianbände je M. 5 —; *Vorzugspreise bei Serienbezug.*

Druck von August Pries in Leipzig.

Inhalt der Beiträge zur Assyriologie.

BEITRÄGE ZUR ASSYRIOLOGIE UND SEMITISCHEN SPRACHWISSENSCHAFT IX, 2. Hälfte
Herausgegeben von FRIEDRICH DELITZSCH und PAUL HAUPT
MIT UNTERSTÜTZUNG DER JOHNS-HOPKINS-UNIVERSITÄT

THE ORIGIN AND DEVELOPMENT OF Babylonian Writing

BY

Geo. A. Barton

PROFESSOR OF SEMITIC LANGUAGES IN BRYN MAWR COLLEGE,
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PART II

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Leipzig
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Mitteilungen für die *Beiträge zur Assyriologie*, sind zu senden an Professor FRIEDRICH DELITZSCH, Halensee/Berlin, Kurfürstendamm 135, oder an Professor PAUL HAUPT, 215 Longwood Road, Roland Park, Baltimore, Md.

Inhalt der Beiträge zur Assyriologie.

Fortsetzung s. 3. Umschlagseite.

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BAND IX, 2. HÄLFTE

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TO

MY TEACHER AND FRIEND

DAVID GORDON LYON

PIONEER ASSYRIOLOGIST OF AMERICA

PREFACE.

While the following list of simple ideographs was compiled for the purpose of throwing light on the origin of the respective signs, it is hoped that scholars may find it a convenient dictionary of these ideographs. In the space allowed it has been possible to give but a single definition to each Semitic word, but an effort has been made to select the most representative meaning. The list includes, with the simple ideographs, those meanings which are expressed by the repetition, or doubling of a sign, since these meanings naturally arose from the significance of the sign by which they are expressed.

The number of additions to Part 1, which are now published, is partly due to new forms discovered in copying tablets during the past winter, and partly to the kindness of Dr. M. I. HUSSEY, who has communicated to the writer the new forms in the texts of *Sumerian Tablets in the Harvard Semitic Museum*, Part 2, which is now in preparation. The writer is also under obligation to Professor A. T. CLAY, Dr. STEPHEN LANGDON, and Colonel ALLOTTE DE LA FUYE for helpful criticisms. To Professor IRA M. PRICE and to Mrs. BARTON, gratitude is due for efficient aid in reading the proofs. To all these the writer expresses his sincere thanks.

September, 1913.

George A. Barton.

ADDITIONS AND CORRECTIONS.

P. 4, No 6^6 instead of „*copy*(?)" read „*moisten*".
P. 6, No 9^{21} instead of „*pudenda mulieris*" read „*exchange, of women*".
Ibid, 9^{23} instead of „*pudenda*" read „*exchange*".
P. 22, No 44^6 instead of „ŠILIG" read „SILIG".
P. 32, l. 14, instead of „The origin of the sign is unknown", read „The sign is a variant of No 101".
P. 37, after 70^{71} add UŠ (**2** 48 $_{86e}$). BI, BÊ (MS[1] 262). ZU (AV 7598). MID (MS[2] 174). SUMUN (**5** 39 $_{27a}$). SUN (AV 6124). ŠUM (ZA **1** 182 n2).
P. 38, after 73^5 add ZIR (MS[2] 86). KUL (**5** 40 $_{18g}$).
P. 56, No 95, l. 27ff. read, „The original pictograph probably represented a primitive hut surmounted by a serpent emblem somewhat analogous to that in signs No 327 and 328".
P. 58, No 105 instead of [cuneiform] read [cuneiform].
P. 82, after No 155^5 add MUZ, S, Š (MS[2] 166).
P. 101, after No 186^{10} add BIL, PIL (MS[2] 26).
P. 104, after No 193^8 add RI (S[a] iv 31). ŠAQU (S[a] iv 30).
P. 105, after No 195^{19} add RAM (MS[2] 237).
P. 106, after No 199^2 add GUN (**4**[2] 27 $_{25a}$).
P. 108, after No 204^7 add KABAR (**2** 27 $_{18c}$). RIM (**2** 27 $_{7c}$).
P. 110, after No 207^{59} add ŠA (S[a] ii 44).
P. 112, No 212, for [cuneiform] read [cuneiform].
P. 116, after No 223^4 add KIB (S[a] vi 20).
P. 123, after No 234^2 add BUR (AL[3] 52 iv 15). LÊL (AL[3] 52 iv 16).
P. 126, after No 241^6 add SAL (BPS 20, 21).
P. 134, after 258^{14} add IZ, IS, IṢ (MS[1] 360). MIŠ (AV 3283).
P. 138, after 264^{15} add DUG (MS[2] 64). LUD (MS[2] 154).
P. 145, l. 19, after „KAL (S[a] iii 44) „add" LIB (S iii 45)".
P. 158, No 301^{10} instead of „SARA" read „ŠARA".
P. 165, add after l. 30:

No 316_a [cuneiform], [cuneiform]

As neither, the ideographic or syllabic values of this sign are known, its origin cannot yet be determined.

P. 182, add after l. 4:

No 347_a [cuneiform]

RIN (RU List, 119). — The sign is probably a variant of No 347.

P. 187, l. 16, before „MER (**5** 11 $_{45d}$)" add. „ENNI (AV 2302)".
P. 199, after No 373^5 add ZIM (BPS 23 n 1). LID, Ṭ, T (MS[2] 153). RIMI, RIM (SFG 61 n 4).

In part I: P. XXII, l. 28 for „Füye" read „Fuye".

Classified List of Simple Ideographs with Analysis and Discussion.

Note. In the following pages the material connected with each sign is arranged as follows: — First are placed the Semitic ideographic meanings. In connection with each of these the Sumerian vocalization is given, if known, also an English definition, and the cuneiform reference for the ideograph. Secondly additional syllabic values are given, when such are known. After this, a discussion follows. This discussion begins with a citation of the explanations of the origin of the sign previously offered by scholars, whenever such explanations are known to the writer.

No 1 ▷—

1. **adû**, *one*, **5** 12_{31e} (B 11).
2. **amêlu**, *man*, **5** 44_{11c} (B 12).
3. **ana**, *unto*, ASKT 61_{29} (B 28).
4. **aplu**, *son*, **2** 64_{23b} (B 13).
5. **aśru** (?) *shrine*, HWB 148a (M 2).
6. ^{il}**Aśur**, *god Ashur*, **1** 17_{30} (B 14).
7. **êdu**, AŠ, *one*, RH 96_{18} (B 17).
8. **ikillu**, *wail*, **5** 16_{8c} (B 20).
9. **ina**, *in*, **4**^{2} 17_{45a} (B 28).
10. **ištu**, *from*, **1** 21_{44} (B 28).
11. **ištên**, *one*, **4**^{2} 19_{46a} (B 18).
12. **barâmu**, *seal*, **2** 9_{44c} (B 15).
13. **gitmâlu**, AŠ, *perfect*, AL^{3} 64_{67} (B 16).
14. **zikaru**, DILI, *man*, **5** 12_{2e} (B 27).
15. **limnu**, *bad*, *hostile*, **5** 21_{24c} (B 21).
16. **magâru**, *be favorable*, **2** 7_{30g} (B 22).
17. (?) **miḫištu** (= mihirtu) *front*, CT **11** 38; K 7609_{6} (M 6).
18. **mâtu**, *land*, PSBA **18** 256; pl. **1** ii, 7 (M 5).
19. **mitḫaru**, *agreeing*, *harmonious*, **5** 40_{17g} (B 23).
20. **nadânu**, *give*, **5** 1_{54} (B 24).
21. **rigmu**, AŠŠA, TAL, *shout*, *cry*, RT **27** 120_{22} (M 7).
22. **tallu** (?) TAL, *a twin* (?) **5** 40_{8g} (B 25).
23. **tanu** . . ., TIL, (?) **5** 40_{10g} (B 26).

24. **tanûqâtu**, TIL, *shouting*, RT **27** 120_{34} (M 8).
25. **tirṣu**, *stretching out*, RH 30_{19} (M 9).

RU (AL[3] 50, No 26). SALUGUB (**5** 40_{12g}). SIMID (**5** 16_{49a}; *cf.* ZK **1** 106).

EM **2** 111 explained the sign as a horizontal stroke; UKZ 60, as a motif for unity; MSL 77, as originally a picture of the membrum virile. Since in the earliest writing the wedge or line ran perpendicularly, it was probably from the beginning a stroke, which stood indifferently for a man or for the unit one. From these ideas all the meanings can be plausibly derived. Thus that which is a unit is *complete* or *perfect*. To come into unity is to have *agreement* or *harmony*. An agreement was *sealed*. The shrine was where men came into harmony with a god, hence **aśru**. An extension of the meaning of **aśru** gave *land*; a modification of its vocalization gave **Aśur**. Out of the various ideas and practices connected with worship came the meanings *be favorable*, *hostile*, *give*, *cry*, *shout*, *stretch out* (the hands), etc. *Son* was an extension of the meaning *man*.

No 2 ⊳⊳

1. (?) **alâku** (?) *go*, CT **12** 4_{6a} (M 32).
2. **arû**, *go* or *pour out*, CT **18** 36_{18c} (M 33).
3. **aḫênnâ**, *thither*, ASKT 76_{19} (B 77).
4. **ezêzu**, *be strong*, **4**[2] 5_{61a} (B 84).
5. (?) **erištu** (?) *desire*, CT **12** 4_{5a} (M 34).
6. **bukku**, *net* (?) CT **12** 4_{10a} (M 37).
7. (?) **barû** (?) *seer*, CT **12** 4_{8a} (M 38).
8. (?) **bêru**, *glance*, CT **12** 4_{16a} (M 35).
9. (?) **birûtu**, *vision*, CT **12** 4_{9a} (M 39).
10. (?) **bêšu**, *ruined*, CT **12** 4_{20a} (M 36).
11. **garâru**, ḪAL, *run*, **2** 27_{10a} (B 78).
12. ^{nâr}**Diglat**, *river Tigris*, **1** 22_{104} (B 86).
13. **zâzu**, *divide*, CT **12** 4_{12a} (M 40).
14. **zittu**, *portion*, CT **12** 4_{13a} (M 41).
15. (?) **ḫalâlu**, *pierce*, CT **12** 4_{22a} (M 42).
16. **ḫallu** (?) *sickness* (?) BDA 165_{18} (M 43).
17. ^{iṣ}**ḫalšu**, ? **5** 26_{31a} (B 80).
18. **ḫâšu**, BULUḪ, *hasten*, **2** 7_{10g} (B 79).
19. (?) **milku** (?) *counsel*, CT **12** 4_{11a} (M 44).
20. (?) **melaktu** (?) ? CT **12** 4_{7a} (M 45).
21. (?) **mašḫaru** (?) ? CT **12** 4_{19a} (M 46).
22. (?) **naṣâlu**, ? CT **12** 4_{15a} (M 47).
23. **nuḫuru**, ? AV 6411 (B 81).

24. ^{il}NINIB (**Enmaštu***), *god Enmashtu**, **2** 57 24c (B 85).
25. **pitû,** *open,* CT **17,** 12 9a (M 51).
26. (?) **šaḫâḫu**(?) *bend,* CT **12** 4 21a (M 49).
27. (?) **šaḫâlu,** *announce,* CT **12** 4 14a (M 50).

5 EM **2** 65, UKZ 65 ff., and MSL 173 all correctly explained the sign as originating in an arrow. Without detailed discussion it is easy to see how from a few fundamental meanings easily derived from an arrow, such as *run, pierce, open,* and the natural extension of these, all the meanings are explained. *Seer,* e. g., was suggested either by 10 the *opening* of a victim or of the future. From *seer* thought easily passed on to make the sign express *announce, vision,* and *desire.*

No 3

1. **biṣṣuru,** [MU]K, *pudenda,* CT **12** 12 23b (M 53).
2. **bašmu,** UŠU, *a poisonous serpent,* CT **11** 29 16a (B 98).
15 3. **gu,** [MU]K, *cord,* CT **12** 12 22b (M 55).
4. **mukku,** [MU]K, *a kind of garment,* CT **12** 12 19b; S^b iii, 28 (M 57, B 95).
5. **mirḫu,** [MU]K, *shameless,* CT **12** 12 21b (M 58).
6. **nupḫi** (?) *inflamed,* CT **12** 12 18b (M 59).
7. **nuqaru,** [MU]K, *a shabby garment,* CT **12** 12 20b (M 60).

20 UKZ 69 explained the sign as made up of a motif equal to the original form of No 227 (above, pt. I), which was gunued and combined with No 1 (above). When the meanings are taken into account it is probable that, although no early form of the sign is known, it originated in the picture of a loin-cloth. Such an origin would 25 readily account for all the meanings.

No 4

1. **zazin**[**nu**], *a kind of vessel,* CT **12** 12 24b (M 62).
2. **sasinu,** ZADIM, *a class of workmen or officials,* S^b iii, 29 (B 101).

Possibly this is a variant of the preceding sign, but as no early 30 form of it has been found its origin is uncertain.

No 5

1. **azâzu,** BA, *disappear,* **2** 11 30a (B 104).
2. **epêšu,** BA, *do, make,* **2** 39 ka (B 105).
3. **bêlu,** *lord* RH 62 15 (M 64).
35 4. **ḫazâbu,** ? **2** 29 1c (B 106).
5. **maḫirtu,** *front,* **2** 29 29c (B 109).

* *Cf.* CLAY HM, Vol. **I**, p. 289.

6. **nagâlu** (?) *be bright*, ZA **10** 276 ff.; pl. iii, 23 (M 66).
7. **našâru**, BA, *diminish*, **2** 11$_{31a}$ (B 108).
8. **sapâḫu**, *break, destroy*, RH 8$_{76}$ (M 65).
9. **supinnu**, *cover*, AL^3 86$_{35}$ (B 111).
10. **pitû**, *open*, **2** 39$_{7a}$ (B 110).
11. **qâšu**, *give*, **2** 11$_{29a}$ (B 107).
12. **šu**, *he, him*, **2** 8$_{27a}$ (B 114).
13. **šuatu**, *that, that one*, **4**^{2} 27$_{56b}$ (B 113).

UKZ 139 ff. regards the sign as a variant of the original picture of the eye (No 406). The origin is not clear. The earliest form suggests that it may have pictured the point of a spear. Such an origin would explain the meanings. The use of the instrument would suggest *open, destroy*; its pointed shape, *diminish, disappear*; the process of forming it, as in the case of No 227 which represented a pointed stick, would suggest *do, make*, of which *give* might be an extension; ownership and use of the spear would suggest *lord*. The pronominal meanings came in through syllabic spellings.

No 6

1. **aḫâzu**, *take*, **2** 9$_{66c}$ (B 143).
2. **enqu**, *ring*, CT **19** 13. 7331 rev. $_{18c}$ (M 85).
3. **erêbu**, *enter*, **2** 11$_{44a}$ (B 133).
4. **idû**, ZU, *know*, **4**^{2} 10$_{31b}$ (B 130).
5. **dabâbu**, *plan*, **2** 35$_{11c}$ (B 144).
6. **dapû**, *copy* (?) **2** 11$_{43a}$ (B 132).
7. **ḫurâṣu**, *gold*, **5** 30$_{50a}$ (B 134).
8. **-ka**, ZU, *thou, thine*, **4**^{2} 25$_{52a}$ (B 141).
9. **kêniš**, *faithfully*, RH 59$_{19}$ (M 81).
10. **kaspu**, *silver*, **5** 30$_{49a}$ (B 138).
11. **lamâdu**, *learn*, **2** 11$_{41a}$ (B 131).
12. **naṭû**, *suitable, right*, CT **17** 20$_{58}$ (M 82).
13. **nîmêqu**, *wisdom*, **5** 30$_{48a}$; **2** 16$_{65a}$ (B 136).
14. **râbu**, *great*, CT **19** 15, K 5448, A 5 (M 83).
15. **ruddu**, *increased, greater*, ASKT 60 iv 15 (B 137).
16. **šalbabu**, *wise, prudent*, CT **19** 11$_{23}$ (M 84).

OBI **2** 41 n 6 explains the sign as a vessel or cistern into which running water flows, hence *know*. This and the following sign are strikingly like a series of signs in proto-Elamitic, (cf. Dél., VI, p. 102 ff., Nos. 613—626), the forms of which suggest that they were jars on which were lines, either for ornamentation, or to indicate the contents of the jar. Such storage-jars may have easily suggested the idea of *increase, gain*, and then have come in time to stand for the forms

in which gain was embodied, as *silver* and *gold*, and then, to indicate the ability to secure gain, such as *planning*, *wisdom*, *learning*, *knowledge*, etc. All the meanings would be accounted for by such an origin. The sign is used to represent the pronoun *thou* because the suffix form of that pronoun consisted of the syllable ZU.

No 7

1. **erêbu**, *enter*, **5** 4_{186} (B 166).
2. **ina**, *in*, **2** 17_{22c} (B 173).
3. **ṭâbu**, *good*, RH 10_{159} (Vr 170).
4. **ṭibû**, *come*, RH 43_{41} (M 93).
5. **zumru**, *body*, **2** 20_{10a} (B 172).
6. **kanânu ša šipri**, *bind, of a message*, CT **12** 46_{2a} (M 87).
7. **mašku**, *skin*, **4**^{2} 13_{18a} (B 167).
8. **ṣurru**, *heart*, **4**^{2} 20 No 1 obv 7 (B 169).
9. **ruddû**, *gain, increase*, **2** 11_{64e}, ASKT 53_{64} (B 168, 174).
10. **šalâlu**(?) *spoil*, RH 67_{23} (M 94).
11. **šalâmu**, *be whole*, RH 67_{23} (Vr 160).
12. **šîru**, *flesh*, **4**^{2} 1^*_{43a} (B 170).

SU (**5** 1_{55}). KUS KUŠ (AV 417). RUG RUK (**5** 14_{4e}).

OBI **2** 40 n 6 explains it in the same way as it does the preceding sign; LSG 20, as, perhaps, a frame for stretching skins upon. The meanings are in part identical with those of the preceding sign. While the earliest known form is different there was a confusion of the two in the second period of the writing. Probably they were originally variant pictures of the same thing. Thus the meanings *enter* and *gain* or *increase* arose as already explained. *Wholeness* and *goodness* would be a natural extension of *gain* or *increase*. *Heart* was probably derived from the idea of midst connected with the storage jar, while *skin* was suggested by the use of skin bottles, and *body* and *flesh* are extensions of this meaning.

No 8

1. **ibbitu**, *bright*, **5** 26_{14g} (B 252).
2. **qablu**, *fight*, **4**^{2} 24_{52a} (B 253).

ŠIN (**5** 6_{87}). ŠUN (**5** 6_{97}). RUG (MS^2 237).

The sign is evidently formed by inserting [cuneiform sign] in No 7. This origin explains the meaning **qablu**, which originally meant *midst* and came to mean *fight* by a derived meaning. The idea of *brightness*

may have become attached to it by any one of several psychological processes.

No 9

1. **abâru**, BAL, *be strong*, CT **18** 44$_{65a}$ (B 263).
2. **ebêru**, *cross*, **2** 62$_{74c}$ (B 266).
3. **enû**, *humble*, *oppress*, **5** 39$_{28g}$ (B 267).
4. **ennu**, *opposition*, RH 123$_{14a}$ (Vr 267).
5. **etêqu**, *pull*, *draw*, **4**^{2} 16$_{1a}$ (B 268).
6. **illuru**, *sprout*, CT **12** 25$_{54b}$ (M 162).
7. **inbu**, *fruit*, CT **12** 25$_{54b}$ (M 163).
8. **uṣṣatu**, *out-going*(?) **4**^{2} 12 rev 11 (B 285).
9. **dabâbu**, *think*, *plan*, **5** 30$_{5e}$ (B 264).
10. **dalû**, *draw water*, **2** 38$_{5e}$ (B 265).
11. **ḫirû***, *dig*, *canal*, **2** 36$_{7g}$ (B 269).
12. **nabalkatu**, *falling off*, *rebellion*, **4**^{2} 16$_{8a}$ (B 270).
13. **nakâru**, *change*, **5** 30$_{4c}$ (B 273).
14. **napâlu**, *break down*(?) ZK **2** 302$_{5}$ (B 274).
15. **naqû**, *pour a libation*, *sacrifice*, **4**^{2} 23$_{14a}$ (B 271).
16. **naqâru**, *destroy*, **2** 9$_{54c}$ (B 273).
17. **puḫḫu ša zinništi**, *exchange of women*, **2** 28$_{40e}$ (B 277).
18. **palû**, *year of reign*, **2** 28$_{61f}$ (B 275).
19. **pilakku**, BAL, *spindle*, **4**^{2} 8$_{28b}$ (B 278).
20. **pilaqqu**, *axe*, **2** 32$_{23e}$ (B 279).
21. **šupelu ša zinništi**, *pudenda mulieris*, **2** 28$_{43d}$ (B 281).
22. **šapâlu**, *be low*, RH 60 Rs 18 (Vr 281).
23. **šupeltu**, *pudenda*, **2** 28$_{45d}$ (B 281).
24. **šaqû ša giguri**, *water*, *of ground*, **2** 30$_{18a}$ (B 280).
25. **tabâku**, *pour out*, **4**^{2} 26$_{6b}$ (B 282).
26. **tamû**, *speak*, **2** 7$_{81c}$ (B 283).
27. **târu**, *turn*, RH 15$_{18b}$ (Vr 283).
28. **turgumannu**, *interpreter*, ZK **2** 302$_{6}$ (B 284).

UKZ 111 explains the sign as composed of a picture of an *eye*, and an arrow, signifying *open*; MSL 50, as a compound of an arrow, meaning *open*, and something opposite. The picture was probably the representation of a thunderbolt a variant representation of No 325; *cf.* CSM No 99 and SCWA No 456. This would suggest the meanings *destroy*, *pull down*, *break down*, *humble*, *oppress*, *be hostile*, *change*. From the form of the picture came the meanings *pin* or *spindle* and *axe*. As the thunderbolt was accompanied by rain it

* **zaraqu ḫipiru**, CT **11** 28, K 8503 2 (M 164) is not inserted, since it is uncertain whether to read it as one word or two.

suggested *pour out*, of which *draw water* and *sprout* were extensions. From the idea of pouring out water came the idea of pouring out a libation or offering a sacrifice. It is possible that this last meaning came in from the confusion of some religious symbol with the picture of a thunderbolt (*cf.* SCWA Nos 126. 208, 274, and 294). From the meaning *humble* came the meanings *be low*, *pudenda*, etc. *Speak* came from the sound of the thunder, while **palu** was expressed by the syllabic value of the sign.

No 10

1. **agurru**, GIR, *wall*, CT **12** 13 $_{12a}$ (M 170).
2. **aḫatu**, TAB(?) *comradeship*, CT **12** 13 $_{4a}$ (M 171).
3. **almatu**, TAB(?) *a castle*, CT **12** 13 $_{5a}$ (M 172).
4. **aru**(?) GIR, *enemy*, MSW 25 ii 40 (M 174).
5. **eṣimtu**, GIR, *strength*, CT **12** 13 $_{10a}$ (M 173).
6. **urḫu**, GIR, *road*, CT **12** 13 $_{9a}$ (M 176).
7. **urruḫiš**, GIR, *quickly*, ZA **10** 276ff.; (K 69; RS 29) (M 175).
8. **uttutu**, ? CT **12** 13 $_{25a}$ (M 177).
9. **baràqu**, GIR, *send out lightning*, **4**² 3 $_{3a}$ (B 305).
10. **birqu**, GIR, *lightning*, CT **11** 29 $_{9a}$ (B 306).
11. **gallatu**, GIR, *fear*, CT **12** 13 $_{8a}$ (M 178).
12. **zuqaqîpu**, GIR, *scorpion*, CT **12** 13 $_{13a}$ (M 179).
13. **ḫamàṭu**, GIR, *quiver*, *hasten*, **5** 30 $_{61a}$ (B 307).
14. **ḫaràbu**, *be desert*, *waste*, CT **12** 13 $_{16a}$ (M 181).
15. **ḫarrànu**, GIR, *road*, CT **12** 13 $_{10a}$ (M 182).
16. **ḫattu**, *fright*, CT **12** 13 $_{24a}$ (M 183).
17. **magzàzu**, GIR, ? CT **12** 13 $_{7a}$ (M 184).
18. **magal**, ? CT **12** 13 $_{21a}$ (M 185).
19. **mimma**(?) *anything*, CT **12** 13 $_{22a}$ (M 186).
20. **naglabu**, TAB(?) *knife*, CT **12** 13 $_{6a}$ (M 187).
21. **namṣaru**, GIR, *sword*, CT **12** 13 $_{8a}$ (M 188).
22. **namru**, *bright*, CT **12** 13 $_{18a}$ (M 189).
23. **nîru**, *yoke*, **5** 63 $_{10b}$ (M 190).
24. **padànu**, GIR, *way*, CT **11** 29 $_{8a}$ (B 308).
25. **paṭru**, GIR, *dagger*, S^b iii 31 (B 309).
26. **paràdu**, GIR, *be impetuous*, *strong*, CT **12** 13 $_{7a}$ (M 192).
27. **pirittu**, *strength*(?) CT **12** 13 $_{23a}$ (M 193).
28. **ṣaràḫu**, *cry out*, CT **12** 13 $_{15a}$ (M 194).
29. **qirbîtu**, *midst*, CT **12** 13 $_{19a}$ (M 195).
30. **rus** (ṣ, z), ? CT **12** 13 $_{4a}$ (M 196).
31. **šibbu**, GIR, *girdle*, CT **12** 13 $_{13a}$ (M 197).
32. **šakbànu**, GIR, ? CT **12** 13 $_{11a}$ (M 198).

33. **šummudu**, GIR, ? CT **12** 13_{18a} (M 199).
34. **šupuk šamê**, *firmament of heaven*, **2** 48_{45c} (B 310).
35. **šutêšuru**, *lead aright*, *rule*, CT **12** 13_{17a} (M 200).
36. **târu**, *turn*, RH 15; 18_{30} (Vr 283).

MIR (S^b iii 31). MIRI (S^b iii 31).

UKZ 74 ff. explains the sign as the picture of a dagger; BNA **13** 92, as the picture of a dagger; LSC 20, as the picture of a scorpion. The sign was evidently the picture of a dagger point. Some of the forms in which it was written represent simply an arrowhead, some a barbed spear point, and some a double spear point. This naturally came to stand for *knife*, *sword*, *bright*, etc. A natural metaphor made it stand for *lightning*, both noun and verb, also for *scorpion*. Another series of metaphors made it represent *enemy*, *strength* in its various manifestations, *fear*, *fright*, and *cry out*, also *wall*, *castle*, and implements of war. War involves *comradeship*, hence it expressed that idea. Like No 2, because it was hurled, it could mean *hasten*. *Path*, *road*, *way*, was attached to it because it opened these in its victim. As it was worn at the belt it was used to designate *girdle*, *midst*.

No 11

1. **abru**, BUR, *bright*, CT **12** 13_{25b} (M 217).
2. **âkilu**, *voracious*, CT **18** 36_{10b} (M 219).
3. **ašru**, *be humbled*, **5** 62_{64a} (B 333).
4. **êdišu**, UŠU, *alone*, S^b iii 37 (B 338).
5. **erêbu**, *enter*, **4**^{2} 28 No 2_{21a} (B 339).
6. **ištên**, UŠUM, *one*, CT **12** 13_{43b} (M 221).
7. **ubburu**, BUR, *hurt*(?) CT **12** 13_{24b} (M 218).
8. **umṣatu**, BUR, *want*, *distress*, CT **12** 13_{39b} (M 220).
9. **bašâmu**(?) BUR, ? CT **12** 13_{23b} (M 222).
10. **bašmu**, *a kind of serpent*, **4**^{2} 22_{46a} (B 334).
11. **burru**, BUR, ? **2** 22_{35a} (B 335).
12. **girru**, GIR, *road*, *expedition*, **2** 22_{38a} (B 336).
13. **dâmu**, *blood*, CT **12** 13_{6b} (M 223).
14. **darâšu ša simme**, BUR, *seeking*, *of a blind man*, CT **12** 13_{19b} (M 224).
15. **dabâbu**, **dubbubu**, DU, *speak*, **5** 39_{6c} (B 337, 348).
16. **zuqaqîpu**, GIR, *scorpion*, **5** 32_{8e} (B 346).
17. **ḫadâlu**(?) **ša** . . . . , BUR, ? CT **12** 13_{14b} (M 225).
18. **ḫamâṭu**, BUR, *quiver*, *hasten*, CT **12** 13_{34b} (M. 226).
19. **ḫummusu ša šurrinni**, BUR, *breaking of pillars*, CT **12** 13_{22b} (M 227).
20. **ḫarâšu ša šêr'i**, BUR, *cutting*(?) *of flesh*, CT **12** 13_{20b} (M 228).

21. **ṭâbu**, *good*, CT **12** 13_{4b} (M 229).
22. **kullulu**, BUR, *cornice*(?) CT **12** 13_{26b} (M 230).
23. **magâru**(?) *be favorable*, **4**[1] 62_{45a} (B 341).
24. **munu**, UŠU, *some sort of animal*, CT **11** 29_{18a} (B 342).
25. **mâtu**, *die*, CT **12** 13_{5b} (M 231).
26. **maṣû**, *find*, RH 130_{12} (M 255).
27. **nadû**, BUR, *throw down*, CT **12** 13_{32b} (M 232).
28. **nasâḫu ša ṣurri**, BUR, *tear out, of the heart*, CT **12** 13_{15b} (M 233).
29. **nipi' erṣiti**, BUR, *sprout of the earth*, CT **12** 13_{37b} (M 234).
30. **napâḫu ša ûmi**, BUR, *brilliant dawn of day*, CT **12** 13_{36b} (M 235).
31. **napâlu ša duppi**, BUR, *an official over tablets*, CT **12** 13_{13b} (M 236).
32. **padiši**(?) UŠUM, ? CT **12** 13_{42b} (M 238).
33. **paṭâru**, BUR, *open*, CT **12** 13_{27b} (M 237).
34. **paḫâru**, BUR, *assemble*, **2** 34_{65f} (B 343).
35. **palqu**, BUR, *axe*(?) CT **12** 13_{21b} (M 239).
36. **parâdu**, BUR, *be impetuous, strong*, CT **12** 13_{29b} (M 240).
37. **purru . . . .**, BUR, ? CT **12** 13_{40b} (M 241).
38. **pašâru**, BUR, *loose, free*, S^b iii 38 (B 344).
39. **pašâru ša mamî[ti], kišp[i], šêri**, BUR, *loosing, of an oath, enchantment, oracle*, CT **12** 13_{8bff} (M 242).
40. **pitû**, BUR, *open*, CT **12** 13_{33b} (M 244).
41. **qarâšu ša iṣi**, BULUG, *cut, of wood*, **2** 48_{16e} (B 340).
42. **šuḫḫudu**, BUR, *ascent*(?) CT **12** 13_{28b} (M 245).
43. **šaḫâḫu ša šêri**, BUR, *press down, of flesh*, CT **12** 13_{12b} (M 246).
44. **šalṭu**, BUR, *cutting through*(?) CT **12** 13_{23b} (M 247).
45. **šalâqu ša ṣurri**, BUR, *cut open of heart*, CT **12** 13_{16b} (M 248).
46. **šalâtu ša ṣurri qarni**, BUR, *cut through, of heart, horn*, CT **12** 13_{17b} (M 249).
47. **šâpu**(?) ? RH 49_{18} (M 256).
48. **šuparruru**, BUR, *spread out*, CT **12** 13_{30b} (M 250).
49. **tabâlu**, BUR, *take away*, CT **12** 13_{31b} (M 251).
50. **tabšu**, BUR, *some head gear*, CT **12** 13_{38b} (M 252).
51. **tappu**, TAB, *companion*, **5** 44_{31c} (B 311).
52. **tapširtu**, BUR, *salvation*, CT **12** 13_{35b} (M 253).

BU (**2** 62_{5g}). BURU (AV 7138).

UKZ 109 derives it from a motif meaning *bind*, and a motif, *open*. It is clear from the identity of ideographic and syllabic values, and from mixtures in meanings that this sign was a picture so closely allied in meaning with No 10 that mixture was easily possible. The form suggests that the picture represented a barbed spear. This accounts for all the meanings which may be derived from the cutting, piercing, swift movement, or the brightness of an arrow, also the meanings which are associated with the various activities

of a soldier, *humbling, breaking, oppressing, salvation*, etc. Perhaps the meaning *one* was attached to the sign by syllabic spelling. The animal values were developed in the sign, perhaps, from the biting habits of the animals or from resemblance to a dagger. This last is the origin of the *dragon* of Gud. Cyl. A XXI, 27. *Cornice* and *head-gear* were no doubt associated with it on account of some real or fancied resemblance to an arrow or spear.

No 12

1. **alu**, KUD, *a curse* or *sprout*, CT **12** 14_{28b} (M 265).
2. **arâru**, TAR, *curse*, **4**^{2} 11_{18a} (B 361).
3. **aśâru**, TAR, *descend*(?) CT **12** 15_{34b} (M 270).
4. **epêšu ša elîti**, KUD, *make, of an herb*, CT **12** $14_{36a, 36b}$ (M 266).
5. **erû ša iṣi, šammi**, KUD, KURUM, *name of a tree, or plant*, CT **12** $14_{10b, 41b}$ (M 268).
6. **erêšu**, KUD, *cut in two*, AV 3836 (B 366).
7. **iqbu**, KUD, *command*, CT **12** 14_{24b} (M 264).
8. **uṣṣuṣu**, TAR, *a demon*, CT **12** 15_{33b} (M 267).
9. **bašû**, SIL, *be*, **2** 15_{8c} (B 362).
10. **batâqu ša mê**, KUD, KURUM, *cut through, of water*, CT **12** $14_{32a, 38a, 46b}$ (M 271).
11. ^{iṣ}**gamlu**, MIŠḪAŠ, *a weapon or tool*, **5** 26_{32a} (B 363).
12. **gazâzu**(?) (**qaṣâṣu**?) TAR, *shear* (*tear apart*?) CT **17** 35_{65} (M 272).
13. **gamâmu**, KUD, ? CT **12** 14_{27b} (M 273).
14. **garâru**, KUD, *run*, CT **12** 14_{33b} (M 274).
15. **dânu**, KUD, *judge*, **5** 24_{39a} (B 364).
16. **dînu**, KUD, *judgment*, **5** 24_{33a} (B 365).
17. **ziqtu**, TAR, *bone or fin* (*of a fish*), CT **12** 15_{22b} (M 275).
18. **ḫabâlu**, ḪAŠ, *harm, injure*, CT **12** 15_{13b} (M 276).
19. **ḫabâšu**, ḪAŠ, *attach, connect*, CT **12** 15_{2b} (M 277).
20. ^{iṣ}**ḫizbu**, ḪAŠ, *cutting*, **5** 26_{34a} (B 368).
21. ^{iṣ}**ḫizibtu**, ḪAŠ, *cutting*, **5** 26_{35a} (B 369).
22. **ḫakâru**, ḪAŠ, ? CT **12** 15_{4b} (M 278).
23. **ḫummuru**, ḪAŠ, ? CT **12** 15_{8b} (M 279).
24. **ḫamâšu**, ḪAŠ, ? CT **12** 15_{3b} (M 280).
25. **ḫesêru ša šinni**, KUD, ? CT **12** 14_{5b} (M 281).
26. **ḫipû**, TAR, *break, devastate*, CT **12** 15_{45b} (M 282).
27. **ḫaṣâbu**, ḪAŠ, *cut off*, CT **12** 14_{51b} (M 283).
28. **ḫaṣbu**, ḪAŠ, *cutting*(?) CT **12** 14_{52b} (M 284).
29. **ḫiṣbu**, ḪAŠ, *cutting*, CT **12** 15_{9b} (M 285).
30. **ḫaṣâmu**, KUD, ? CT **12** 14_{31b} (M 286).
31. **ḫaṣâṣu**, ḪAŠ, *break, smash*, CT **12** 15_{1b} (M 287).
32. **ḫarâbu**(?) TAR, *be desert, waste*, CT **12** 15_{48b} (M 288).
33. **ḫarâmu ša parâsi**, KUD, *ensnare, bewitch, by dividing*, CT **12** 14_{6b} (M 289).

34. **ḫaràṣu ša irṣiti**, KUD, TAR, *cut, dig, of land*, CT **12** 14_{4b}; 15_{43b} (M 290).
35. **ḫàšu**, ḪAŠ, *a garden growth*, AV 3283 (B 367).
36. **ḫašàlu**, ḪAŠ, *crush*, CT **12** 15_{6b} (M 291).
37. **kû**, KUD, *a growth of plants*, CT **12** 14_{29b} (M 292).
38. **kànu ša dîni**, KURUM, *establish, of judgment*, CT **12** 14_{43b} (M 293).
39. **kiksu**, KUD, ? CT **12** 14_{37b} (M 294).
40. **kissu**, KUD, ? CT **12** 14_{36b} (M 295).
41. **kisittu**, KUD, ? CT **12** 14_{25b} (M 296).
42. **kapàru**, ḪAŠ, *destroy*, CT **12** 15_{7b} (M 297).
43. **karàru ša ap . . .**, *tear down or curse*, of . . ., CT **19** 22_{22a} (M 298).
44. **kutturu**, TAR, ? CT **12** 15_{28b} (M 299).
45. **litû**, TAR, *destroy*, CT **12** 15_{46b} (M 300).
46. **makàsu**, KUD, *bind, fetter*, 4^2 20_{7} (B 370).
47. **makàsu ša miksi**, KUD, *bind, of taxes*, CT **12** $14_{35a,\ 34b}$ (M 301).
48. **malàku**, KUD, *judge, take counsel*, AV 4475 (B 371).
49. **mimma šumšu**, *anything whatever*, CT **12** 15_{17a} (M 302).
50. **mundalku**, TAR, *counsellor*, CT **12** 15_{31b} (M 303).
51. **matû, muttû**, KURUM, *die, dead*, CT **12** 14_{49b}, 15_{18a} (M 304).
52. **ni'ru**(?) KUD, *kill, destroy*, CT **12** 14_{22b} (M 306).
53. **nakàsu**, KUD, *cut*, **5** 20_{4a} (B 372).
54. **niksu**(?) KUD, *a cutting*, CT **12** 14_{21b} (M 307).
55. **namàdu**(?) **ša narkabti**, *some part of a chariot*, CT **12** 15_{22a} (M 308).
56. **nasaruru**, TAR, ? CT **12** 15_{26b} (M 309).
57. **napàdu**, KUD, ? CT **12** 14_{30b} (M 310).
58. **naqû**(?) TAR, *howl, lament*, CT **12** 15_{37b} (M 311).
59. **naqàru**, TAR, *destroy*, CT **12** 15_{30b} (M 312).
60. **natàru**, TAR, ? CT **12** 15_{21b} (M 313).
61. **sulû**, SILA, *portion of street*, 4^2 26_{5b} (B 380).
62. **sapàḫu**, TAR, *destroy*, CT **12** 15_{18b} (M 314).
63. **sûqu**, SILA, *street*, S^b v, 36 (B 379).
64. **paṭàru**, TAR, *split, tear asunder*, CT **12** 15_{27b} (M 315).
65. **paqàdu**, TAR, *look after*, CT **12** 15_{35b} (M 316).
66. **piqittu**, SULU, *appointment*, CT **12** 15_{26a} (M 317).
67. **parà'u**, TAR, *cut apart*, 4^2 8_{40b} (B 373).
68. **paràsu**, KUD, *hem in*, 4^2 22_{28a} (B 374).
69. **paràsu**, TAR, *cut*, **5** 31_{64g} (B 375).
70. **paràṣu**, *break through*, **5** 19_{16c} (B 376).
71. **paràqu**, KUD, ? CT **12** 14_{31b} (M 318).
72. **purruru**, TAR, *breaking*(?) CT **12** 15_{25b} (M 319).
73. **pitû ša mê, butuqti**, KUD, KURUM, *open, of water, flood*, CT **12** 14_{29-31a} (M 320).
74. **ṣibaru**, KUKSU ŠA KUKSI, ? CT **12** 15_{15b} (M 321).
75. **qadàdu**, ḪAŠ, *bow down*, CT **12** 15_{6b} (M 322).

76. **^{is}quddu**, KUD, *some wooden object*, CT **12** 14$_{14b}$ (M 323).
77. **qadmu**(?) *before*(?) CT **12** 15$_{29a}$ (M 324).
78. **qudmu**(?) *front*, CT **12** 15$_{28a}$ (M 325).
79. **qarâšu**, KUD, *cut*, CT **12** 14$_{26b}$ (M 326).
80. **qatâpu**, TAR, *pluck off*, CT **12** 14$_{39a}$ (M 327).
81. **rêbitu**, *unfenced land*, CT **12** 15$_{15a}$ (M 328).
82. **rašû**, TAR, *take, possess*, **4**^{2} 21$_{33b}$ (B 377).
83. **šabâru**, ḪAŠ(?) *break*, **5** 26$_{36a}$ (B 382).
84. **šâlu**, **šitûlu**, TAR, *enquire, decision*, CT **12** 15 16$_{33b}$ (M 329).
85. **šulû**, SULU, ? CT **12** 15$_{25a}$ (M 330).
86. **šillu ša zinništi**, *a woman's basket*, CT **12** 15$_{21a}$ (M 331).
87. **šulû ša dîni**, *ask for a decision*, **2** 62$_{70c}$ (B 388).
88. **šalâṭu**, SILA, *rule*, **2** 39$_{14g}$ (B 387).
89. **šâmu**, TAR, *set, decree*, **2** 7$_{1a}$ (B 381).
90. **šapulu**, KUD, *something made of wood*, CT **12** 14$_{23b}$ (M 332).
91. **šaqâšu**, ḪAŠ, *destroy*, **5** 26$_{33a}$ (B 385).
92. **taklu**, TAR, *trustworthy*, CT **12** 15$_{44b}$ (M 334).
93. **tallu**, TAR, *some wooden object*, CT **12** 15$_{23b}$ (M 335).
94. **tamû**, KUD, *speak, swear*, **5** 20$_{9e}$ (B 390).
95. **târu**, *turn*, **2** 19$_{7a}$ (B 389).
96. **tarâru**, *break asunder*, MVAG 1903, 293ff.; Rm 126 rev $_7$ (M 336).
97. **tarâku**, TAR, *tear apart*, **5** 19$_{26e}$ (B 391).
98. **tuttu ša**, SULU, ? CT **12** 15$_{27a}$ (M 337).

GUG (**2** 30$_{21e}$). DIM (**4** 23$_{18b}$).

UKZ 102 explains the sign as a motif for *cutting*, or *cutting off*. All the ideographic values are closely connected with the idea of cutting. Wood, to be made into an instrument, must be cut. The original picture probably represented a section cut from the forked branch of a tree or shrub. Cursing may have been connected with the sign because it was performed by some ceremonies in which cut wood was used, possibly suggesting the separation of the victim from prosperity. *Withering, destroying, killing, dying* etc., would be directly suggested by such a cut branch. *Counselling, judging, asking a decision*, etc., were connected with it because of the primitive habit of referring these to a divine decision in which a sacrifice formed a part, or sticks were cut with which to cast lots. *Inspect* and *appoint* are extensions of these meanings. Practically all the meanings connect themselves with this idea.

No 13

1. **anu**, AN, *god Anu*, **2** 7$_{16g}$ (B 425).
2. **antu**, *goddess Antu*, **2** 7$_{21g}$ (B 426).

3. **antu ša šê'i**, *goddess Antu of grain*, CT **12** 4 5b (M 348).
4. **aš**(?) ? **5** 27 51c (B 427).
5. **êlû**, AN, *be high*, **4**[2] 9 61a (B 429).
6. **êliš**, *above*, RH 8 74 (V 429).
5 7. **ellu**, DINGIR, *the bright one*, CT **12** 4 10b (M 346).
8. **ia'u**, *who, which*, CT **12** 4 1b (M 344).
9. **iâti**, *who, which*, CT **12** 4 2b (M 345).
10. **igigi**(?) *spirits of heaven*, **5** 21 66c (B 443).
11. **ilu**, DINGIR, *god*, S^b 1 2 (B 430).
10 12. **ilatu**, AN, *lady*, AL[3] 135 87—89 (B 431).
13. **iltu**, DINGIR, *lady*, CT **12** 4 7b (M 347).
14. **išparru**, *a weaver*(?) CT **12** 4 14b (M 350).
15. **bêlu**, *lord*, **5** 21 17g (B 428).
16. **bêltu**, *lady*, CT **12** 4 9b (M 351).
15 17. **kakkabu**, *star*, **5** 21 53g (B 432).
18. **kakasiga**, ? CT **12** 4 17b (M 352).
19. **kapar ḫamtu erṣitim**(?) *swift destruction of land*(?) CT **12** 4 3b [(M 353).
20. **sissinnu**, *part of the date palm*, **2** 29 72a (B 435).
21. **piristu***....(?) *oracle*, PSBA **10** Pl 4 after p. 419, K 48161 (M 354).
20 22. **ṣêru**, AN, *high*, **4**[2] 3 1a (B 442).
23. **rêšu**, *head. chief*, **5** 21 35g (B 434).
24. **šubultu**, ANU, *ear of corn*, **2** 29 70a (B 440).
25. **šubultu ša šê'i**, EŠŠU, *ear of corn*, **2** 29 71a (B 441).
26. **šamû**, ANA, AN, *heaven*, S^b 1 1 (B 437).
25 27. **šamâmu**, AN, *belonging to heaven*, **4**[2] 27 15a (B 438).
28. **šaqû**, AN, *be high*, **5** 52 21a (B 436).
29. **šarru**, DINGIR, *king*, **5** 30 8a (B 439).
30. **šutaqtû**, *exaltation*(?) HAS ix 24 (M 355).

DIMMIR (**2** 59 1a). ILU (S^a ii 17).

30 EM **2** 109, H 462, BNA **13** 92, UKZ 15, OC, LBA 311, and LSC 19 all correctly explain the sign as the picture of a star. The meanings *god, heaven, high, lord, lady* and all the meanings like *king*, which were used as epithets of gods, attached themselves to the sign by patent psychological processes. *Weaver*, perhaps because the gods 35 wove the thread of fate, (*cf.* Assurbanipal AL[5], 140ff.) *ear of corn*, because that was the symbol of the god Nidaba, (*cf.* OBI, 87, i 27); the fruit of the date palm, because that was once sacred to deity, (*cf.* SO 90 ff.).

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* For **pudu ša amêli** (B 433) cuneiform authority is wanting.

No 14

1. ^{il}**Aśur**, *the god Ashur*, **3** 66 passim (B 497).
2. ^{alu}**Aśur**, *the city Ashur*, **3** 66 obv. $_{7f}$ (B 498).
3. ^{mat}**Aśur**, *Assyria*, **3** 66 obv $_{8f}$ (B 500).
4. **Aśur**^{ki}, *Assyria*, **5** 12_{42d} (B 501).

The sign is compounded, probably, of ⊢ and ⊢▽. It seems to be an ideogram developed in Assyria from a Semitic phonetic spelling.

No 15

1. **abâlu**(?) *bring*, RH 121 rev $_{10}$ (M 401).
2. **amâtu**, I, *word*, **5** 39_{80a} (B 518).
3. **apâlu**, GU, *speak*, CT **11** 32_{17a} (B 519).
4. **appu**, NI, *face*, $\mathbf{4}^2$ 9_{57a} (B 520).
5. **apriku**, ? **5** 30_{30e} (B 521).
6. **atmû**, DU, ? **5** 39_{9c} (B 522).
7. **epêś pî**, *open the mouth*, RH 45_{17} (M 402).
8. **êrêśu**, DUG, *distinguish, be wise*, **2** 7_{88e} (B 527).
9. **itkulu**, GU, *be dark, sad*, **2** 48_{40c}; *cf.* BPS 94 (B 530).
10. **buṣurtu**, *secrecy, concealment*, $\mathbf{4}^2$ 15_{57b} (B 523).
11. **gû**, GU, ? $\mathbf{4}^2$ 29_{39a} (B 524).
12. **dabâbu**, DU, *plan*, **5** 39_{1c} (B 525).
13. **dalâḫu**, *disturb, confound*, RH 123_{23b} (M 404).
14. **dâqu**, *dash in pieces*, CT **19** 3_{5c} (M 403).
15. **ḫabâbu**, *speak, cry*, **2** 49_{62e} (B 528).
16. **ḫamâṭu śa iśâti**, KA, *burn, of fire*, **5** 30_{64a} (B 529).
17. **kullu śa amâti**, *end of a word*, AV 3981 (B 534).
18. **kunnû**, DUG, *care for, preserve*, **2** 35_{45c} (B 533).
19. **malû***, *be full*, $\mathbf{4}^2$ $18^*{}_{19a}$ (M 405).
20. **nagâgu**, *cry, call*, **2** 49_{59g} (B 536; *cf.* 604, 687, 699, 704).
21. **nadû**, *expectorate*, $\mathbf{4}^2$ 16_{55b} (B 537).
22. ^{śam}**sukku**, *a kind of plant*, **5** 42_{62e} (B 542).
23. **pû**, KA, *mouth*, **2** 39_{1a} (B 538).
24. **panû**, *face, front*, RH 105_{16} (var) **5** 39_{11a} (M 407).
25. **parâsu**, *divide, separate*, $\mathbf{4}^2$ 15_{11b} (B 539).
26. **puzurtu**, *secret, mystery*, CT **16** 45_{120} (M 406).
27. **ṣurru**, *heart*, AL^3 87 i $_{37}$ (B 543).
28. **qibû**, GU, *speak*, CT **11** 32_{19a} (B 531).
29. **qibîtu**, DUG, *speech*, $\mathbf{4}^2$ 15_{49b} (B 532).
30. **ragâmu**, GU, *cry, call*, CT **11** 32_{18a} (B 540).

* B 535 reads wrongly **mâmâtu**.

31. **rigmu**, GU, *a cry, a call*, CT **11** 32 15a (B 541).
32. **šagâmu**, GU, *roar*, CT **11** 32 16a (B 544).
33. **šinnu**, ŠU, *tooth*, AL[3] 80 ii 38 (B 547).
34. **šanû**, *relate*, **4**[2] 27 42a (B 548).
5 35. **šaqû**, DUG, *water, give to drink*, **2** 30 14a (B 545).
36. **šasû**, GU, *speak*, CT **11** 32 14a (B 546).
37. **šisîtu**, *cry, call*, RH 112 5 (M 409).
38. **tamû**, *tell, relate*, **4**[2] 9 5b (B 549).

GUG (**5** 17 39c). INIM (S[a] ii 37). KIR (S[a] ii 40).
10 PI (S[a] ii 36). ZU (S[a] ii 39).

UKZ 183ff. holds that the sign is made up from a motif for *point* and a motif for *opening*, or *door*; OC, LBA 311, OCS 232, and 244, LSG 20, as a head with beard or lips. The sign clearly originated in the picture of a head, to which two lines were added, perhaps
15 originally representing the lips, to call attention to the mouth, and to distinguish it from No 129. Most of the meanings are either parts of the mouth, or actions suggested by the mouth, because performed by it. *Casting, pouring out, throwing*, were associated with the mouth because of the way it pours forth words, or emits
20 saliva. *Planning, distinguishing, separating* were associated with it because of the intelligence which speech implies; *hastening*, from the motion of the lips; while *disturbing* is the result of speech. *Face* is suggested by the sign itself; *heart*, and *secret*, because these are revealed by speech. The pictorial origin of the sign accounts for
25 all the meanings.

No 16

As yet no ideographic or syllabic value for this sign is given in syllabaries or bilingual texts. Its previous discussion is confined to Res. No 196. As that scholar has seen, this sign, which has as
30 yet been found only in Gud. Cyl. B, xiv, 2, is apparently composed of No 15 + No 10. As it is preceded by the determinative GIŠ and is followed by No 10, it was probably part of an ideogram of some especially destructive weapon. It is so taken by SAH 134. 135.

No 17

35 1. **patânu ša akâli**, *eat, of food*, **2** 36 [illegible] *cf.* HWB 553b (M 491).

UKZ 53 regards it as a compound of No 15 + No 57 = *to enter*. It is somewhat precarious to make an inference from a form of the time of Assurbanipal, but the meaning of the sign tends

to confirm DELITZSCH's view, that the sign is thus compounded. That would be a natural and fitting way of expressing the idea of eating.

No 18

1. **âšipu**, *enchanter*, CT **16** 4$_{198}$ (M 494).
2. **nidû**, UḪ, HWB 450a, *expectorate*, HWB 449b, **2** 35$_{48c}$ (B 780).
3. **sa'û**, ? **5** 41$_{55c}$ (M 492).
4. **šiptu**, (MU, TU) *incantation*, **5** 21$_{37c}$ (B 781).
5. **tû**, (TU?) *formula of incantation*, **5** 51$_{78b}$ (B 782).

UKZ 53 regards the sign as a compound of No 15 + No 58. DELITZSCH may be right as to the origin. This could well be if No 58 were used in the sense of *bright*. All inferences, however, based on late forms are purely tentative.

No 19

1. **imtu**, *poison*, **4**² 6$_{19a}$ (B 790).
2. **dâmu**, *blood*, **4**² 20 No 3$_{15}$ (B 791).
3. **kišpu**, *magic*, **4**² 16$_{57b}$ (B 793).
4. **rû'tu**, *saliva, spittle*, **4**² 16$_{57b}$ (B 792).

UḪ (*cf* ASKT 213 No 68 and S^b ii 18).

UKZ 55 n compounded the sign of No 15 + No 70 *open*. DELITZSCH is probably right, except that No 70 is a sign in which a mixture has occurred, and I suspect that it was not the part which meant *open*, but the part which meant *blood* and *death*, which entered into composition here.

No 20 and

1. **ziqnu**, *beard*, **4**² 9$_{19a}$ (B 804).
2. **šaptu**, *lip*, **5** 2$_{51}$ margin (B 803).

SU (AV 956).

UKZ 53 ff. explained the sign as a compound of No 15 + a motif for *open*. Apparently two original pictures have been blended, (*cf.* however, JENSEN in ZA **1** 54, and ASKT 213 No 69). One of these represented open lips and rows of teeth; it is the one preserved in Gud. Cyl. A, xxii 17. Probably the other was a variant of No 15.

No 21 [cuneiform sign]

1. ?? **4**^{2} 16_{11b} (B 809).

Though the text in **4** is too broken to reveal to us the ideographic meaning of this sign, it probably pictured a mouth in proximity to growing plants.

No 22 [cuneiform sign]

This sign occurs in **3** 67_{67a}, but no ideographic value of it, nor syllabic value is known. The later scribes evidently regarded it as compounded of No 15 + No 175, but in the absence of an early form and all ideographic meanings we cannot be sure that they were not mistaken.

No 23 [cuneiform sign]

1. **tamkaru**, IBIRA, *merchant*, **2** 7_{34g}, **5** 39_{38g} (B 813).

The sign was evidently in later times regarded as a compound of No 15 + No 223. Perhaps, if we had an old form of it, we should see that that is true, but even then we should be unable to trace the sequence of ideas which caused the meaning to be attached to it, as we do not know the original significance of 223. *Cf.* discussion of No 223 below.

No 24 [cuneiform sign]

1. **amêlu**, *man*, CT **19** 44_{19a} (M 507).
2. **šagâmu**, *wail*, **2** 21_{19a} (B 814).

The late form of the sign looks as though it were compounded of No 15 + No 270, but in the absence of an early form it would be precarious to assert that it is so.

No 25 [cuneiform sign]

The sign is found in Gudea only, where it is written as a net placed before the mouth (No 15 + No 273) and is preceded by the determinative for man. THUREAU-DANGIN, (*Inscriptions de Sumer et d'Akkad*, p. 106), renders it *sorciers*.

No 26 [cuneiform sign]

No simple ideogram is known to me; *cf.* B 819. The one late form known suggests that it is compounded of No 15 + No 275, but in the absence of an early form such an inference is likely to be wrong.

No 27

1. **ikribu**, *prayer*, CT **11** 25_{4a} (M 512).
2. **karâbu**, *bless*, RH 92_{28} (M 513).
3. **lildu**, *prayer*, **5** 30_{29a} (B 820).
4. (?)**šukînu**, *homage, prayer*, **5** 30_{25c} (M 514).

The sign is evidently composed of No 15 + No 312, the one being the picture of a mouth; the other, of a hand. The two were probably brought into conjunction because they are both used in expressing primitive prayers.

No 28

1. **šaqumatu**, *silent*, **2** 21_{16a} (B 825).

If we are not wrong in making an inference from the late form, the sign is composed of *mouth*, plus *grain*. Perhaps the idea was connected with the sign because, when the mouth is filled with food, one is silent.

No 29

This sign is not fully identified. Everything connected with it is uncertain.

No 30

1. **aspaḫu**(?) *broken, scattered*(?) CT **11** 25_{7a} (M 515).
2. **ṣûmu**, IMMA, *thirst*, **5** 31_{37e} (B 827).

Apparently the sign is composed of the picture for *mouth*, plus the picture for *sun*. This would be a natural way of suggesting *thirst*. *Broken* is a meaning not fully established. If it belongs to the sign, it might easily have been suggested by the physical effects of thirst.

No 31

1. **tâḫazu**, (ME?) *battle*, **1** 11_{49} (B 829).

Apparently No 15, plus the ideogram for soldier. A soldier at the mouth (or throat) would be a suggestive ideogram for *battle*.

No 32

No ideograms have been clearly made out, (*cf.* M. Nos. 518, 519). The origin was clearly No 15, plus No 358, but the meaning has not yet been ascertained.

No 33

1. **adâru**(?) *eclipse*(?) BC K 3145 (M 520).
2. **kubûru**, *great*(?) *mighty*(?) AV 4468 (B 831).

The sign is apparently compounded of *mouth* No 15 plus No 380, 5 the ideogram for *darkness*. If it really meant *eclipse*, it perhaps originated in an idea that the sun went into the dark mouth of a dragon.

No 34

1. **akâlu**, *eat*, **2** 19 61b (B 839).
2. **lišânu**, EMÊ, *tongue*, *language*, **5** 50 69a (B 835).
3. **pû**, *mouth*, *language*, **5** 4 69 (B 836). 10
4. **šaqû ša mê**, *drink of water*, **2** 30 11a (B 837).
5. **târîtu**, EME, *pregnant woman*, **2** 32 56c (B 838).

ULI (AV 2532).

UKZ 53 explained the sign as compounded of *mouth*, No 15, 15 plus *speech*, No 478; LSG 20, as a mouth with the tongue in it. LANGDON is right as to the origin of the sign. The first two meanings given above are derived directly by the combination. The third and fourth are suggested by a figurative application of the original meaning, while the last resulted from confusion with No 38.

No 35 20

1. **bulṭu nadânu**, SUB, *give life*, **5** 30 25e (B 858).
2. **qamû**, MA, *grind*, *bruise*, CT **11** 25 9a.
3. **šukinnu**, *worship*, **5** 30 25e (B 860).
4. **tînu ša qêmi**, MU, *grind*, *of meal*, **5** 19 46c (B 857).

25 This sign is apparently composed of No 15 plus No 481 c, which has a great variety of meanings. The combination was evidently taken in the sense of *grind* perhaps originally referring to the process of mastication. As meal was eaten, or because mastication gave nourishment, it came to mean *give life*; then as primitive worship con- 30 sists of offering food to the gods, it finally represented *worship*, *homage*.

No 36

1. **urû ša eqli**, *enclosure of a field*, **2** 30 10c (B 864).

The sign is apparently composed of No 15 plus No 502. Possibly, if we had older forms of it, we should ascertain that the 35 original picture was not composed of the elements which now appear to be its factors.

No 37

1. **la'u**, *sip*, **4**[2] 16 35b (B 870).
2. **lâšu**, GU, *beverage*, ASKT 215 27 (B 871).
3. **niqû šizbi**, *pour out milk, i. e. sucking*, **4**[2] 18* No 6 rev 1 (M 533).
4. **šikru**, IMMÊLI, *drunkenness*, ASKT 215 25 (B 874). 5
5. **šaqû**, *drink*, **4**[2] 26 39b (B 872).
6. **šatû**, *drink*, ASKT 215 26 (B 873).

NAG (**5** 6 76).

UKZ 53 explains the sign as No 15 + No 521, *i. e. water in the mouth*. DELITZSCH is right as to the origin. It fully explains 10 all the meanings.

No 38

1. **akâlu**, KU, *eat*, **2** 32 58a etc. (B 882).
2. **zanânu**, *be full*, **4**[2] 1* 27b (B 884).
3. **pi . . . .**, ? CT **18** 47 19a (M 536). 15
4. **parâku**, *force, tyrannize*, RH 27 24 (M 534).

KUR (**5** 31 68a).

HOUGHTON, TSBA **6** 459, explained the sign as a mouth with food in it, *i. e.* as No 15 + No 532, with which UKZ 53 agrees. The early form of the ideograph now known makes it clear that the 20 picture was a mouth with a dish (bowl) under it. The bowl was supposed to contain food, and by metonomy stood for food, (*cf.* No 532). This naturally suggested *eat, be full*. By a figurative application of *eat*, it came to stand for *force, tyrannize*.

No 39 25

1. **âlu**, URU, *city*, S[b] iv, 61 (B 892).

ER (IR) (AL[3] 51 S[a] 3 11).

EM **2** 117 explained the primitive picture as a tent; UKZ § 23, a variant form of a square which signified *enclosure*. The sign pictured the space enclosed by a city wall. 30

No 40

1. **šaqummatu**, ŠÈG, *quiet, still*, or *sorrowful*, S[b] iv, 64 (B 899).

As the sign stands it seems to be composed of No 39 plus No 57, but it is uncertain whether an older form would confirm this. It is accordingly unwise to speculate as to why the meaning attached 35

itself to the sign, though *travail* in the *city*, would satisfy all the conditions known to us.

No 41

1. **apâti**(?) ? **5** 21 5g (M 551).
5 2. **puḫru**, UKKIN, *assemblage, totality*, Sb iv, 66 (B 902).

The origin of the sign is uncertain. The oldest form known does not confirm the composition which the late forms suggest. How the idea of *assemblage* or *totality* came to be connected with it, cannot now be divined.

10 ## No 42

1. **paššûru**, BANŠUR, *dish*, or *table*, Sb v 1 (B 907).

The oldest known form of this sign suggests that it is in some way connected with No 41, but while we have not discovered a less developed form, it would be rash to predicate such a connection.
15 The original picture as well as the psychological origin of its meaning are unknown.

No 42 a

1. **šakiru**, *a vessel*, CT **12** 23, 93064 6 (M 552).

The sign looks like No 39 plus No 275, but it may be simply
20 an accidental variation of No 45. If the former, the psychological connection would be, an *enclosure*, containing *milk*, hence a vessel.

No 43

1. **abubu**, URU, *whirlwind, tornado*, Sb iv, 62 (B 911).
2. **âlu**, URU, *city*, **4**[2] 20 No 3 11a (B 910).

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25 RU (AL[3] 60 n 2).

Apparently the sign is composed of No 39 plus No 337, but in the absence of an older form this appearance may be deceptive. This view seems to receive some confirmation, however, from the fact that it means *city*, which shows that it was used as a variant of
30 No 39. Perhaps it was intended to represent the sun shining on a city. How whirlwind became attached to the sign is not clear, unless it was because in Sumerian URU meant both city and deluge.

No 44

1. amel**iṣpu**, *harvester, herdsman*, CT **18** 50 20b (M 556).
35 2. il**Išḫuru**, *god Išḫuru*, JRAS 1905 144f., K 2097 rev 6 (M 557).

3. [il]**Bel**, *god Bel*, **5** 21 11c (B 921).
4. **giśru**, *strong*, **2** 62 20g (B 922).
5. [il]**Marduk**, ASARU, *god Marduk*, **2** 55 68c (B 924).
6. **śagapûru**, ŠILIG, *mighty*, *leader*, S^b iv 68 (B 920).

BNA **12** 401 holds that the sign is composed of the sign for *city* (No 39) plus the sign for *eye* (No 406). Two signs, originally distinct, have been blended in this sign. One of them signified ŠILIG; the other, ASARU (*cf.* Res No 384, 387). It is impossible from either of these to determine what the original picture represented.

No 45

1. **urrû**, *part of a date palm*, CT **12** 23, 93063 11 (M 560).
2. [karpat]**zarbabu**, *a kind of pot*, ASKT 120 19 (M 561).
3. **zarû śa śam[mi]**, *begetter of heaven*(?) CT **12** 23, 93064 3 (M 562).
4. **kasâmu**, GUR, *cut in pieces*, S^b iv, 65 (B 932).
5. **kuru śa** ...., *oppression*(?) *of* ...., CT **12** 23, 93064 2 (M 565)
6. **mâru**, *send*, RH No 28 rev 6 (M 566).
7. **maṣâru**, GUR, *cut off*, **2** 19 2b (B 934).
8. **qaṣâṣu**, GUR, *hew in pieces*, **4**[2] 1 9a (B 933).
9. [karpat]**śakiru**, *a kind of pot*, RH p. 130 12, *cf.* **2** 22 28d (M 568).
10. **śabâtu śa** ..., *kill*, *of* ..., AV 7683 (B 935).
11. [śam]**śakiru**, *a kind of plant*, CT **11** 46 12a, *cf.* CT **14** 26 K 4185 15 (M 569).

The original picture represents No 502 inserted in an enclosure or pot. No 502 apparently represented a plant. Most of the meanings are clearly suggested by this, *cutting* or *oppression* coming from the idea of cutting the plant.

No 46

1. **âlu**, *city*, ASKT 120 rev 1 (B 940).
2. **manzazu**, GIŠGAL, *place*, S^b iv, 67 (B 941).
3. **śi**, ? ZA **6** 241 11 (M 577).

GAL (BPS 14 ff.).

LTP p. 50 rem. 1 compounds it of [cuneiform] + [cuneiform]; BPS 14 ff. connects it with [cuneiform] = *city*. The sign is probably a variant of No 39. In the original picture there was a representation of water, so essential to every city. This is wanting in No 39. This origin explains the meanings.

No 47

1. **isittu**, ERIM, *feast*, S^b iv, 63 (B 950).

If one had only the later form he would naturally conclude that the sign is compounded of , *city* + , *food*; the earlier form, however, proves this impossible. The picture represented a city with a canal-penetrated field lying in it (*cf.* No 39, 119). It was the ideogram of a city called Erim. Probably the sign came to mean *feast* from the festival of the god of this old city, who was called Lugal-Erim, *cf.* SO, p. 183.

No 48

1. **manzazu**(?) *place*, RT **27** 120 i 2 (M 582).

GAL (BPS 15, MSL 118). QAL (AL^2 29 a 9). QAR (AL^3 No 24).

The sign apparently arose as a variant of No 39. As MEISSNER suggests, the ideographic meaning was assigned to it through a confusion with No 46.

No 49

1. **ardu**, (URU), *slave*, **2** 33 18c (B 956).
2. **amtu***, GI, *maid*, *servant*, CT **12** 30 38744 11 (M 590).
3. **gitmalu**(?) IR, *hero*, CT **12** 13 44b (M 586).
4. **zikaru**, NITA, *man*, **2** 7 6c (B 957).

MIR (**2** 59 16d e).

EM **2** 115 explained the sign as a prostrate man (original picture); HOUGHTON (TSBA VI 460 ff.) as originally the picture of a standing man such as a child would make; UKZ 93, as the picture of a penis + , *capture*. DELITZSCH is right as to the origin. It was a *membrum virile* (No 214), representing man, plus a mountain range (No 322), which represented a foreign country, and then, because foreign relations were so generally hostile, *capture*. Naturally, therefore, it meant *slave*. In time it came through mixture with No 214, which at one stage of the development greatly resembled it, to mean *man* and *hero*.

No 50

1. **arḫu**, ITU, ITI, *month*, S^b ii 19 (B 967).

EM **2** 117 explained the sign as an indication of *thirty days*; H 460, as a compound of = *day* + *thirty*; B 967, and

* M. interprets this as belonging to a slightly different sign, but it is a Neo-Babylonian variant of No 49.

BNA **13** 368, repeat H; UKZ 79, as a representation (or motif) for the moon; OGB, as the moon-crescent showing the *earth-shine*. As UKZ 55 noted, the explanations of his predecessors were disproved by the form of the sign in Old Babylonian. DELITZSCH is probably right in thinking that the sign represented the moon. The form in 5 Urkagina's time indicates that the earlier form was a picture of the crescent moon showing the earth-shine.

No 51

1. **arḫu**, ITU, *month*, S^b ii 20 (B 970).
2. **ṣît arḫi**, *beginning of the month*, S^b ii 20, var.; *cf.* AL^3 55 (B 971). 10

ITI (S^b ii 20, var.; *cf.* AL^3 55).

UKZ 109 n explained the sign as No 50, *month* + ⊳< = *open*. Probably the sign originated as a variant of No 50, which is often written in the tablets of Ur with an additional stroke in the middle; *cf.* HLC pl 49 No 231 rev 4; pl 48 No 342 rev 6; and No 361 15 rev 4, etc. This variant was differentiated sometimes to mean *beginning of the month*.

No 52

1. **erṣitu**(?) *earth*, RH 138_{106} (M 595).
2. **šaḫû**, ŠAḪ, *swine*, **2** 6_{22c} (B 974). 20

ṢIḪ (**2** 6_{21c}). ŠIḪ (**5** 39_{6g}).

UKZ 143 explained the sign as formed on the analogy of [sign] which he compound of [sign] = *land* + [sign] = *great*. No doubt the sign was originally the picture of an animal of the swine variety, a picture which would account for all the meanings attached to the sign. 25

No 53

1. **ebûru**, *fruit, harvest*, **2** 14_{17a} (B 978).
2. ^{šam}**dîšu**, *luxurious growth*, **5** 27_{57g} (B 979).
3. **nimittu**(?) *fruit still on the tree*, CT **18** 46_{9a} (M 597).

The oldest known form of the sign comes from the time of 30 Ḫammurapi; it is accordingly unsafe to dogmatize about the original picture, but it looks as though the sign were compounded of No 112, the picture of a hand, and No 119 = *field*. Such a combination might designate *fruit*. It is possible that the sign was originally the picture of a fruit-tree, and that the resemblance noted is 35 accidental.

No 54 ⟨sign⟩

1. **išḫilṣu**, ŠIKA, ? CT **12** 8 2b (M 605).
2. **ḫaṣbu**, ŠIKA, *an earthen vessel* or *jug*, CT **12** 8 1b (M 606).
3. **lâ**, LA, *not*, CT **12** 8 5b (M 607).
4. **lalû**, LA, *be full*, *overflowing*, **5** 21 8c (B 984).
5. **ṣilla**(?) LA, *a protection*, CT **12** 8 4b (M 608).
6. **šû**, *he*(?) *that*(?) **5** 27 56a (B 987).

UKZ 151 ff. regards it as a compound sign as yet unexplained; OC, as water conduits. Probably it originally represented an intersection of canals. All the certain meanings could be easily derived from that meaning.

No 55 ⟨sign⟩

1. **araḫšamna**, *eighth month*, Str *Nbk* 139 13 + AL[4], 114 10 (B 1021).
2. [il]**Enmaštu**, URUM, *god Enmashtu* (*Ninib*), **2** 57 32c (B 1020).
3. **êpinu**, APIN, *cultivated field*, S[b] v, 23 (B 1022).
4. **êrêšu**, URU, *husbandman*, S[b] v 24 (B 1023).
5. **ikkaru**, ENGAR, *peasant*, *husbandman*, S[b] v 22 (B 1024).
6. **uššu**, *foundation*, **4**[2] 27 16a (B 1026).
7. **nartabu**, APIN, *irrigating canal*, **5** 27 64g (B 1025).

MSL 36 thinks the sign pictured a network of canals. Originally the sign was a representation of irrigating ditches to convey the idea of tillage.

No 56 ⟨sign⟩

1. **aban râmi**(?) *stone of love*, CT **14** 17 5 + **2** 40 14c (M 612).
2. **êllu**, (MAḪ), *bright*, **4**[2] 9 24a (B 1039).
3. [amel]**Išpu**, ? CT **18** 50 21 (M 613).
4. **ba'âlu**, *be great*, **2** 44 10c (B 1035).
5. **bêlu**, *lord*, **2** 57 30c (B 1036).
6. **gabšu**, *strong*, **4**[2] 19 33b (M 614).
7. [ṣubat]**gadmaḫu**, *an article of clothing*, JRAS **1905** 829 rev 39 (M 615).
8. [amel]**gišru**, (MAḪ), *strong*, AV 4969 (B 1037).
9. **dannu**, (MAḪ), *mighty*, **4**[2] 19 45b (B 1038).
10. **kabtu**, (MAḪ), *heavy*, **2** 44 77a (B 1040).
11. **ma'du**, (MAḪ), *much*, **2** 31 21g (B 1042).
12. **maḫḫu**, (MAḪ), *high*, *great*, **4**[2] 23 9a (B 1043).
13. [iṣ]**mirdêtu**, *net*, *trap*(?) **5** 26 53/54a (B 1044).
14. [ṣubat]**nalbašu**, *garment*, JRAS **1905** 829 rev 28 (M 616).
15. **ṣîru**, MAḪ, *high*, S[b] vi 1 (B 1047).
16. **rabû**, MAḪ, *great*, S[b] vi 2 (B 1045).

17. **rubû**, (MAH), *prince*, **2** 31 18g (B 1046).
18. **tublu**, MAH, *exalted*(?) **2** 25 49a (B 1049).
19. subat**tûzu**, *some garment*, JRAS **1905** 829 rev 38 (M 618).
20. **tizqâru**, *exalted*, **2** 56 60a (B 1048).

UKZ 163 compounds it of No 214, *man* + No 77, *leader*; 5
MSL 230 explains it as a membrum virile + a sign for *importance*;
OC, as a penis with testicles. HOMMEL's explanation is on the right
track. The picture probably represented a penis erect. Usage
differentiated this picture form No 214, making it stand for *great*
man. Nearly all the meanings preserve this signification in some 10
form. Probably the garments signified by this were originally loin
cloths, though later the meaning may have extended to other garments.

No 57

1. **abûbu**, URU, *whirlwind*(?) CT **12** 11 25a (M 621).
2. **alâdu**, TU, *bear*, **4**[2] 23 13c (B 1070). 15
3. **erû**, *conception*, RH 14 7 (M 626).
4. **erêbu**, TU, TUR, *enter*, **2** 13 40a; **4**[2] 7 17a (B 1072).
5. **banû**, TU, *beget*, **4**[2] 2 1a; KC **2** XI 21 (B 1071).
6. **ḫarû**, *dig*, RH 130 33 (M 627).
7. **labâšu**, *clothe*, **2** 16 27b (B 1073). 20
8. il**Marduk**, *god Marduk*, **5** 44 6c (B 1082).
9. **marṣu**, TUR, *sickness*, **4**[2] 4 11b (B 1074).
10. **murṣu**, TUR, *sickness*, **4**[2] 1* 41a (B 1075).
11. **nî'u**, *turn, repulse*, **5** 21 43c (B 1076).
12. **nêribu**, *entrance*, RH 20 24; 23 8 (M 623). 25
13. **summatu**, TU, *dove*, **4**[2] 27 14b (B 1078).
14. **ṣî'u**, *destruction*, **5** 30 21c (B 1077).
15. **šubtu**, URU, *dwelling*, CT **12** 11 25a (M 624).
16. **târu**, *turn*, RH 60 Rs 20 (M 625).

DU (V 17 47c). 30

H 480 thought the sign originally a picture of grain falling from
a vessel; BNA **13** 87 489, as the sign for vegetation (No 323 + No 59)
to be beside. UKZ 134 ff., as compounded of grain (No 323 + No 227)
to produce; OC, as a penis with testicles(?). The earliest forms of
the sign show that HOUGHTON, BALL, and DELITZSCH have missed 35
the point in their discussion of it. The two earliest forms, tho' unlike,
may have been variant pictures of the same thing. They are vaguely
suggestive, but too indefinite to be certain. In the course of its
development it has also been mixed with No 192 ⸗ probably a
phallic sign — a fact which renders its explanation difficult. The 40

first of the original pictures may have represented a tent door*, or possibly the male and female organs in conjunction. Either of these (owing to the Semitic custom of entering a wife's tent upon marriage) would account for the meanings *enter, bring forth, beget, conception.* It is possible, however, that these meanings come from the mixture referred to above. If the picture represented the entrance to a tent, the meaning *dwelling* would be most simply accounted for. From the meanings *beget, conceive,* etc., the sign came to suggest *sickness, destroy,* and then *whirlwind,* on account of venereal disease. *Dove,* the bird of Ishtar, would also be suggested by it. *Turn, repulse,* and *dig,* might have been connected with it by more than one possible extension of meanings already accounted for. In the Ur period there was a mixture with the forms of 192 and possibly of 122.

No 58

1. **ana**, *unto*, **5** 27_{44a} (B 1120).
2. **arkâtu**, *after, behind*, RH 110_{28} (M 633).
3. **atta**, *thou*, **5** 20_{58a} (B 1101).
4. **êllu**, GUB, *bright*, **2** 24_{46a} (B 1103).
5. **ina**, *in*, **5** 27_{43a} (B 1120).
6. **erṣitu**, *land*, **2** 22_{50a} (B 1104).
7. [iṣ]**burâšu**, *cypress* or *pine*, **2** 45_{50g}, *cf.* HWB 188_a (B 1102).
8. **zimmeru**, *cry, song*, RH 110_{31} (M 634).
9. **laggir**(?) *a kind of priest*(?) **5** 27_{41a} (B 1105).
10. **lîlâ**, *night*, **5** 27_{50a} (B 1106).
11. **limâ**, *a period or limu*(?) **5** 27_{49a} (B 1107).
12. **lumâ**, ? **5** 27_{48a} (B 1108).
13. **mâ**, *thus*, **5** 27_{46a} (B 1110).
14. **mû**, *water*(?) **5** 27_{47a} (B 1111).
15. **musarû ša eqli**, *cultivated, of a field*, **2** 27_{52c} (B 1112).
16. **matî**, *when*, **4**[2] 19_{33b} (B 1109).
17. **râba**(?) LI, *extinguished*(?) CT **11** 25_{9b} (M 635).
18. **ramkuš**, *priest-like* or *libation-like*, **5** 27_{39a} (B 1115).
19. **râšu**, LI, *be abundant*, AL[4] 105_9 (B 1113).
20. **raturri**(?) ? **5** 27_{42a} (B 1115).
21. **ša**, *she*, **5** 27_{45a} (B 1116).
22. **šašud**(?) ? **5** 27_{40a} (B 1117).
23. **šuâšu**, *he*, **5** 27_{38a} (B 1118).
24. **šuatu**, *himself*, **5** 27_{37a} (B 1119).

UKZ 133 ff. thinks the sign compounded of + . As the sign stands it appears to represent in its earliest form a plant

* The second possibly pictured the whole tent.

growing in a pot. See the series of such pictures in Proto-Elamite RT **27** 238. If we might suppose that in some way the sign had become inverted the picture might then be that of a pine, or cypress. At all events it designated such a tree, which by its shade suggested *night*, *be extinguished*, etc. and perhaps because of their functions in exorcising the demons of night, a class of priests. From their ritual it came to signify *cry* or *song*. Another extension of the meaning of tree enabled it to express *cultivate*, *be abundant*, and as trees grow by water, it stood for water also. The pronominal and prepositional meanings were probably attached through syllabic spelling.

No 59

1. **àibu**, *enemy*, CT **20** $37_{4/5}$ (M 646).
2. **abu**, PAP(?) *father*, CT **12** 16_{16a} (B 1141).
3. **aḫu**, PÅ, *brother*, CT **12** 16_{9a} (B 1142).
4. **aširidu**, PAP, *leader*, *prince*, CT **12** 16_{12a} (M 647).
5. ^{il}**Bel**, PAP, *god Bel*, CT **12** 16_{15a} (M 648).
6. **zikaru**, *man*, **2** 7_{4c} (B 1150).
7. **nakâru**, KUR, *be hostile*, **2** 11_{58g} (B 1143).
8. **nakru**, KUR, *enemy*, CT **11** 24_{18a} (B 1144).
9. **napḫaru**, *total*, **3** 46_{49-54a} (B 1145).
10. **naṣâru**, *protect*, **2** 65_{6}; Str Nbk 277_{24} (B 1146).
11. ^{il}**Sin**, *god Sin*, CT **12** 16_{14a} (M 650).
12. **palâdu**, ? AV 5962 (B 1147).
13. **palâmu**, KUR, ? CT **12** 16_{6a} (M 651).
14. **rabû ša urigalli**, PAP, *great*, *of urigallu*, CT **12** 16_{18a} (M 652).
15. **šemîtu**, KUR, *obedience*(?) CT **12** 16_{7a} (M 653).
16. **šanû**, KUR, *double*, *repeat*, CT **12** 16_{4a} (M 654).
17. **šunnû**, KUR, *double*, **2** 11_{59g} (B 1148).
18. **šanumma**, *second*, *other*, **2** 18_{41a} (B 1149).

EM **2** 113 thought the sign the picture of *a battle axe*; UKZ 58, as a motif for *protect*, *guard*. OPPERT and DELITZSCH are both partly right. The original picture probably represented, not a battle-axe, but two arrows crossed, or possibly a bow and arrow. This expressed two fundamentally opposite ideas — *protect*, and *hostile*. From the former of these the specific meanings *father*, *brother*, *leader*, *Bel*, *Sin*, *great*, and *obedience* were derived. From the second, *enemy*, *man*, *rival*, a *second*, and *repeat*.

No 60 or

1. **kabâbu** (**kapâpu**), *bend*, *subdue*, CT **12** 20, 38276 rev 3 (M 658).
2. **kippatu**, *bending*, *subjugation*, ibid 2 (M 659).

3. **liqû**, *take*, ibid 7 (M 660).
4. **liqûtu**, *taking*, ibid 8 (M 661).
5. **marmâru**, ? LTP 173 n 2 (B 1163).
6. **sanâqu**, DIM, *oppress*, **5** 29_{69e} (B 1168).
7. **rabû**, *a great man*, **2** 44_{2c} (B 1165).
8. **šurbû**, DIM, *great, lordly*, **4**[2] 30_{20a} (B 1166).
9. **šarru**(?) *king*, **2** 44_{1c} (B 1169).
10. **tarbû**, DIM, *offspring*, **5** 29_{71g} (B 1167).
11. **tarbûtu**, *offspring*, CT **12** 20 38276 rev 6 (M 663).

ŠIŠ (**2** 29_{63a}). ŠUŠ(?) (**2** 48_{80a}).

The sign was probably the picture of a bow with a bow-string. All the meanings, except *offspring*, are easily derived from ideas involved in such a picture. The words used for *offspring* come from the root **rabû**, *great*, and were attached to this sign because that root had previously been attached to it in its more primary sense, (*cf.* MSL 77).

No 61

1. **atabbu**, *a water canal*, **2** 38_{20a} (B 1180).
2. **iku**, *a water canal*, **2** 38_{21a} (B 1182).
3. **ḫiritu**, *canal*, ZK **2** 17 n 4 (B 1181).
4. **palgu**, *a water canal*, **2** 38_{15a} (B 1183).

The sign is composed of No 263 — irrigating canals — and No 59 — the crossed arrows which are the symbol of protection. In ancient times it was necessary to protect canals, so this sign is found as a variant of No 263.

No 61 a

1. **buklu**, *vegetables*, CT **17** 25_{27} (M 689).

The sign occurs only in a late form, where it looks like the sign for grain (No 323) set between the repetition of No 59 — the sign for protection. The real origin may, however, have been quite different.

No 61 b

1. **gamlu**, GAM, *a tool*, CT **12** 10_{21b} (M 690).
2. **zâ'ibu**, ZUBI, *flowing*, CT **12** 10_{21b} (M 691).
3. [nâr]**zâbu**(?) *flowing*, CT **19** 25, K 14047_{8}; **12** 10_{25b} (M 692).
4. **miṭirtu**, ZUBI, ? CT **12** 10_{24b} (M 693).
5. **šikru ša paṭri**(?) GAM, *a weapon*, CT **12** 10_{20b} (M 694).
6. **šaqâšu ša** . . ., GAM, *destroy of* . . ., CT **12** 10_{21b} (M 695).

MSL 120 explains the sign composed of No 59 *protect* + No 386 (Res 148), *a recumbent figure*, and meaning *overshadow*. Apparently PRINCE has correctly explained the origin of the sign, though No 386 pictured a bed rather than a recumbent figure.

No 62

1. **aḫu**(?) *brother*, CT **18** 36_{27b} (M 698).
2. **aḫâtu**(?) *sister*, CT **18** 36_{28b} (M 699).
3. **amâtu**(?) *word*, Str Nab 109_{8} and TN p. xiii (M 701).
4. **anâku**, MU, *I*, RH 101_{7} (M 702).
5. **aplu**, MU, *son*, CT **12** 8_{4a} (M 703).
6. **aśśu**, *for*, *because of*, **2** 15_{45a} (B 1226).
7. **edlu**, MU, *man*, *lord*, CT **12** 8_{13a} (M 697).
8. **ilu**, MU, *god*, CT **12** 8_{16a} (M 700).
9. **iṣu**, MU, *wood*, CT **12** 8_{12a} (M 704).
10. **iâśi**, *me*, CT **11** 42 Bu 89-4-26 165_{7a} (M 705).
11. **iśaru**, MU, *just*, *upright*, CT **12** 8_{14a} (M 706).
12. **iśâtu**, MU, *fire*, CT **12** 8_{11a} (M 707).
13. **bîtu**, MU, *house*, CT **12** 8_{17a} (M 708).
14. **zikâru**, MU, *speak*, **2** 7_{51g} (B 1236).
15. **zikaru**, MU, *man*, **2** 7_{9c} (B 1237).
16. **zêru**, MU, *seed*, CT **12** 8_{5a} (M 709).
17. **zikru**, MU, *name*, CT **12** 8_{7a} (M 710).
18. **ziqpu**, MU, *twig*, *reed-stalk*, CT **12** 8_{22a} (M 711).
19. **zaqâru**, MU, *be high*, CT **12** 8_{8a} (M 712).
20. **ḫaṭṭu**, MU, *sceptre*, CT **12** 8_{18a} (M 713).
21. **kakku**, MU, *weapon*, CT **12** 8_{15a} (M 714).
22. **lû**, *strength*, CT **11** 42, Bu 89-4-26 165_{10a} (M 715).
23. **littu**, MU, *a wooden implement*, CT **12** 8_{2a} (M 716).
24. **mî**, *who*, RH 93_{1} (M 717).
25. **mû**, *name*, CT **11** 42 Bu 89-4-26 165_{12a} (M 718).
26. **maśaddu**, *tongue*(?) *of a wagon*, **2** 47_{17c} (B 1227).
27. **minûtu**, MU, *number*, CT **12** 8_{26a} (M 719).
28. **nâ** (ni), MU, *us*, CT **12** $8_{19\ 20a}$ (M 720).
29. **nîbu**, MU, *naming*, CT **12** 8_{6a} (M 721).
30. **nadânu**, *give*, CT **12** 8_{27a} (B 1228).
31. **nînu**, *we*, CT **11** 42, Bu 89-4-26 165_{13a} (M 722).
32. **nusḫu**, *destructive*, **5** 31_{41c} (B 1229).
33. **naqâru**, MU, *tear down*, *destroy*, CT **12** 8_{25a} (M 724).
34. **niśu**, MU, *people*, CT **12** 8_{9a} (M 725).
35. **suḫû**, MU, ? CT **12** 8_{23a} (M 726).
36. **pagru**, MU, *body*, CT **12** 8_{21a} (M 727).

37. **ṣaltu**, *emnity*, **5** 21 44c (B 1231).
38. **ra'i**, ? CT **11** 42, Bu 89-4-24 165 8a (M 729).
39. **rabû**, MU, *great*, CT **12** 8 10a (M 730).
40. **rišâ** ..., MU, ? CT **12** 8 31a (M 731).
5 41. **šadû**, MU, *be high*, CT **12** 8 24a (M 732).
42. **šamû**, *burn*, **2** 59 47d (B 1232).
43. [il]**Šamaš**, MU, *god Šamaš*, CT **12** 8 30a (M 733).
44. **šumu**, MU, *name*, **5** 62 36a (B 1235).
45. **šisîtu**, MU, *call, cry*, RH 13 5 (M 734).
10 46. **šarru**, *king*, **5** 30 25a (B 1233).
47. **šattu**, *year*, **2** 40 41g (B 1234).
48. **têrtu**, MU, *command, order*, CT **12** 8 23a (M 735).

OBI[2] 35 36 explained the sign as an arrow with cross marks to denote *name*; UKZ 114—120, as composed of a motif for *way* 15 (No 177), plus a motif for *open*; OC, as the picture of a plant; LANGDON, *Babyloniaca* II 201, a compound of Nos 2 and 60. HILPRECHT and HOMMEL are probably right as to the origin. Two pictures, one of a plant, the other of an arrow or sceptre, perhaps coalesced. The arrow made of wood, suggested one series of 20 meanings, *emnity, destructive, destroy*, etc. The marks to indicate possession suggested *name*, then *speak, call, cry*, then, *man, son, people, hero*, of which, *be high* and *king* were extensions. The pronominal meanings were attached in Sumerian syllabic spelling. *Give*, and *year* were suggested for reasons which are not now clear. 25 Either one of two or three different psychological processes of association may have brought it about.

No 63

1. **i..pu**, ... LA, ? CT **12** 16 28a (M 785).
2. **ḫipû**(?) ... LA, *broken, mutilated*(?) CT **12** 16 23a (M 786).
30 3. **mimma**, QA, *anything*, CT **12** 16 19a (M 787).
4. **sulû**, ... LA, *street* or *part of it*, CT **12** 16 21a (M 789).
5. **sûqu**, ... LA, *street*, CT **12** 16 22a (M 788).
6. **si..pirtu**(?) ... LA, ? CT **12** 16 27a (M 790).
7. **qâ**, QA, *a measure of quantity*, CT **12** 16 17a (M 791).
35 8. **qû**, QA, *a cord*, CT **12** 16 18a (M 792).
9. ....**tum**, ... LA, ? CT **12** 16 25a (M 793).

BARTON, JAOS **23** 24, regards it as a picture of a small vessel used as a measure. The original picture was a representation of a measuring vessel, possibly made of wood, for **4**[2] 51 [58], 57 b has 40 [iṣ]QA (*cf. Šurpu* II, 114). This naturally denoted *measure*; then because in measuring grain it was divided up into small parts, it

suggested *division, breaking, mutilation.* An extension of this meaning suggested *street,* which divides a city. *Thread* was suggested by the sign because of the similarity of *qu,* the Semitic word for *thread* and *qa.*

No 63 a 5

1. **anâku**(?) *I,* CT **18** 29 $_{54a}$ (M 796).

Nothing is known of the earlier form of this sign, and no conjecture as to its origin can be formed at present.

No 64 and

1. **lâ,** *not,* CT **11** 27 rev $_{15a}$ (M 797). 10
2. **ṣaḫirtu**(?) *small,* CT **11** 27 rev $_{16a}$ (M 798).
3. **qaṣâru,** *guard,* **2** 64 $_{15b}$; *cf.* TN 329 (B 1366, M 799).

KAT (**5** 26 $_{64c}$).

The origin of the sign is unknown.

No 65 15

1. **kibrâtu,** ŠEŠLAM, *regions,* **2** 47 $_{27c}$ (B 1368).

MSL 314 regards the sign as a variant of No 261, and is doubless right as to the origin.

No 66

1. ^{šam}**elpitu***, *a kind of thorn*(?) **5** 27 $_{61g}$ (B 1375). 20
2. **edlu,** UMUN, *hero, warrior,* **2** 27 $_{43a}$ (B 1371).
3. **idqu,** *a sprout,* JRAS **1905** 829 rev 40 (M 800).
4. ^{šam}**umṣatu,** *some, plaut,* **5** 27 $_{61g}$ (B 1375).
5. ^{šam}**urbatu,** *willow,* CT **11** 45 $_{18a}$ (M 802).
6. **kabâsu,** *tread,* **4**[2] 26 $_{6b}$ (B 1372). 25
7. **kibsu,** *lamb,* CT **11** 25 $_{19a}$ (M 803).
8. **kirru,** *lamb,* **2** 6 $_{42a}$ (B 1373).
9. ^{šam}**kuštu**(?) *garment*(?) CT **11** 45 $_{11a}$ (M 804).
10. ^{ṣubat}**kitîtu,** *some kind of garment,* JRAS **1905** 829 rev 41 (M 805).
11. ^{ṣubat}**lubuštu,** *clothing,* **5** 14 $_{32e}$ (B 1379). 30
12. ^{ṣubat}**lamḫuššû,** *beautiful clothing,* **5** 14 $_{33e}$ (B 1380).
13. **nisṭinu,** ? **2** 6 $_{6a}$ (B 1374).
14. ^{šam}**rûbatu,** *hunger,* **5** 27 $_{62g}$ (B 1377).
15. ^{ṣubat}**raqqatu,** *some kind of garment,* JRAS **1905** rev 41 (M 809).
16. ^{šam}**šišnu,** GUG, *a lily,* **2** 43 $_{52e}$ (B 1378). 35

* MA. 49 a, *collapse, exhaustion.*

MSL 376 explains the sign as No 91 plus an enclosure, = full of much life. It seems probable that the sign is No 91 doubled, but the last part is a variant of No 258 = *wood*. The two chief series of meanings give names of plants and of garments. Probably
5 the original combination suggested various plants, and as garments were made from flax, it was naturally extended to garments. As lambs also furnished material for clothing, the sign was extended to mean *lamb*. Perhaps from this it came to signify **kibsu** and **kabasu**, *cf.* Hebrew כבש = *lamb**.

10 **No 67**

1. **agû**, *crown*, **2** 31 4g (B 1387).
2. **aśâru**, *bind, unite*, **2** 31 5g; *cf* BPS 39 (B 1388).
3. **salIštar**, *the female Ištar*, **2** 31 6g; *cf* BPS 39 (B 1389).
4. **itgurutu**, *rim, edge*, RH 20 44; 23 25 (M 812).
15 5. **garû**, *move away*, **5** 16 71c (B 1390).
6. **gurru**(?) *going*(?) PSBA **16** 309 iii 11 (M 813).
7. **duppi qanî**, *tablet-reed*, PSBA **16** 309 iii 10 (M 814).
8. **ḫalâqu**, *perish*, RH 131 54 (M 815).
9. **ḫulluqu**, *destruction*, **5** 11 18d (B 1391).
20 10. **qanḫandu**(?) ? CT **12** 50 10a (M 816).
11. **kippatu**, *end*, CT **17** 12 6 (M 817).
12. **sikuru**, *closing*, **2** 39 9a (B 1393).
13. **parâku**, *bolt* or *bar*, **5** 50 63a (B 1392).
14. **qanqiširu**, ? PSBA **23** 201 4 (M 819).
25 15. **śaḫluqtu**, *destruction*, RH 9 118a (M 820).

KIL GIL (AL[4] No 41).

UKZ 45 explains the sign as No 92 doubled. As DELITZSCH noted, the sign is formed by doubling GÛ, the picture of a reed. All the meanings are easily derivable either from the reed itself, or from
30 its perishable character, or from the idea of *uniting* suggested by putting two reeds together.

No 68

1. **ezêbu**, *spare, cease*, **2** 48 32c (B 1410).
2. **ittu**(?) *side*(?) RH No 61 7 (M 828).
35 3. **kalû**, *cease, disappear*, **2** 21 36c (B 1411).
4. **Marduk**, GUDIBIR, *Marduk*, **2** 48 36a (B 1415).
5. **pitû**, *open*, **4**[2] 18 14a (B 1416).

* Perhaps, the name of a plant. For the possibility of the equivalence of Ass. *s* to Heb. ש *cf.* DEL. *Gram.* 2 ed. p. 126.

6. **qup iṣṣuri**, SASIRRA, *cage of birds*, S^b ii 66 (B 1412).
7. **qaṣâru**, *bind, preserve*, **2** 64_{21a} & $_{22a}$ (M 830).
8. **qarâṣu**, *pinch off, slander*, CT **17** 29_{30} (M 831).
9. **qarâšu**, KID, *pinch off, slander*(?) **2** 48_{15e} (B 1413).
10. **rêḫtu**, *destiny, fate*, **3** 49 No 3_1 & $_{10}$; CT **17** 21_{90} (M 832). 5
11. **šêtu**(?) *leave, escape*, also *trap, net*, CT **19** 45; K 11225_1 (M 833).

KIDA (**2** 30_{16c}). ŠID (**2** 33_{15a}). TAK (S^a vi 22).

MSL 160 says *original pictograph, a bird cage.* Probably the original picture represented a cage or coop, or possibly a trap. All the meanings except Marduk are easily accounted for on this theory, 10 and it is difficult in any event to explain how the sign came to represent Marduk.

No 69

1. **abâku**, ŠUB, *turn, take away*, **2** 36_{64g} (B 1424).
2. **ana**, *unto*, **2** 16_{12e} (B 1447). 15
3. **arkatu**, *back part, future*, **5** 21_{36g} (B 1425).
4. **ašâbu**, *dwell*, CT **16** 18_5 (M 838).
5. **ezêbu**, *spare, cease*, MSW 17, K 13663, RS 6 (M 836).
6. ^{iṣ}**isqu**, *part, portion*, **4**^{2} 13_{38a} (M 837).
7. ^{iṣ}**išqu**, *part, portion*(?) **5** 21_{23c} (B 1428). 20
8. **zâqu**, *blow, be in violent motion*, CT **16** 42_{10} (M 839).
9. **ḫamû**, *destroy*, CT **16** 24_{10} (M 840).
10. **kalû**, *finish, end*, **2** 9_{14c} (B 1429).
11. **kuppuru**, ? PSBA **23** 204 ff. Ob 18 (M 841).
12. **lapânu**(?) ? **2** 47_{4a} (M 842). 25
13. **lapâtu ša iddî**, SUB, *turn, of pitch*, **2** 48_{42e} (B 1430).
14. ^{iṣ}**midpânu**, *bow*, **2** 19_{10b} (M 845).
15. **maqâtu**, ŠUB, *fall*, **5** 50_{52b} (B 1432).
16. **miqtu**, ŠUB, *falling down* or *striking down*, **5** 39_{18a} (B 1433).
17. **nadû**, ŠUB, *throw, cast*, **2** 35_{13c} (B 1434). 30
18. **nadânu**, *give*, **2** 9_{13c} (B 1435).
19. **nasâku**, *set, lay*, **4**^{2} 3_{66b} (B 1436).
20. **palâsu**, *see*(?) **5** 21_{37g} (B 1437).
21. **pasâsu**, *break, destroy*, CT **21** 49_{16}; *cf.* WAK 29 ff. (M 843).
22. **parâsu**, ŠUB, *separate*, **2** 28_{68d} (B 1438). 35
23. **paršâdu**, ŠUB, *flee, escape*, **4**^{2} 26_{41a} (B 1439).
24. **rašâdu**, ŠUB, *establish*, **4**^{2} 9_{30a} (M 846).
25. **šabâṭu**, *strike*(?) **5** 16_{33a} (B 1441).
26. **šamnu**, ? **5** 21_{58c} (B 1442).

27. **šarâqu**, *give, present*, **5** 21 2c (M 847).
28. **târu**, *turn*, **4**² 2 1b (B 1445).

RU (Sª i 33).

UKZ 157 n explains the sign as a double reversed; OC compares
5 the Egyptian ⌣, which makes our sign a human arm; MSL 277,
follows UKZ. The sign originated in the picture of a bow, which
is still one of its principal meanings. As early as Eannatum the picture
was conventionalized. The bow naturally stood for *throw, cast, strike,
be in violent motion, down, destroy, finish, end*, because of its uses in
10 war. By antithesis *flee, escape* attached themselves to it. From
victory in war came plunder, hence the meanings *separate, take away,
turn, spare, destroy, finish, end*. From an extension of the idea of
throwing or *casting*, came the idea of *giving*. *Ana* attached itself
to the sign on account of the *r* in the syllabic value RU.

15 **No 70** ⊳⊸⊰

1. **adâru**, *fear, be troubled*, AL³ 84 28 (B 1491).
2. **ašâbu**, TIL, *dwell*, **2** 15 19a; *cf*. **5** 52 44b (B 1492).
3. **aštu**, IDIM, *proud, wicked*, **5** 30 44g; *cf*. DW 159 No 89 (B 1493).
4. ilu **Ea**, *god Ea*, CT **17** 33 11 (M 849).
20 5. **emû**, *protect*, RH 31 21 (M 853).
6. **enlu**, ? AL³ 87 56b (M 855).
7. **entu**, *lady*, **3** 59 54b (M 856).
8. **etillu**, ETIL, *lord*, ASKT 13 127 (B 1506).
9. **iblu**, EŠ ? MSW 25 Rm 2588 RS 18c (M 850).
25 10. **idimmu**, *demon*, **2** 6 25a (B 1510).
11. **ikdu** (ekdu?) *mighty*(?) CT **11** 34 Sm 702 rev 7 (M 851).
12. **indu**, ? CT **11** 34 Sm 702 rev 3 (M 854).
13. **ulâlu**, *frail, weak*, CT **11** 34 Sm 702 rev 10 (M 852).
14. **ušultu**, UŠ, *blood vessel, artery*, **2** 48 35e (B 1540).
30 15. ilu **Bêl**, *god Bel*, **1** 15 51 (B 1497).
16. **bêlu**, *lord*, **3** 59 54b (B 1496).
17. iṣ **bulû**, SUN, *gimlet*(?) **5** 26 28a; AV 1374 (B 1498).
18. **balâṭu**, TIL, *live*, **5** 19 7b and AL³ 89 v 39 40 (B 1494).
19. **bašû**, TIL, *be*, **4**² 4 18b (B 1495).
35 20. **gamâru**, TIL, *end, destroy*, **5** 24 29a, 31a (B 1499).
21. **gamru**, TIL, *full, complete*, ASKT 66 31 34 (B 1500).
22. **gimru**, *totality*, **5** 62 50 (B 1501).
23. (?)**da'âmu**, *darken, be dark*, CT **11** 43 7751 10 (M 857).
24. **dalamu**, ? AV 5384 (B 1502).
40 25. **dâmu**, UŠ, *blood*, Sᵇ iv 23 (B 1503).

26. ^{is}**ḫabzabbu***, MIŠSUN, *footstool* AV 3068 (B 1507).
27. **ḫaṭṭu**, *staff*, **5** 26 9g (B 1508).
28. (?)**ḫurâṣu**, *gold*, CT **11** 43 7751 4 (M 858).
29. **ḫuṭaru**, *staff, sceptre*, **5** 26 10g (B 1509).
30. **kabtu**, IDIM, *heavy*, S^b i 63 (B 1511).
31. **kidînu**, *shelter*, **5** 44 56c (B 1514).
32. (?)**kaspu**, *silver*, CT **11** 43 7751 4 (M 861).
33. (?)**kirinnu** ? CT **11** 43 7751 5 (M 862).
34. **kîtu**, *end*, Str Nbd 658 28 (M 860).
35. **katâtu**, *cry out*, **4**^{2} 4 7b (B 1523). 10
36. **labiru**, SUN, *old*, AL^3 89 15 (B 1515).
37. **lâ le'u**, *not strong*, CT **11** 34 702 12 (M 863).
38. **laqâtu**, TIL, *snatch away*, **4**^{2} 12 rev 23 (B 1516).
39. **mâtu**, *die*, **5** 25 16a; *cf.* **5** 31 69a (B 1517).
40. **mîtu**, *dead*, **5** 16 42c (B 1518). 15
41. **mûtu**, *death*, **4**^{2} 3 25a (B 1519).
42. **nabû**(?) *name*, RH 103 19 (M 866).
43. **namušišu** ? **5** 41 51e (M 867).
44. **naqbu**, IDIM, *spring, the deep*, **2** 48 18e (B 1520).
45. **naqâru**, SUN, *tear down*, HWB 480 b (B 1521). 20
46. ^{is}**niqru**, MIŠSUN, *destruction*, **5** 26 29a (B 1522).
47. **nisû**, BAD, *remove*, **2** 20 34a (B 1525).
48. ^{is}**nutabu**, SUN, *a wooden tool*, **5** 26 27a (B 1526).
49. **siku** ? CT **11** 34 702 rev 9 (M 868).
50. **sakku**, *enclosure*(?) CT **11** 34 702 rev 5 (M 869). 25
51. **sukkuku**, *deaf*, CT **11** 34 702 rev 6 (M 870).
52. **saklu**, *fool*, CT **11** 34 702 rev 5 (M 871).
53. (?)**sikêru ša mê**, *dam of water*, CT **11** 43 7751 6 (M 872).
54. ^{il}**Sin**(?) *god Sin*, Str Dar 319 2 (M 873).
55. **pû**, *straw, stubble*(?) CT **11** 34 702 9 (M 874). 30
56. **pagru**, *corpse*, **1** 21 41 (B 1527).
57. **piznaqu**, *weak, weakling*, CT **11** 34 702 11 (M 875).
58. **piḫû ša karpati**, *closing, of a pot*, CT **11** 34 702 8 (M 876).
59. **paqâdu**, *appoint*, CT **16** 5 183 (M 877).
60. **pašâḫu**, *be appeased*, **4**^{2} 30 30a (B 1528). 35
61. **pitû**, BAD, *open*, S^b iv 22 (B 1529).
62. **ṣîru**, *be high*, AL^3 82 iii 29 (B 1530).
63. (?)**qarâṣu ša buli**(?) *pinch off, of a buli instrument*, CT **11** 43 7751 8 [(M 878).
64. **qâtu**, TIL, *hand*, CT **11** 30 25b (B 1512).
65. **šêgû**, *rave, howl*, **2** 6 26a; *cf.* CT **11** 34 702 rev 13 (B 1536). 40
66. **šagâmu**, (IDIM), *rave, howl*, **4**^{2} 11 48a (B 1532).

* MA 219 b, gil-z(s)ap-pu.

67. **šelû**, IDIM, *decider* (?) CT **11** 34 702 rev 13 (M 881).
68. **šalamtu**, *corpse*, **2** 19 61b (B 1533).
69. (?)**tagširu**, IDIM, *support* (?) CT **11** 34 702 rev 4 (M 882).
70. **turru**, IDIM ? CT **11** 34 702 rev 14 (M 883).
5 71. **tirtu**, ? **2** 27 46c (B 1539).

UKZ 108—120 holds that the sign has grown from → *to open*; Sup No 11 shows that two signs have here blended into one; MSL 49 follows DELITZSCH. It is clear from the table that two primitive signs have coincided and become confused. The Assyrian
10 syllabaries recognize this by presenting two signs of ⊳≺; *cf.* S[a] v 23—25 with vi 67; also S[b] i 64 with iv 22, 23; and S[c] 160 with 214 (AL[3]). THUREAU-DANGIN connects, probably rightly, BAD, TIL, UŠ and their Semitic equivalents with —< and IDIM = kabtu, etc. with ←. Probably in the primitive picture-writing this last
15 represented both a sceptre and an instrument for boring, both of which it roughly resembled. As a sceptre, the ideas of *setting*, *fixing*, *lord*, *lady*, *divinity*, *demon* would be connected with it. As an extension of one or another of these ideas, it could naturally come to mean *destroy*, *tear down*, then *roar*, *cry out*, *wicked*, *bad*. As a
20 boring instrument it would represent *a boring tool*, then *open* etc.

The other primitive picture is not so easy to explain. Perhaps it is a rude representation of a branching vein or artery. It would then naturally mean *artery*, and *blood*. The importance of blood to life (*cf.* Deut 12 23 *the blood is the life*) suggested *live*, *be*; then by
25 an extension, *dwell*. Perhaps by contrast, or possibly because of a blending of the idea of *opening* with the thought of a *vein*, it came to signify *die*, *dead*, *corpse*, etc., then *completion*, *fulfilling*, *end*, *snatch away*, etc. Probably *hand* was suggested by the sign because it is the instrument of snatching. Some of the meanings, as *totality*, *fear*,
30 and *rest*, might have arisen as an extension of the meanings of either the sceptre or the artery.

No 70 a

GURUN (CT **11** 43 600 7).

The sign is a simplification of No 265, which has the syllabic
35 value GURIN, and which is a variant of No 266.

No 71

1. **abnu**, NA*, *stone*, CT **12** 27 81-7-27 200 17a (B 1582).
2. **amêlu**, NA, *man*, CT **12** 27 81-7-27 200 19a (M 894).

*) For NA = *bilary duct*, *cf.* JR **2** 234 n 13.

3. **ana**, *unto*, **4**[3] 3 32a (B 1587).
4. **annû**, *this*, **2** 7 14g (B 1583).
5. **elû**, *high*, **2** 30 24g (B 1584).
6. **û'a**, NA, *alas*, CT **11** 38 7701 10 (M 893).
7. **zikaru**, *man*, **2** 7 2c (B 1586). 5
8. **lâ**, NU, *not*, CT **12** 27 81-7-27 200 18a (M 896).
9. **maḫirtu**, *rival*(?) CT **18** 46 31 (M 897).
10. **manzalu**(?) NA, ? CT **11** 25 14a (M 898).
11. **šamû**, *heaven*, **2** 50 18c (B 1585).
12. **-šû**, *him*, *his*, CT **12** 27 81-7-27 200 16a (B 1588). 10

UKZ 124 ff., which MSL 249 repeats, explains the sign as compounded of No 419, *earth*, and ⊢ *one*, meaning a definite fortified spot. Probably the sign represented in the upright writing a rude fortification. As a *fortified place*, the sign might easily come to stand for *stone*, *high*, and *heaven*. The pronominal, adverbial, and 15 interjectional meanings attached themselves to the sign on account of syllabic identity. After it represented *he*, *him*, it was extended to mean *man*.

No 72

1. **birku**(?) *penis* or *testicle**, CT **14** 4 41d & 21 vii 14 (M 919). 20
2. **nûru**, *light*, AL[3] 82 iv 9, 10 (B 1650).
3. [iṣ]**samullu**, *a kind of tree or plant*, **2** 45 49c (B 1651).
4. [ilu]**Šamaš**, *god Shamash*, **5** 44 50c (B 1652).

AŠ (CT **12** 18 21b). NURUM (CT **12** 18 23b). SIRUM (CT **12** 18 14b).
SIR (CT **12** 18 22b). ŠIR (*cf.* **1** 9 1 with **5** 1 85). 25

OC explained the sign as a mirror(?); OGB, as a piece of polished white marble(?). The meaning *penis* is not certain. Unfortunately several meanings once given in the syllabary published in CT **12** 18 14—23b, which might have helped us are now lost. The tablet is so broken that only the first syllable appears. The picto- 30 graph may have represented something burning.

No 73

1. **zêru**, *seed*, **4**[2] 12 rev 32 marg (B 1668).
2. **mârmâru**, *grandson*, HWB 390b (M 943).
3. **sanâqu**, *press*, *oppress*, **4**[2] 15 57b (B 1666). 35
4. **rabû**, *be great*, **4**[2] 15 19b (B 1665).
5. **šumû**, ? AL[3] 89 vi 64 (B 1667).

*) *Cf.* MEISSNER SAG No 3424, and BDA 31 11 & 12.

UKZ 112—114 holds that the sign is composed of two motifs, ∢ = *depression, hollow,* and → = *coming forth,* and means *that which comes from the hollow of the earth.* In this view MSL 212 concurs. Probably a mixture has occurred in the sign. B (p. 88 n) observes
5 that the meanings *be great* and *oppress* are identical with meanings of the ideogram [cuneiform]. That ideogram has been confused with this by writing the two parts closely together. *Zeru* probably pictured a phallus, or a vessel of some kind emitting seed, (*cf.* the Egyptian [hieroglyph]). Whatever the original picture was, it is now lost.

10 **No 74** [cuneiform]

1. **šarqu,** LUGUD, *light-red blood,* S^b iv 24; *cf.* **5** 41 58c (B 1691).

AL[2] p. 52 n. 2, B 1691 n, and MSL 226, all agree that the sign is composed of [cuneiform] = *blood,* and [cuneiform] = *white.* Possibly this is right, but in the absence of old forms we cannot be sure of it.

15 **No 75** [cuneiform]

1. **adamatu,** ADAMA, *dark-red blood,* S^b iv 25 (B 1693).

AL[2] p. 52 n, B 1693 n, and MSL 18, all hold that the sign is composed of [cuneiform] = *blood,* and [cuneiform] = *black,* or *dark.* Perhaps this is right, but in the absence of an early form it is not certain.

20 **No 76** [cuneiform]

1. **aṣû,** *go out,* CT **17** 41 8 (M 956).
2. **ašâbu,** *dwell,* **4**[2] 5 20b (B 1696).
3. **emû,** *observe, examine,* CT **16** 20 96 (M 955).
4. [iṣ]**igaru,** *wall,* AL[3] 88 vi 29 (B 1699).
25 5. **balâṭu,** TI, TIL, *live,* S^b ii 42 (B 1697).
6. **bašû** (?) *be,* **2** 44 69a, but *cf.* AV 8839 (M 957).
7. **dapânu ša narkabti,** *some part of a chariot,* **2** 27 28a (B 1698).
8. **ṭarâdu** (?) *drive away,* CT **16** 39 6 (M 958).
9. **kištu** (?) *forest,* CT **11** 34 702 8 (M 959).
30 10. **labâru,** *become old,* CT **11** 34 702 6 (M 960).
11. **laqû,** TI, TIL, *take,* S^b ii 41 (B 1700).
12. **maḫâru,** *receive,* ASKT 57 27 (B 1701).
13. (?)**nadû,** TI (?) *throw down,* CT **11** 34 702 13 (M 961).
14. **nâḫu,** *rest,* **5** 21 89c (B 1702).
35 15. **piša . . .** ? CT **11** 34 702 7 (M 962).
16. **ṣîlu,** TI, *rib, side,* S^b ii 40 (B 1704).
17. **rašû ša ṣibûti,** *grant, of a desire,* CT **11** 34 702 10 (M 963).

TIL (MS[2] 102 ff.).

EM **2** 108 believed the primitive picture to be a serpent; UKZ 112 and MSL 330 hold it to be a compound of No 406, *opposite* and No 70, *to open*, i. e. *to open what is opposite* used of sexual intercourse, hence *to live*. OC thinks the original picture a serpent (?), *cf.* Arabic حَيَّة; BNA **12** 405 compares the Chinese sign **Ti** = *king, supreme ruler*, holding that that sign and ours had a common origin. The earliest form of the Chinese sign was, however, , (see CHALFANT, *op. cit*, No 378), which does not closely resemble the earliest form of ours. DELITZSCH's explanation is too abstract to be probable. OPPERT and HOMMEL think of the picture of a serpent. There is a theory that in early Semitic the serpent was used as a symbol of the sexual passion (*cf.* JASTROW, AJSL **15** 209). If this were so, the serpent might possibly suggest *to live*, and other kindred meanings, but the basis of this view is doubtful (*cf.* SO 93). The fact is the origin of this sign is involved in deep obscurity. The meanings fall into three groups, an objective group (*beam, part of a chariot, rib*), a group connected with the idea of *living* (*dwell, live, be, become old, rest*, and *forest* as a group of living things), and a group connected with the idea of *movement*, (*go out, drive away, take, receive, throw down, grant*). I venture to suggest that our earliest form of the sign is a distorted picture of a tent, the pole having become greatly elongated. From the pole came the objective meanings, (*beam* having been first suggested, and the other meanings added by degrees through some law of association), the second group of meanings sprang from the tent itself, (*live, dwell* being naturally suggested by the picture), and the third group by the idea of striking the tent, (*go out, throw down, drive away, take, receive*), being directly suggested, and *grant* by the law of association.

No 77

1. karpat **adaguru**, BANDA, *a sacrificial vessel*, **5** 42_{17c} (B 1825).
2. **aḫu**, BAR, *side*, **2** 30_{40g} (B 1728).
3. **aḫû**, BAR, *strange, hostile*, **2** 30_{43g} (B 1729).
4. **aḫrû**, *future*, **2** 30_{32g} (B 1732).
5. **aḫratu**, *future*, **2** 30_{33g} (B 1733).
6. **aḫuru**, *backside, westward*, **2** 30_{84g} (B 1734).
7. **aḫâtu**, BAR, *side*, **2** 30_{17g} (B 1730).
8. **aḫîtu**, *side*, **2** 34_{48g} (B 1731).
9. **aḫîtu**, *hostile*, TA 62_{8} (M 979).
10. **amâru**, MAŠ, *see*, AL[3] 76 No $1a_{9}$ (B 1735).
11. **amiru**, *be deaf*, CT **12** 17 93038_{45b} (M 981).
12. **arku**, *behind, after*, ASKT 128_{65} (B 1736).

13. **arkâtu**, BAR, *behind, after*, **2** 30 $_{31g}$ (B 1737).
14. **âšibu**, MAŠ, *dwell*, CT **11** 29 $_{2a}$ (B 1738).
15. **ašaridu**, MAŠ, *first*, AL[3] 76 $_{1a\,2}$ (B 1739).
16. ^{amel}**âšipu**(?) *exorcist* HWB 247 (M 1083).
5 17. **ezzu**, BAR, *strong*, RH 92a $_{16}$ (M 975).
18. **ezêbu ša** ..., *leave*, of ....., CT **12** 17 93038 $_{20a}$ (M 976).
19. **ezêzu ša** ...., *be strong*, of ...., CT **12** 17 93038 $_{21a}$ (M 977).
20. **ellu**, MAŠ, *bright*, CT **11** 29 $_{3a}$ (B 1750).
21. **êlitu**, BAR, *height*(?) **2** 30 $_{12c}$ (B 1751).
10 22. ^{il}**ENGIRRA**, *god Nergal*, AL[3] 76 $_{8b}$ (B 1846).
23. **ênitu**, BAR, *majesty, lordship*, **2** 30 $_{44g}$, *cf.* AL[3] 77 n (B 1752).
24. **epêšu ša** ...., *make*, of ..., CT **12** 17 93038 $_{17a}$ (M 983).
25. **ibbu**, MAŠ, *fruit*, AL[3] 76 $_{1a\,6}$ (B 1754).
26. ^{is}**isqu**(?) ? *Cf.* CT **4** 18 $_{1c}$ with $_{10c}$ (M 982).
15 27. **iṣu**, *wood*, CT **12** 17 93038 $_{23b}$ (M 984).
28. **itabruru**, *shining*, CT **12** 17 93038 $_{46b}$ (M 989).
29. **itiâtu**, BAR, *side, enclosure*, **2** 30 $_{39g}$ (B 1755).
30. **urigallu**, *elder brother*, AL[3] 76 $_{13b}$ (B 1853).
31. **urugallu**, *elder brother*, AL[3] 76 $_{10b}$ (B 1852).
20 32. **uššubu**, BAR, *sprout*, AL[3] 77 $_{34}$ (B 1813).
33. **uššuru**, BAR, *cut in two, sever*, AL[3] 77 $_{33}$ (B 1814).
34. **utêbubu**, *bright*, AL[3] 76 $_{14b}$ (B 1854).
35. **utêlulu**, *bright*, AL[3] 77 $_{15}$ (B 1855).
36. **baḫû**, BAR, *at the side of*(?) AL[3] 77 n (B 1741).
25 37. **balû**, BAR, *frighten*(?) AL[3] 77 n (B 1742).
38. **bûlu**, MAŠ, *cattle*, AL[3] 76 $_{1a\,3}$ (B 1749).
39. **ballûrtu**, BAR, *surrounding wall, fence*, ZA **10** 196 $_{4}$ (M 992).
40. **bêltu**, BAR, *fright, terror*, AL[3] 77 n (B 1743).
41. **banû ša** .., *light, of colors*, CT **12** 17 93038 $_{11a}$ (M 993).
30 42. **barû**, *seer*, CT **12** 17 93038 $_{44b}$ (M 994).
43. **bîru**, MAŠ, *sight*, AL[3] 76 $_{1a\,4}$ (B 1740 *cf.* M 990).
44. **burmu**, BAR, *a part of the eye*, **4**[2] 21* $_{20b}$ (B 1748).
45. **birkatu ša** .., ? CT **12** 17 93038 $_{8a}$ (M 995).
46. **barâru**, BAR, *shine, be bright*, AL[3] 77 n (B 1744).
35 47. **burru**, *brightness*(?) **2** 29 $_{47g}$ (B 1745).
48. **birratu**, *brightness*(?) CT **12** 17 93038 $_{48b}$ (M 996).
49. **bitrû**, MAŠ, *fat, rich*, AL[3] 76 $_{1a\,1}$ (B 1746).
50. **bitramu**, MAŠ, *fox*(?) AL[3] 76 $_{1a\,5}$ (B 1747).
51. **bašû ša** ..., *be*, of ...., CT **12** 17 93038 $_{10a}$ (M 997).
40 52. **bêšu ša** .., *become shameful*, of ...., CT **12** 17 93038 $_{19a}$ (M 991).
53. ^{il}**Gibil**, BAR, *Gibil* (*the fire god*) RH 64 $_{8a}$ (M 998).
54. **ganû**, *obtain, acquire*(?) CT **12** 17 93038 $_{22b}$ (M 999).
55. **dagâlu**, *see*, CT **12** 17 93038 $_{12b}$ (M 1001).

56. ^{amel}**dalatu**(?) *door-keeper*(?) CT **12** 17 93038_{47b} (M 1002).
57. **zibtu**, MAŠ, *increase*, AL^3 $76_{1a\ 11}$ (B 1816).
58. **zàzu**, *divide*, **3** 59_{50c} (M 1003).
59. **zukkû**, ? CT **11** 41 4146 rev 7 (M 1007).
60. **zumru**, BAR, *body*, **2** 20_{11a} (B 1817).
61. **zanànu ša šamê**, *rain, of the heavens*, CT **12** 17 93038_{24a} (M 1008).
62. **zâru**, *hate*, ZA **6** 241_9 (M 1004).
63. ^{amel}**zâ'iru**, BAR, *an adversary*, CT **12** 48_{24b} (M 1005).
64. **zîru ša iṣṣuri**(?) *hostile, of birds*, CT **12** 17 93038_{27a} (M 1006).
65. **ḫasàsu**, *think, remember*, **5** 42_{57a} (B 1838).
66. **ḫuṣàbu**, *early dates*(?) CT **12** 17 93038_{21b} (M 1009).
67. **ḫuru**(?) *hole, cavern*(?) **2** 30_{48c} (B 1753).
68. **ḫatàpu ša** . . ., *cut down*(?) of . . . ., CT **12** 17 93038_{18a} (M 1010).
69. **ṭitaltu**, *flame*, **2** 30_{49c} (B 1810).
70. **kabâbu ša išàti**, *burning, of fire*, **2** 34_{61c} (B 1756).
71. **kabattu**, *liver, anger*, **2** 30_{44c} (B 1757).
72. **kîdu**, ? CT **12** 17 93038_{20b} (M 1011).
73. **kadàdu**, ? **2** 30_{38c} (B 1758).
74. **kamû**, BAR, *seize, lead captive*, **2** 30_{41c} (B 1759 *cf.* M 1012).
75. **kamàtu**, *enclosure*, **2** 30_{38g} (B 1760).
76. **kîmtu**, BAR, *kindred, family*, **2** 30_{45g} (B 1763).
77. **kiskirru**, *support, wages*, CT **12** 17 93038_{27b} (M 1013).
78. **kisittu**, BAR, *fodder*(?) **2** 30_{46g} (B 1764).
79. ^{karpat}**kupputtu**, BANDA BANDIŠ, *a sacrificial vessel*, **5** 42_{15c} & 39_{21c} [(B 1826).
80. **kapàru**, *destroy, ruin*, **2** 30_{30c} (B 1761).
81. **kiššu ša šiṭri**, ?, *of writing*, **2** 48_{25c} (B 1765).
82. **kiššu ša mušarê**, ?, *of a document* **2** 48_{26c} (B 1839).
83. **kašàdu**, *capture*, **2** 30_{31c} (B 1762).
84. **lâ**, BAR, *not*, CT **17** 35_{46} (M 1014).
85. **lâ aššišu**, *not troubled*(?) CT **19** 48_{6a} (M 1015).
86. ^{is}**lâ kakku**(?) *wood, not a weapon*(?) CT **16** 46_{162} (M 1019).
87. **lâ mâgiru**, *disobedient*, CT **19** 48_{4a} (M 1016).
88. **lâ sanâqu**, *not to oppress*, CT **19** 48_{5a} (M 1017).
89. **laḫû**, ? AL^3 76_{6b} (B 1840).
90. **liqittu**, MAŠ, *increase, harvest*, AL^3 $76_{1a\ 8}$ (B 1766).
91. **lâ šemû**, *not obedient*, CT **19** 48_{8a} (M 1018).
92. **mâzu ša eqli**, MAŠ, *portion, of field*, CT **11** 29_5 (B 1772).
93. **maḫàzu**, BAR(?) *a city*(?) **2** 30_{39c} (B 1767).
94. **mullilu**, *brilliant*, AL^3 76_{5b} (B 1845).
95. **massû bîti**, *a high priestly office*, AL^3 76_{11b} (B 1841).
96. **miṣru**, *boundary, territory*, CT **12** 16_{2b} (M 1021).
97. **marû**, MAŠ, *fat*, AL^3 $76_{1a\ 4}$ (B 1768).
98. **mirinu**, ? **2** 30_{33c} (B 1769).

99. **mêrišu**, *decision, wisdom,* CT **12** 17 93038 $_{17b}$ (M 1022).
100. **mêrištu**, *decision, command*(?) CT **12** 17 93038 $_{18b}$ (M 1023).
101. **mâšu**, MAŠ, *a section,* CT **11** 29 $_{8a}$ (B 1842).
102. **mâšu ša eqli**, MAŠ, *section, of a field,* CT **12** 16 $_{1b}$ (M 1020).
103. **mašû**, MAŠ, *be bright,* AL[3] 76 $_{1a\ 9}$ (B 1843).
104. **maššû ša . .**, *shining,* of . . . ., CT **12** 17 93038 $_{16a}$ (M 1024).
105. **mašlu**, *midst,* CT **16** 45 $_{158}$ (M 1025).
106. **mešlu**, MAŠ, *half,* CT **12** 16 $_{3b}$ (M 1026).
107. **mešlânu**, ? CT **12** 16 $_{54b}$ (M 1027).
108. **mašmašu**, *conjurer,* **2** 32 $_{10c}$ (B 1844).
109. **mašmaššu**, *conjurer,* CT **16** 39 $_{10}$ (M 1084).
110. **mašâru**, BAR, *lead, send,* **4**[2] 16 $_{33a}$ (M 1774).
111. **muttabrirru**, ? CT **17** 15 $_{2}$ (M 1085).
112. **nidi aḫi**, *overthrow of a brother,* CT **12** 16 $_{28b}$; AL[3] 76 $_{12b}$ [(M 1086, B 1848).
113. ^{qan}**nadbu**, ? CT **12** 17 93038 $_{38a}$ (M 1029).
114. **naṭâlu**, *look, see,* CT **12** 17 93038 $_{41b}$ (M 1030).
115. **niṭlu**, *look,* CT **12** 17 93038 $_{40b}$ (M 1031).
116. **namâru**, *be bright,* AV 5992 (B 1775).
117. **namirtu**, *brightness,* CT **12** 17 93038 $_{38b}$ (M 1033).
118. ^{il}**NINIB**, MAŠ, *god Emuashtu,* CT **11** 29 $_{1a}$ (B 1778).
119. **nisû**, BAR, *remove,* **2** 30 $_{47g}$ (B 1779).
120. **nussû**, BAR, *separation,* **2** 30 $_{48g}$ (B 1780).
121. **naplusu**, *favor, grace,* CT **12** 17 93038 $_{43b}$ (M 1034).
122. **naṣâqu**, *injury,* **2** 30 $_{42e}$ (B 1776).
123. **naprusu**, *part, portion,* CT **12** 16 93043 rev 3 with **2** 30 $_{38e}$ (M 1035).
124. **nûru**, *light, fire,* CT **12** 17 93038 $_{36b}$ (M 1028).
125. **natâru**, ? **2** 30 $_{40e}$ (B 1777).
126. **salu ša . . .**, ? CT **12** 17 93038 $_{8a}$ (M 1037).
127. **suppû ša . .**, *petition, prayer,* of . . . ., CT **12** 17 93038 $_{7a}$ (M 1039).
128. **sapâḫu ša . .**, *destroy,* CT **12** 17 93038 $_{18a}$ (M 1040).
129. ^{karpat}**sûtu**, BANDA, *a sacrificial vessel,* **5** 42 $_{15c}$ (B 1827).
130. **sûtu**, *a small vessel,* CT **12** 17 93038 $_{26b}$ (M 1036).
131. **pagru**, *corpse,* **2** 30 $_{46e}$ (M 1043).
132. **pûdu**, *side,* **2** 30 $_{48e}$ (B 1792).
133. **pûdu ša amêli**, *side, of men,* CT **19** 43 $_{1b}$ (M 1041).
134. **padânu**, *road,* RT, **27** 121 $_{26}$ (M 1044).
135. **paḫâḫu**, ? **2** 30 $_{35e}$ (B 1783).
136. **palâḫu**, *fear,* CT **12** 16 93043 $_{10}$ (M 1045).
137. **palâku**, *divide,* **2** 30 $_{36e}$ (B 1784).
138. **pasâsu**, *smash,* **5** 42 $_{56a}$ (B 1790).
139. **pâru**, ? **2** 30 $_{43e}$ (B 1782).
140. **pâru ša . . .**, ? CT **12** 17 93038 $_{5a}$ (M 1042).

141. [il]**parzillu**, BAR, *iron*, **1** 14 66 (B 1789).
142. **paràḫu ša** . . ., *germinate*, of . . . ., CT **12** 17 93038 6a (M 1047).
143. **puruḫḫu ša šikàri**, *germination*, *of plants*, CT **12** 17 93038 23a [(M 1048).
144. **paràsu**, *separate*, **2** 28 65e (B 1785).
145. **paràru**, *break*, *kill*, **2** 62 17c (B 1849). 5
146. **paràšu**, *separate*(?) **2** 30 37e (B 1786).
147. **paruššu**, *decision*, CT **12** 17 93038 28b (M 1051).
148. **pirištu**, BAR, *decision*, **5** 52 62a (B 1788).
149. **pirittu**(?) BAR, *fear*, *oppression*, RH 97 72 (M 1052).
150. **pitû**, BAR, *open*, **2** 39 4a (B 1791). 10
151. **ṣabru**, *understanding*, **2** 30 47g (B 1796).
152. **ṣibtu**, MAŠ, *produce*, *increase*, CT **12** 16 18b (M 1056).
153. **ṣabitu**, MAŠ, *produce*, *increase*, CT **11** 29 4a (B 1797).
154. **ṣindu**, *yoke*, **2** 29 50g (B 1799).
155. **ṣipru ša iṣṣuri**(?) *claw*, *of a bird*, CT **12** 17 93038 26a (M 1057). 15
156. **ṣêru**, *high*, *lofty*, CT **12** 17 93038 19b (M 1054).
157. **ṣàtu**, BAR, *remote past or future*, **2** 30 36g (B 1795).
158. **ṣêtu**, *exit*, CT **12** 17 93038 27b (M 1055).
159. **ṣalâpu**, *offend*, *sin-against*, **2** 30 29e (B 1798).
160. **qalàlu**, *be light*, *small*, CT **12** 16 93043 2 (M 1058). 20
161. **qulultu**(?) *a sin*, CT **12** 16 93043 3 (M 1059).
162. **qunṣillu**, ? CT **12** 17 93038 29b (M 1060).
163. **rîqàtu**, BAR, *distance*(?) **5** 21 1c (B 1793).
164. **rišašim**, ? **5** 21 1c (B 1794).
165. **šadàdu**(?) *be wide*, *large*, **2** 62 45a (B 1800). 25
166. [il]**SIDLAMTAUDDUA**, *god Nergal*, AL³ 76 9b (M 1847).
167. **šaḫâtu**, *side*(?) **2** 30 31e (B 1801).
168. **šamšu**, *sun*, AV 7959 (B 1802).
169. **šunnû**, *one half*, **5** 12 33d (B 1804).
170. **šupalkû**, ? CT **12** 17 93038 35b (M 1062). 30
171. **šapitu**(?) ? **5** 13 13a (B 1850).
172. **šîru**, BAR, *morning*, ASKT 13 143 (B 1803).
173. **šurruḫu ša šikàri**, *become strong* (*of plants*), CT **12** 17 93038 22a [(M 1063).
174. **šutqu**(?) *renowned*, CT **12** 17 93038 39b (M 1064).
175. **tu'amu**, *twin*, AL³ 76 7b (B 1851). 35
176. **tugânu**, ? **5** 41 47c (B 1812).
177. **takaltu**, *trust*, **5** 16 52c (B 1805).
178. **takâpu**(?) *overpower*(?) CT **11** 41 4146 rev 8 (M 1066).
179. **tallu**, MAŠ, *twin*, AL³ 76 1a 11 (B 1806).
180. **ti'iltu**, BAR, *dwelling*(?) AL³ 77 n (B 1809). 40
181. **tu'âmu**, MAŠ, *twins*, AL³ 76 1a 10 (B 1811).
182. **tênû**, BAR, ? **2** 30 41g (B 1808).
183. **tappû**, BAR, *companion*, **2** 30 40g (B 1807).

184. ^{qan}**tarîtu**, *a kind of reed*, CT **12** 17 93038 $_{29a}$ (M 1067).
185. **tišmittu**, *decision*, CT **12** 17 93038 $_{31b}$ (M 1065).

UKZ 103, 141 & 163ff. recognizes two originals, [sign] = *side, half* and + = *cutting* = **ašaridu**. MSL 53 repeats DELITZSCH. Res.
5 Nos. 29, 432, 481 and 492 recognizes that three originally distinct signs blended in this one, but makes no attempt to identify them with pictures. From the table of signs it is clear that four originally different characters have been blended in [sign]. First there was 77a, which pictured a crook, (*cf.* SCWA 412). This was afterward blended
10 with 77b which indicated the idea of *side*, from which the meanings, *kindred*, (those at one's side), *wall*, (the side of a city), *hostile*, (those on the other side), and all the variaticns of hostile were derived, such as *sin, frighten, fear*; also, past and future (that which is on the back or front side). This sign represented the syllable BAR.
15 A third primitive sign (77) is more difficult to explain. In its earliest occurrence it means *leader*. Perhaps the perpendicular line represented a man and the horizontal a spear carried by him. This would easily represent a primitive leader or *prince* — a meaning which would naturally be extended to *rich, fat, bright, increase, wide,*
20 *twin, rich, sprout, germinate*, etc. The idea of bright would easily extend to *fire, sun*, etc. Possibly here belong the ideas of *dwell, dwelling*, and *rain* — which might be connected with the ideas of *fatness, increase*. The suggestion of the spear carried by the leader would also give rise to the idea of *cutting, cutting down, destroying*.
25 These two signs maintained their identity in writing down to the time of Hammurapi, and sporadically even later, (*cf.* TC No 270). The forms so nearly coincided, however, that much mixture occurred.
No 77c was probably the picture of a sacrificial vessel across which a line was run to indicate that its contents were to be divided.
30 This came to stand for *part, portion, half, separate, divide*, etc. From the last two meanings it naturally passed over to stand for *decisions, commands*. The meanings thus derived early mingled with those from the other forms, causing the bewildering multitude of meanings for which the one sign now stands.

35 **No 78** [signs]

1. **Idiqlat or Diqlat**, IDIGNA, *river Tigris*, AL[3] 77 $_{32}$ (B 1878).
2. **za'ibu**, IDIGNA, *flowing*, CT **12** 10 $_{16b}$ (M 1096).
3. **kamkammatu**, DALLA, *a metal object, a ring*, CT **12** 16 $_{48b}$ (M 1097).
4. **mamlu**, DALLA, *a monster, strong*, CT **12** 16 $_{44b}$ (M 1098).
40 5. **maqàqu**, DALLA, *to fill up, wall in*, CT **12** 16 $_{45b}$ (M 1099).
6. **muqququ**, DALLA, *enclosure*(?) CT **12** 16 $_{46b}$ (M 1100).

7. **nagû**, IDIGNA, *a district*, CT **12** 10 15b (M 1101).
8. **nadbaku**, IDIGNA, *slope, mountain side*, CT **12** 10 16b (M 1102).
9. **rapâšu**, DALLA, *be wide, large*, CT **12** 10 18b (M 1103).
10. **šupû**, DALLA, *bright*, S^b vi 38 (B 1883).

The sign was probably originally a statue of the god of the river Tigris, (*cf.* the [il]Nâru of HAMMURAPI's Laws, passim, e. g. v 39). The river naturally suggested *flowing*, *brightness*, *slope*, *enclosure*, *wide*, *strong*, etc. Perhaps it was from the idea of *enclosure* that it was thought to suggest a *ring* or some similar metal object. From idea of *enclosure* it was also extended to mean *district*.

No 79

1. **ai**, *not*, RH 50 27 30 (M 1141).
2. (?)**amêlu**, *man*, CT **19** 44 4426 17a (M 1142).
3. **balu**, *not to be*, **4**[2] 14 No 3 11 (B 1961).
4. **zikaru**, *man*, **2** 7 1c (B 1964).
5. **lâ**, *not*, ASKT 59 41 (B 1962).
6. **ṣalmu**, *image*, **1** 23 185 (B 1963).
7. **šîru**, *flesh*, **2** 9 23c (B 1969).

NU (MS[1] 342). LA (**2** 47 8c).

The original picture apparently portrayed a bent bow. This suggested *not being* and *not*. Bows were used by males; it accordingly suggested *man*. *Flesh* and *image* were extensions of this meaning.

No 80

1. **urîṣu**, *a kid*, **4**[2] 26 24b (B 2030).
2. **bîru**, *lamb, young child*, **4**[2] 22 No 2 8 (B 2025).
3. **bûlu**, *cattle*, **5** 42 48a (B 2026).
4. **lalû**, *young, offspring*, HWB 377a (B 2027).
5. **nib'u**, *sprout offspring*, **2** 11 73c (B 2028).
6. **ṣibtu**, *gazelle*, **2** 11 74c (B 2029).

BIR (AV Syl 78). MAŠ (Res No 32).

UKZ 160 explains the sign as composed of No 77 = *gazelle*, plus No 353 = *mass*; MSL 59 agrees with UKZ; OCS 235, as the picture of a young bird in process of being hatched from an egg. This is supported by analogy with Nos. 83, 84, 85, 88, and 89. The solution proposed in OCS seems to me the most probable. In our earliest known form the picture is conventionalized.

No 81

1. **bûlu**, *cattle*, **3** 59 80b (B 2032).
2. **bûl ṣêri**, *cattle of the field*, **5** 42 49a (B 2033).

Res No 31 explains the sign correctly as composed of No 80
5 + No 211.

No 82

1. **zibbatu**, *tail*, **4**[2] 11 45a (B 2038).
2. [iṣ]**rapaštu**, *a wide couch*, CRT **2** 11 10 (M 1185).

GUN (MS[2] 51). KUN (MS[2] 117).

10 OC correctly explains the sign as the picture of a tail. In the oldest occurrence of the sign known to me it stands for tail in the sentence "one skin of a sheep's tail". How it came to designate a large couch, I am unable to explain.

No 83

15 1. **amêlu**, *man*, **5** 44 10c (B 2050).
2. [il]**Enlil**, *god Enlil*, **5** 44 45c (B 2051).
3. **eṣeru ša iṣṣuri**, PAG MUŠEN, *trap* or *cage*, *of a bird*, **5** 29 68c (B 2052).
4. **iṣṣuru**, ḪU, *bird*, **5** 51 76b & S[a] i 10—13 (B 2053).

EM **2** 108 explained the primitive image as a bird; H 464, as
20 a bird; OC, as the picture of a bird; OCS 234, 251, as a picture of a bird; MSL 179, as probably descriptive of a bird in flight; LBA 311, as a picture of a bird; ML p. 23 and LSG 21, as a picture of a bird. The sign forms demonstrate that OPPERT was right; the primitive picture was a bird. It came to stand for *man*, through
25 the mythological bird-man, figured on Bab. seals, *cf.* CSM p. 49 and No 78. PRINCE (l. c.) suggests that it was in consequence of the resemblance of the dialectical word MUTIN = **amêlu** with MUŠEN. Perhaps it stood for Enlil because of the association of some bird with the god. The other meanings are obvious.

30
No 84

1. (?)**ilu**, *god*, CT **12** 5 9b (M 1198).
2. (?)**iṣu**, *wood, tree* CT **12** 5 8b (M 1200).
3. (?)[il]**Enlil**(?) *god Enlil*, CT **12** 5 4b (M 1201).
4. (?)**bêltu**, *lady*, CT **12** 5 1b (M 1202).
35 5. (?)**ḫua**[iṣṣuru], *a ḫua bird*, CT **12** 5 7b (M 1205).
6. **ḫinnu**, *part of a ship*, CT **12** 5 21b (M 1206).
7. (?)**kalû**, *keep back, restrain*, CT **12** 5 23b (M 1208).

8. (?) **kalbu**, *dog*, CT **12** 5 16b (M 1209).
9. (?) **karâbu**, *bless*, CT **12** 5 19b (M 1210).
10. (?) **kašâšu**, *be strong*, *powerful*, CT **12** 5 24b (M 1211).
11. **kiššatu**, *totality*, CT **12** 5 5b & RH 117 8b (M 1212).
12. (?) **lû**, *strength*, CT **12** 5 15b (M 1213). 5
13. (?) **rê'û**, *shepherd*, CT **12** 5 10b (M 1214).
14. **rakâbu**, *ride*, CT **12** 5 18b & RH 38 20 (M 1215).
15. (?) **rikbu**, *a wagon*, or *messenger*, CT **12** 5 25b (M 1216).
16. (?) **šagammu**, ? CT **12** 5 22b (M 1219).
17. (?) **šadû**, *be high*, RH 8 41 (M 1220). 10
18. **šaqû**, *be high*, CT **12** 5 20b (M 1221).

The sign is clearly composed of No 82, a bird, plus No 127, the crescent moon. Probably the two were associated in consequence of some idea that each represented a favorable omen. For the moon as an omen, see TA 82ff. For a bird as an omen *cf.* JR 401. Most 15 of the meanings are connected with the ideas of exaltation or strength, which such a conjunction of omens probably indicated.

No 85

1. **ana**, *with*, APR 46 15 (M 1232).
2. **annu**, NAM, *sin*, **2** 7 15g; CT **11** 30 17 (B 2094). 20
3. **arnu**, *sin*, **5** 31 46c (B 2095).
4. **ḫadû** (?) NAM, *joy*, CT **11** 30 19a (B 2096).
5. **ḫašû** (?) NAM, *darkness*, CT **11** 30 18 (B 2097).
6. **lâ**, NAM, *not*, CT **11** 30 16a (B 2098).
7. **nabû**, *speak*, **5** 19 40c (B 2139). 25
8. **piḫâtu**, *province*, *district*, CT **11** 30 15a (B 2099).
9. **pirištu**, *flight*, **5** 29 68c (B 2100).
10. **sinuntu**, *swallow*, AL[3] 87 i 39 (B 2101).
11. **šaḫâlu**, SIM, *call*, in medicine, *percolate*, **5** 19 39c (B 2102).
12. **šimtu**, NAM, *fate*, CT **11** 30 14a (B 2103). 30

H 464ff. regarded the sign as a picture of a bird with extended wings dropping seed; WARD, PAOS, 1885, p lvii ff., as a picture of a bird; HOMMEL, Sum Les p 6 No 67, as a swallow; OC, a bird; BNA **13** 378, as a bird at rest; OBI[2] 35 n 4, as a goose or water bird; BARTON, JAOS **22** 121, as a swallow; LBA 311, as a 35 bird. The sign was evidently the picture of a water bird of some sort, which was used in augury. From the bird itself the sign easily denoted *flight*. From its use in augury, *fate*, and indeed all the other meanings were easily derived, partly from the prohibitions and partly from the joy that an omen might give. BBH 16 ff. thinks it 40 was the muttering or chattering of the bird which connected it with

divination. He recalls *as a swallow or a crane so did I chatter* (Isa. 38[9]).

No 86 [cuneiform] or [cuneiform]

1. **aribu**, *raven*, CT **11** 32_{2} (B 2229).
5 2. **êribu**, *raven*, ASKT 71 i 14 (B 2230).
3. **êribu**, *raven*, **2** 5_{4c} (B 2266).
4. **iṣṣuru**, *bird*, CT **11** 32_{2} (B 2232).
5. **iṣṣuru**, *bird*, ASKT 72 i 31 (B 2267).
6. **dimêtu**, *some kind of bird*, CT **11** 32_{8} (B 2231).

10 H 466 explained the sign as compounded of No 85 + No 347. The original of the sign was either an early picture of a raven, or an offshoot of No 85. When this is recognized the origin of all the meanings is easily understood.

No 87 [cuneiform]

15 1. **ašâbu**, GAL, *dwell*, CT **11** 29_{48a} (B 2237).
2. **bašû**, GAL, MAL, *be*, CT **11** 30_{5a} (B 2238).
3. [iṣ]**daltu**, *door*, **2** 15_{2a} (B 2239).
4. **kânu**, GAL, *be firm, established*, CT **11** 30_{8a} (B 2240).
5. **kašâšu**(?) *be massive, strong*, RH 77_{5} (M 1264).
20 6. **labânu**, GAL, *throw down*, CT **11** 30_{6a} (B 2241).
7. **malû**, GAL, *fill*, CT **11** 29_{42a} (B 2242).
8. [iṣ]**miḫir zamari**, *beginning of a song*, **2** 29_{51c} (B 2243).
9. **nadû**, *throw, throw down*, CT **16** 1_{4} (M 1266).
10. **naṣâru**, *guard*, CT **11** 30_{4a} (M 1267).
25 11. **nâru**, GAL, *kill, destroy*, AL[3] 69_{48} (B 2244).
12. **našû**, GAL, *lift up*, **2** 27_{18a} (B 2245).
13. **pašû** (= **bašû**), *be*, AL[3] 134 S 61_{19} (M 1268).
14. **pašâḫu**, GAL, *rest* or *refresh onesself*, CT **11** 29_{44a} (B 2247).
15. **pitû**, GAL, *open*, CT **11** 30_{2a} (B 2248).
30 16. **ṣabâru**, *seize, snatch*, **2** 20_{45a} (B 2251).
17. **ṣîtu**, *exit* or *what goes out*, **2** 9_{22c} (B 2252).
18. **ruṣṣunu**, GAL, *dignified*(?) *beautiful*(?) CT **11** 29_{41} (B 2250).
19. [iṣ]**šigâru**(?) *bolt, lock*, CT **16** 24_{27b} (M 1269).
20. **šakânu**, GAL, *set*, CT **11** 30_{1a} (B 2253).
35 21. **šarâḫu**, GAL, *be warlike, powerful*, **4**[2] 20 No 1_{26} (B 2254).

IG (MS[1] 316).

EM **2** 108 explained the sign as a columnar lintel; UKZ 142, as motif for *opening* + motif for *covering* or *filling*; MSL 115, repeats DELITZSCH; OC, as door-valve and hinge; OCS 237 & 252, as an

Oriental door with its post and socket. The explanation given in HM is correct. The meanings as well as the picture are best explained from that origin. *Door, dwell, rest oneself, be established, protect, open, exit, set, be powerful, fill, bolt* or *lock*, are directly derived from the picture. From *be powerful* came the ideas, *take possession of, throw down. Door* would naturally stand for the beginning of anything, like *the beginning of a song.*

No 88

1. **adàru,** *fear, be angry,* AL^3 84_{22} (B 2272).
2. **alâdu,** MUD, *bear,* CT **11** 30_{8a} (B 2273).
3. **emûqu**(?) MUD, *be strong,* CT **12** 5_{28b} (M 1292).
4. **ikbu*** MUD, *clitoris*(?) AL^3 69_{55} (B 2278).
5. **uppu,** MUD, *enclosure, womb*(?) CT **11** 30_{10a} (B 2280).
6. **banû ša àladi,** MUD, *bear, of children,* CT **11** 30_{7a} (B 2274).
7. **biṣru,** MUD, *some sexual word,* CT **11** 30_{12a} (B 2275).
8. **galàtu,** MUD, *be frightened,* CT **12** 5_{33b} (M 1294).
9. **gilittu,** MUD, *fear,* CT **12** 5_{34b} (M 1295).
10. **dàmu,** MUD, *kin, family,* CT **11** 30_{9a} (B 2276).
11. **da'mu,** MUD, *kin, family*(?) **2** 39_{46e} (B 2277).
12. **nambu**(?)† MUD, ? CT **11** 30_{11a} (M 1297).
13. **parâdu,** MUD, *be impetuous, strong,* CT **11** 30_{13a} (B 2279).
14. **pirittu,** MUD, *fright, terror,* CT **12** 5_{36b} (M 1300).

OC holds the picture to represent a bird sitting on an egg; MSL 242, explains it as No 83 = *bird* + No 353 = *good.* No wonder PRINCE remarks: "I cannot explain the sign in this connection"; OCS 235 & 252, as a bird and an egg; LBA 311, as a bird sitting on an egg. All the meanings are clearly derived from a bird and an egg, i. e. a nesting bird. All the sexual meanings are readily suggested by it, as well as the terror, impetuosity and strength of a bird in anxiety for and defense of its nest.

No 89

1. **nabû,** SA, *speak,* **2** 7_{39g} (B 2290).
2. [il]**Nabû,** *god Nabu,* **2** 54_{74g} (B 2291).

HOMMEL, PSBA **20** 291 ff., explains the sign as a couch with a bird on it; *cf.* Egyptian couch with horns. The sign was evidently a bird and a couch or bed, (*cf.* below No 386), but how this association of pictures suggested the meanings is not clear. Possibly

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* CT **11** 30_{11a} reads **nam-bu.** † AL^3 69_{55} reads **ik-bu.**

they were symbols of the god Nabu, and from the form of his name were employed to express the kindred verb, *speak.*

No 90

1. $^{\text{iṣ}}$**adâru,** *a vessel,* AL^3 84_{17} (B 2296).
2. **ildaqqu**(?) ILDAK, *a sprout*(?) CT **12** 18_{40b} (M 1307).
3. **gaṣâṣu,** *cleave,* AV 8282 (B 2298).
4. **kasâmu**(?) *to cut, grind,* KM Taf xiii 19 (*cf.* pp. 44, 45 and 66) (M 1308).
5. **maḫâṣu,** *shatter,* CT **12** 42_{27a} (M 1315).
6. $^{\text{karpat}}$**maśallu,** *a mirror*(?) **5** 42_{19a} (B 2297).
7. **râṭu,** ŠITA, *water holder* or *conduit,* S^b v 14 (B 2295).
8. **qaṣâru,** ZUŠU(?) *bind,* CT **12** 18_{39b} (M 1310).

RAD (MS^2 246). ŠUD (AV 8282).

UKZ 160 holds the sign to be composed of = , *water* and , *penetrate.* The origin proposed by DELITZSCH is too complex. It is more probable that the sign is simply a small section from the little water channels which may be seen in every Oriental garden. All the meanings except *mirror* (and this is an uncertain meaning) are directly derivable from such a picture.

No 91

1. **abâru,** *be strong,* AL^3 78 No 3_{10} (B 2304).
2. **aḫâzu,** *take,* 4^2 22_{19a} (B 2305).
3. **esû ša ....,** ? of ..., AV 2937 (B 2346).
4. **idû, lamâdu,** *know, learn,* ASKT 58 iii 8_9 (B 2310).
5. **imnu,** ZID, *right hand,* ASKT 130_{43} (B 2312).
6. **ittu,** *with,* CT **11** 25_{18a} (M 1319).
7. **bašû,** *be,* **5** 21_{20g} (B 2306).
8. **bûtu,** *entrance* or *debt,* ASKT 90_{56}; *cf.* 91_{56} (B 2307).
9. **dikû,** *move, rise,* AL^3 78 No 3_7 (B 2308).
10. $^{\text{amel}}$**dikû**(?) *an official,* Str. Nbk 164_{12}; *cf.* 120_9 (M 1348).
11. **ḫâbu,** ? AL^3 78 No 3_9 (B 2309).
12. **ḫuršu,** *mountain forest,* **2** 32_{66g} (B 2347).
13. **ṭeḫû,** *approach,* RH 154 No 47_{45} (M 1323).
14. **kânu,** *be firm,* AL^3 78 No 3_4 (M 1324).
15. **kênu,** ZID, *be firm, established,* 4^2 23_{9b} (B 2313).
16. **kittu,** ZID, *firm, faithful,* 4^2 23 No 3_8 (B 2314).
17. **kâru,** *do or make splendid things,* **5** 21_{11g} (B 2315).
18. **liqû**(?) *take,* JD No 469 rev 5 (M 1326).
19. **magâru,** *be favorable,* **5** 21_{19g} (B 2317).

20. **malû**(?) *fill,* CT **19** 6_{8a} (M 1328).
21. **nê'û**(?) *turn, repulse,* CT **16** 28_{54} (M 1330).
22. **nadû**(?) *throw down,* RH 108_{27} (M 1331).
23. **nadru,** *angry,* AL^3 78 No 3_{8} (B 2318).
24. **nazâzu,** *stand,* **5** 50_{61a} (B 2327).
25. **nalbubu,** *enraged, angry,* AL^3 78 No 3_{12} (B 2319).
26. **namâru,** *shine, be bright,* **5** 12_{88c} (B 2320).
27. **napâḫu,** *kindle, enflame,* **5** 12_{89c} (B 2321).
28. **napištu,** *life,* **2** 19_{21a} (B 2322).
29. **nasâḫu,** *wrench away,* **2** 11_{52g} (B 2323).
30. **našû,** *lift up,* AL^3 78 No 3_{11} (B 2325).
31. **nîšu,** *raising up,* **4**^{2} 1^{*}_{61c} (B 2326).
32. **nitû,** ? **5** 16_{33g} (B 2328).
33. **sabû',** *be seven fold*(?) *be satisfied*(?) CT **16** 24_{12} (M 1335).
34. **sinbu,** *a kind of clothing,* **2** 34_{14a} (B 2331).
35. **sanâqu,** *press, close the mouth,* **5** 41_{65a} (B 2332).
36. **pilû,** ? AL^3 83_{67a} (B 2329).
37. **ṣabâru,** *snatch away,* HWB 559 (M 1336).
38. **rêšu**(?) *be first*(?) RH $19_{10\ 12}$ (M 1337).
39. **rabû**(?) *be great,* RH 38_{11} (M 1338).
40. **qâšu**(?) *give,* **4**^{2} 17_{38a} (B 2316).
41. **šaḫâḫu, ša ...,** *oppress,* of ...., CT **17** 25_{19}; AV 4227 (M 1350, B 2348).
42. **šemû,** *hear,* **5** 21_{18g} (B 2334).
43. **šupšuḫu,** *be appeased,* CT **17** 10_{68} (M 1351).
44. **šaqû,** *be high,* AL^3 78 No 3_{6} (B 2333).
45. **têbû,** *come, approach,* ASKT 77_{35} (B 2335).
46. **tibûtu,** *coming,* RH 30_{8} (M 1340).
47. **tarâṣu,** *stretch, extend,* CT **19** 6_{10a} (M 1342).

ZI (MS^1 287). ṢI (**2** 32_{14g}).

UKZ 131 ff. explains it as possibly a tree planted by water, but better, two motifs, ⊳— + ⟨⟨⟨⟨; OCS 236, 254, as a plant or tree growing by water. DELITZSCH correctly explained the origin of the sign, though his motif-theory led him to doubt it. A plant or tree growing by water would readily suggest *life, strength, take, be, rise, be established, firm, do well, give, be favorable, stand, be bright, pull up, lift up, raise up, be high, be great, move out,* etc. An extension of *firmness* through *faithfulness* led to the idea of *right hand* — that being the lucky side. An extension of the idea of *living* led to the meanings *learn, know, cry,* etc. The idea of *brightness* was extended to *enflame* and *anger.*

No 92

1. **isabu**, *a hollow reed*, DW 26; *cf.* ST K 2867$_{25}$ (M 1372).
2. **ardatu**, *a servant maid*, RH 8$_{58}$ (M 1383).
3. **edêšu, uddušu**, *be new*, CT **12** 29 rev 3 ff. (M 1374).
4. **ekêmu**, *sieze, capture*, CT **12** 29 rev 6a (M 1377).
5. (?)**ekêpu**(?) *draw near, oppress*, RH 115$_{26}$ (M 1378).
6. **êsiru**, *enclosed*, **2** 48$_{59c}$ (B 2389).
7. **u'uru ša têrti**, ?, *of a command*, CT **12** 29 rev 9a (M 1370).
8. **uḫḫuru ša šerti**, ?, *of sin*, CT **12** 29 rev 13a (M 1376).
9. **babâlu**(?) *carry, bring*, CT **12** 29 rev 31b (M 1388).
10. **biblu**, *produce*, **2** 39$_{38c}$ (B 2387).
11. **gimru**, *all, totality*, **4**[2] 19$_{44a}$ (B 2388).
12. **dûru**, *wall*, RT **27** 121 i 7 (M 1393).
13. **zikaru**, *man*, **2** 7$_{7c}$ (B 2407).
14. **kânu**, *be firm*, RH 96$_{18}$ (B 2390).
15. **kênu**, GIN, *firm, faithful*, ASKT 59$_{33}$ (B 2391).
16. **kullatu**(?) *totality*, CT **12** 29 rev 22b (M 1396).
17. **kamuššatu**(?) ? CT **12** 29 obv 22a (M 1397).
18. **kapâṣu**, ? **2** 39$_{42c}$ (B 2393).
19. **kišdatu**(?) ? CT **12** 29 obv 13a (M 1398).
20. **lamâdu ša ušši**, *learn or discover, of a foundation*, CT **12** 29 rev 5a (M 1400).
21. **maḫâru**, *be before*, **5** 29$_{6g}$ (B 2395).
22. **malû**, *be full*, **5** 29$_{7g}$ (B 2396).
23. **malâku ša milki**, *consult*, CT **12** 29 rev 2a (M 1402).
24. **murṣu**, *sickness*, RH 80$_{24}$ (M 1403).
25. **mâtu**, *country*, **2** 39$_{10c}$ (B 2394).
26. **nê'û**, *turn, repulse*, **4**[2] 23 No 2$_{8}$ (M 1404).
27. **saḫâru**, *turn*, CT **12** 29 rev 10a (M 1407).
28. **sekêru**, *dam up*, CT **12** 29 rev 11a (M 1408).
29. **sanâqu**, GIN, *oppress*, **5** 41$_{48a}$ (B 2399).
30. **pagûgu**, ? AV 7109 (B 2438).
31. **piḫû**(?) *close, lock*, RH 60$_{18b}$ (M 1411).
32. **ṣabâtu**, *seize*, ASKT 181 xii (B 2397).
33. **ṣaḫru**, *small*, **2** 48$_{21a}$ (B 2398).
34. **qanû**, *a reed*, **4**[2] 6$_{39b}$ (B 2392).
35. **rakâsu**, *bind*, CT **12** 29 obv 12a (M 1417).
36. **riksu**(?) *bond*, CT **12** 29 rev 35b (M 1418).
37. **šibṭu**, *staff*, **4**[2] 24$_{27a}$ (M 1421).
38. **šadâru**, *entrust command*, **4**[2] 6$_{17c}$ (B 2400).
39. **šuḫarruru**, *be narrow, be in trouble*, RH 41$_{1}$ (M 1423).
40. **šakâmu**, *be intelligent*, CT **12** 29 rev 7a (M 1424).
41. **šakânu**, *set, place*, CT **12** 29 rev 8a (M 1425).

42. **šakâru**, *be drunk*, **4**[2] 13 86b (B 2401).
43. **šalâmu, šullumu**, *be whole, entire*, TA No 25 rev 2; RH 88 7b [(M 1427).
44. **šumsû ša mûši**, ?, *of night*, CT **12** 29 rev 12a (M 1428).
45. **šimtu**, *fate*, **2** 7 18a (B 2402).
46. **šanû**, *double* or *repeat*, **5** 29 5g (B 2403). 5
47. **šapâru**, *send*, **5** 29 3g (B 2404).
48. **šuttatu**, *hole, trap*, CT **12** 29 obv 11a (M 1430).
49. **târu**, *turn*, **2** 39 42c (B 2405).
50. **taqânu**, *arrange*, **5** 29 4g (B 2406).
51. **tarâku**, *beat, strike*, TA No 25 rev 1 (M 1432). 10

H 493 thought the picture a gigantic reed; UKZ 126 ff., a compound of two motifs ▻— + 〉〉〉〉; OC, a reed; OCS 236, 254, *a reed*. The picture clearly represented a reed. The rapidity with which reeds grow, their hollow character, their various uses for binding, writing, etc. (*cf.* HLC, Pl. 16 and AJSL **27** 322 ff.), would suggest 15 all the meanings here given. As a stylus the reed suggested *intelligence, learn*, and then *man*. Its bending and use for binding suggested *repeat, bind, seize, dam up* and all such meanings.

No 93 ▻𒈦

1. **abâlu**, *bring*, **4**[2] 25 39a (M 1694, B 2555). 20
2. **alâlu**, *rejoice* or *be bright*, **4**[2] 22 18b (B 2556).
3. **alâtu**(?) ? **4**[2] 30 33a (M 1714).
4. **êrû***, *be strong*, **4**[2] 13 49a (B 2558).
5. **êru ša šitti**, *poison, of the teeth*, **5** 16 38g (B 2557).
6. **êru ša îni**, *poison, of the eye*, **5** 19 31c (B 2589). 25
7. [il]**Ištar**, *goddess Ishtar*, Str Nab 661 6; *cf.* TN 246 (B 2561).
8. **ullû**, *old, distant*, RH 10 162 (M 1695).
9. **ullulu**, *rejoice*, CT **17** 39 61 (M 1696).
10. **zâqu**, *break loose, to storm*, **4**[2] 29* 4b rev 8 (B 2581).
11. **ziqqu**, *storm, wind*, **4**[2] 5 35a (B 2582). 30
12. [iṣ]**ḫabtû** (?) *some wooden object*, AL[3] 87 ii 57 (M 1698).
13. **ḫasâsu**, *think*, **4**[2] 11 19b (B 2559).
14. **ḫatânu**, *protect*, **5** 44 42c (B 2560).
15. **la'bu** (?) *oppress*, **2** 45 21g (M 1699).
16. **laqû**, *take*, **2** 9 53c (B 2562). 35
17. **maḫâṣu**, *break, shatter*, RH No 75 3 (M 1701).
18. [iṣ]**miḫir amêli**, *the front of a man*, **2** 29 62c (B 2563).
19. **maqâtu**, *fall*, **4**[2] 30 No 2 8 (M 1715).
20. **nabâṭu**, DI, *shine*, **2** 48 22c (B 2564).

* Langdon, Babyloniaca **3** 154, reads aru, *to bring*. 40

21. **nadû**, ÊŠ, *throw down*, **2** 48_{33c} (B 2565).
22. **nararûtu**, *help*, **5** 21_{20c} (B 2566).
23. **nisû**, *remove*, **2** 20_{36a} (B 2567).
24. **nasâku ša** . . ., *place, appoint, of* . ., **2** 39_{12g} (B 2568).
25. **nipištu**, DAL, *structure, work*, ZA **9** 162_{21} (M 1705).
26. **sapâru**, *surround with a net*, **5** 50_{49a} (B 2574).
27. **parâsu ša riḫûti**, *divide, of a remainder*, **2** 28_{69e} (B 2570).
28. **parâšu**, *fly*, **4^2** 4_{1b} (B 2571).
29. **ṣênu**, *sheep*, **5** 21_{58g} (B 2575).
30. **rê'û**, *shepherd, feed*, **5** 21_{59g} (B 2572).
31. **rabû** (?) *great*, CT **16** 42_{18}; 43_{44} (M 1718).
32. **riḫû** (?) *rest*, CT **16** 6_{239} (M 1707).
33. **raḫâṣu ša** . . . ., *inundate, wash*, of . . . ., **2** 39_{13g} (B 2591).
34. **ramû**, *love*, **2** 26_{17a} (B 2573).
35. **šibtu** (?) *dwelling*, CT **19** 48_{17a} (M 1708).
36. **šalâlu**, *spoil*, **5** 20_{12} & $_{13a}$ (B 2576).
37. **šuqquru**, *costly*, ZA **9** 161_{35} (M 1719).
38. **šarûru**, ŠA, *brilliant*, **2** 48_{24c} (B 2577).
39. **šutatû**, *a pit* (?) **4^2** 24_{36a} (B 2578).
40. **^{karpat}tallu**, *a kind of vessel*, **2** 22_{13d} (B 2579).
41. **tarû** (?) *turn*, **2** 9_{61c} (M 1710).
42. **tarâšu**, ? **2** 9_{61c} (B 2580).

RI (S^a i 14).

BBH 13 explains it as a bird sign like No 83, but with two strokes across it; UKZ 176 ff., as No 358 reversed to indicate a change of wind; OCS 237, 256, as a net held by two hands. I still believe that the original represented a net held by two hands. Nearly all the meanings, such as *bring, poison, be strong, rejoice, oppress, take, break, throw down, remove, divide, break loose,* (of which *storm, wind* were special applications), *fly, surround with a net, spoil, turn,* were directly suggested. *Rejoice, protect, shine, help, structure* or *work, shepherd* or *feed, rest, dwelling,* and *brilliant* were suggested by the game which the net secured and the uses to which it could be put. *Ishtar* and *love* came in by mixture with No 116 the form of which, in one period of the writing, closely resembled this sign.

No 94

1. (?) ^{il}**Anu**, *god Anu*, CT **12** 18 93041_{8} (M 1724).
2. ^{il}**Ea**, *god Ea*, **2** 31_{25e} (B 2625).
3. (?) **ibru** (?) *friend*, CT **12** 18 93041_{12} (M 1723).
4. (?) ^{il}**Bêl**, *god Bel*, CT **12** 18 93041_{9} (M 1725).

5. (?) **bêlu**, *lord*, CT **12** 18 93041 18 (M 1726).
6. **mâdu**, *much*, **5** 16 48d (B 2633).
7. **nûnu**, NUN, *fish* (JK 343 *a weapon*), **2** 7 26g (B 2627).
8. (?) ilu**Sin**, *god Sin*, CT **12** 18 93041 11 (M 1728).
9. **qalâpu**, *peal, like an onion*, $\mathbf{4}^2$ 7 46a (B 2626). 5
10. **qitrudu** (?) *strong, brave*, CT **18** 47 4a (M 1732).
11. **rabû**, *great*, S^b ii 63 (B 2628).
12. **rubû**, *prince*, **5** 13 48a (B 2629).
13. **šuḫḫuṭu**, *to make afraid*, $\mathbf{4}^2$ 12 rev 23 (M 1732).
14. **šarratu**, *queen*, BA **5** 642 7 (M 1729). 10
15. (?) **tappû** (?) *companion*, CT **12** 18 93041 7 (M 1730).

ZIL (AV 6763).

SAYCE and H 479 explain the sign as a sceptre which a prince carried; JK 343, as a weapon; UKZ 97 ff. 161 ff., as composed of a motif for man plus the gunu signs; OCS 235 & 252, as a diagram of a 15 fish. The earliest form of the sign indicates that it represented a fish pictured flat-wise. This signified *fish*, then *Ea*, the fish god of Eridu (*cf.* SO 195), then as the gods were identified with one another it came to stand sometimes for *Anu*, *Bel*, and *Sin*. From these it passed naturally to mean *great, much, prince, queen*, also *brave*, 20 *fear-inspiring* (or *make timid*). *Peal* was probably derived from skinning a fish.

No 95 𒀀

1. **bêṣu**, *cave* (?) **5** 18 10a (B 2665).
2. **bašmu**, *serpent*, $\mathbf{4}^2$ 26 14a (B 2666). 25
3. **tarbaṣu**, TUR, *court-yard, fold*, S^b ii 67 (B 2664).

UKZ 91 ff. explains the sign as composed of a motif for *enclosure*, plus a motif (i. e. No. 94) for *great*. The original pictograph probably represented a cave which had a long narrow entrance. Such caves are often still used for sheepfolds in the East. *Serpent* 30 probably come into the meanings through a mixture of the early form with that of 328.

No 96 𒀀

1. **littu**, *wild cow, offspring, childbearing*, **5** 51 55b; RH 19 16 (B 2673, M 1750) 35

ŠILAM (S^b ii 68).

MSL 316 explains the sign as 𒀀 = *great* + 𒀀 = *palace*, + 𒀀 = *woman*. The sign is apparently the same as No 95 with the sign for female inserted within it.

No 97

1. **apluḫtu**, AKAR, SIRIAM, *fear, honor,* erroneous for **aplutu**, *sonship,* S^b iii 1 (B 2676, M 1751).

Clearly a doubling of No 96.

No 98

1. **agargarû**, AGARGARA, *swarm of fish,* S^b ii 55; CT **11** 49_{28} (B 2678, M 1757).

MSL 24 explains it as composed of [sign] = *many* + [sign] = *fish.* Our data come from a late period, but apparently justify PRINCE's explanation.

No 99

1. **kadâpu**, ? CT **19** 36, S 6_{20} (M 1758).
2. **kamâru**, *strike down, overthrow,* RH $100_{15\ 17}$ (M 1759).
3. **kitparu**, *destruction,* RH 15_{18} (M 1763).
4. **šamû**, *heaven,* CT **19** 20 Rm 343_{18} (M 1760).
5. **šumêlu**, GABA, *left hand, left,* S^b v 6 (B 2684).

GUBA (S^b v 6). ḪUP (LTP p. 106). KAB (S^a vi 19).

OCS 233, 245 and LSG 20 explain the sign as a picture of the left hand and arm. Two originally different pictures have been blended, but they both represented the left shoulder, arm and hand. All the meanings, except *heaven,* are easily explained from this picture. It is not known why this meaning was attached to the sign.

No 100

1. **daḫû**, *oppress, humble,* RH 31_{54} (M 1769).
2. **ḫatû**, TUN, *overthrow,* S^b v 6 (B 2697).
3. **kamâru**, *strike down,* RH 131_{54} (M 1770).
4. **taḫtû**, *defeat, ruin,* BA **5** 642_{15} (M 1768).

ḪUB (**2** 27_{19c}).

LTP p 106 explains the sign as compounded of No 99, plus No 337. Probably the sign is simply a variant of the preceding.

No 101

1. **kitû**, *garment, clothing,* **2** 44_{7g}; **5** 51_{46b} (B 2704, M 1771)

GAD (CT **11** 31_{38b}). GUM (MS^2 114). KID (ZA **1** 182).

Probably the sign originally represented a loin cloth.

No 102

1. **gallabu**, KINDA, *one who flogs*, CT **11** 25$_{26b}$ (B 2707).

Origin unknown.

No 103

1. **ikkillu**, AKKIL, *lamentation, wailing*, CT **11** 25$_{24b}$ (B 2710).
2. **killu**, AKKIL, *lamentation, wailing*, **2** 16$_{61a}$ (B 2709).
3. **šisîtu**, AKKIL, *cry*, CT **11** 36$_{1b}$ (M 1774).
4. **tanûqatu**, *howling*, CT **11** 36$_{2b}$ (M 1775).

The sign is apparently composed of No 101, a loincloth, plus No 68, a cage, plus No 127, the moon's crescent. Why it should denote lamentation is not now clear.

No 104

1. **imṭû**, DUBBIN, *a lancet*, CT **11** 31$_{41a}$ (B 2715).
2. **ubânu**, DUBBIN, *a sharp point*, CT **11** 31$_{41a}$ (B 2719).
3. **kakkabu**, *a star*, *Cf.* CT **18** 49$_{8b}$ with CT **19** 33$_{6b}$ (M 1777).
4. ^{iṣ}**kirissu**, *some instrument*, MSW 7 K 4172$_{8}$ (M 1778).
5. **mašâru**, DUBBIN, *cut*, CT **11** 31$_{39b}$ (B 2716).
6. **ṣumbu**, DUBBIN, *finger, sharp point*, CT **11** 31$_{40b}$ (B 2719).
7. **supru**, DUBBIN, *nail mark*, CT **11** 31$_{40b}$ (B 2718).

The original picture probably represented some kind of a cutting instrument. All the meanings point in that direction, though the original picture is now hopelessly lost.

No 105

1. **urrû**, SIZ, *dig*, CT **11** 25$_{32b}$ (B 2731).
2. **kakkabu**, *star*, *Cf.* CT **18** 49$_{4b}$ with CT **19** 33$_{6b}$ (M 1791).

Probably the sign is a variant of the preceding picture.

No 106

1. **bînu**, ŠINIG, *a tamarisk tree*, CT **11** 25$_{35b}$ (B 2733).
2. **bînu naḫru**, *some plant* (?) MSW 26 81-7-27 56$_{2}$ (M 1792).
3. ^{iṣ}**gumâlu**, *a kind of tree*, **2** 23$_{17c}$ (B 2734).
4. ^{iṣ}**kipualu**, *a kind of tree*, **2** 23$_{18c}$ (B 2735).

Probably the sign originally represented some kind of a tree or plant.

No 107

1. **umatu**, DIM, *art*(?) **5** 11_{26b} (B 2742).
2. **balâsu**, ? CT **12** 12_{28b} (M 1794).
3. **dimmu**, *column*, **2** 7_{30c} (B 2738).
4. **dimtu**(?) *pillar*, CT **12** 12_{32b} (M 1795).
5. **ḫarâšu**, *hold fast*, **5** 42_{58a} (B 2739).
6. **mirdîtu**(?) ? ZA **10** 198_{1} (M 1797).
7. **marḫašu**, *a kind of stone*(?) CT **12** 12_{26b} (M 1798).
8. **markasu**, DIM, *a bolt* or *bar*, AL^3 88 vi 32 & CT **12** 12_{25b} (B 2740).
9. **piḫû**(?) *close, lock*, CT **12** 12_{27b} (M 1801).
10. **qiṣru**(??) *possession*(?) CT **12** 12_{31b} (M 1802).
11. **riksu**, DIM, *bond*, S^b iii 30; CT **12** 12_{30b} (B 2741).
12. (?)**šêtu**, *wall*, ZA **10** 198_{4} (M 1804).
13. **timmu**(?) *column*(?) CT **12** 12_{24b} (M 1805).

EM **2** 111 explained the sign as a *picture of water*; UKZ 69 ff. as composed of No 3 plus No 227 and meaning *bind firmly*; MSL 77 agrees with DELITZSCH. The original picture probably represented a column so shaped that it was of greater diameter in some parts than in others. All the meanings are readily suggested by this.

No 108

1. (?)**ḫapû**, *a kind of pot*(?) CT **12** 42_{27} (M 1874).
2. **ṭâbtu**, MUNU, *good*, S^b iii 3_{32} (B 2765).
3. **ṣabê**, MUN, *soldiers*, **1** 21_{71} (B 2766).

The original picture probably represented a jar pointed at the bottom, (*cf.* DE MORGAN's illustrations in RT **27** 237 ff.). The perpendicular lines originally represented the contents of the jar. No 369 is a variant of this sign.

No 109

1. **pulukku**, PULUK, *circle, district*, RH 80_{8}; S^b iii 35 (B 2769, M 1817).
2. **ḫiṣbu ša sânti**, *cutting, of precious stones*, AV 5557 (B 2770).

The origin is unknown.

No 110

1. **akâlu**, *eat*, ASKT 119_{6} (M 1821).
2. **epêšu**, AG, KI, NA, ME, *do* or *make*, CT **12** $10_{34a ff}$; S^b v 25 (M 1822, (B 2778).
3. **epêšu ša bîti**, *build, of a house*, **5** 43_{44c} (B 2779).
4. **eṭêru**(?) *cover, protect*, CT **16** 15_{43b} (M 1827).
5. **banû**, *create, build*, **5** 43_{40d} (B 2775).

6. **bêlu**, *lord*, **5** 13_{50a} (B 2776).
7. **gulibtu** (?) ? ASKT 86_{62} (B 2777).
8. **ḫabâlu**, *injure, ruin*, CT **17** 27_{19} (M 1828).
9. **ḫasisu**, MÊ, *intelligence*, **5** 43_{42c} (B 2780).
10. **ḫasisatu**, *perception, wisdom*, **5** 43_{42d} (B 2781).
11. **ḫuppu ša qanê**, *breaking, of reeds*, **2** 27_{57g} (B 2797).
12. **ḫaṣâṣu**, ŠA, *break, crush*, CT **12** 10_{33a}; **4**[2] 3_{5a} (B 2782).
13. **ḫuṣṣuṣu**, ŠA, *fracture*, CT **12** 10_{33a} (M 1823).
14. **liqtu** (?) *grip, grasp*, ASKT 86_{3} (B 2783).
15. **maḫâru**, *receive*, **5** 43_{41a} (B 2784).
16. **nabû**, NA, *speak*, **5** 43_{41d}; CT **12** 10_{34a} (B 2785, M 1824).
17. [il]**Nabû**, *god Nabu*, **2** 7_{40g} (B 2786).
18. **naṭû** (?) *fitting, suitable*, **2** 62_{64a} (B 2788).
19. **napâšu** (?) *be wide*, HWB 475b (M 1825).
20. **pît uzni**, *opening the ears*, **5** 43_{48c} (B 2789).
21. **qiqiṭṭu** (?) *manipulation* (*magical*), HWB 327a (M 1831).
22. **ramû**, *throw down*, **4**[2] 12 rev 15 (M 1826).
23. **rapâqu**, *protect*, ASKT 72 ii 4 (B 2791).
24. **rapša uzni**, *enlarging of the ears*, **5** 43_{48d} (B 2790).
25. **rašû**, *rejoice, shout*, **2** 40_{39g} (B 2792).

BNA **13** 484 explains the sign as probably a rude picture of two hands grasping a tool; OC, as the picture of a tool. The origin is obscure, but HOMMEL's explanation is probable. A tool would suggest all the forms of *making* including speech, through which the sign came to stand for the *god Nabu*. From the same idea came also the meanings indicating *intelligence*, *protection*, and *rejoicing*. The same tool might naturally suggest the idea of *breaking* and *destruction*.

No 111

1. **ašgagu**, *fight, resistance*, CT **18** 34_{28b}; *cf.* CT **18** 46_{57b} (M 1834).
2. **taḫâzu**, MÊ, *battle*, S[b] v 26 (B 2804).

UKZ 54 ff. explains the sign as composed of No 110 plus No 347; OC, as the picture of a sesame press. The origin is obscure. I suspect that the original picture represented a phalanx of soldiers like the representation of the army of Eanatum on the Stele of Vultures.

No 112

1. **adi**, EN, *unto, together with*, **2** 19_{7a} (B 2809).
2. **êlû**, *high*, **2** 30_{19g} (B 2812).
3. **ênu**, (EN), *lord*, **2** 7_{18g} (B 2813).

4. **bêlu**, (EN, ENE), *lord*, **5** 13 $_{49a}$ (B 2810).
5. **šabṣu**, ? **5** 20 $_{40g}$ (B 2814).
6. **šikanu**, EN, *creation, fabrication*, **5** 27 $_{9a}$ (B 2817).
7. **šamû**, ENU, *heaven*, **2** 50 $_{21c}$ (B 2815).
5 8. **šarru**, EN, *king*, **5** 30 $_{17a}$ (B 2816).

UKZ 162 ff. explained the sign as a compound of No 94, *great* and No 481, *great*; BBH 12, as the picture of the high-backed throne of the moon-god; OC, as the picture of a throne; LSG 20, 267, as the picture of a hand holding a sceptre. The explanations of BALL 10 and HOMMEL are archaeologically impossible. A chair with a back of this elaborate sort was unknown in the earlier periods. Two different pictures have apparently been blended into one in the sign. One of these was a hand holding a sceptre (*cf.* No 616, pl. 144), the other, found in one of the earliest known inscriptions, apparently 15 represented a boat with sails. In so early an inscription it can hardly be the distorted picture of a hand and sceptre. These pictures afforded the meanings, *lord, king, high*, from which the other meanings were naturally derived.

No 113

20 1. ^{il}**Adda**, *god Adda*, PSBA **11** 174f. $_{33}$ (M 1868).
2. ^{il}**Ea**, *god Ea*, **4**^{2} 25 $_{45a}$ (B 2948).
3. **malku** (?) *king*, CT **12** 34 $_{17a}$ (M 1867).
4. **šaqû**, *high*, RH 20 $_{18}$ (M 1869).
5. **turaḫu**, DARA, *ibex* or *antelope*, CT **17** 12 $_{9}$; 25 $_{40}$; S^{b} vi 42 (M 1870, B 2947).

25 HOMMEL, Sum. Les, 8, 91, explained it as expanded from No 112 doubled. The original picture probably represented the head and neck of an ibex. THUREAU-DANGIN, (ZA **18** 133, n 1), calls attention to the fact that Ea is represented by the head of an antelope or goat. See the picture of the head of an ibex among symbols of 30 the gods in Dél **1** 168, and BE Series D **4** 17, 30, 33, 34, 35, 45 and 73. *Cf.* also the picture of a goat's head, No 496 below. Being the symbol of one god the sign through a mixture of meanings came to stand for others, then easily indicated *high* and *king*.

No 114

35 1. ^{il}**Adda ša zûni**, *god Adda of the rain*, **3** 67 $_{50}$ (B 2982).
2. **edêru** or **eṭêru**, *receive*, ZA **1** 199 $_{11\ 8\ \&\ 4}$ (B 2963).
3. **enišu**, *decay*, **4**^{2} 29 No 3 $_{7}$ (B 2965).
4. **esêqu** (?) *divide*, BA **5** 646 $_{11}$ (M 1890).
5. **erû** (?) *stroke, smear*, KM 81 $_{15}$ (M 1873).
40 6. ^{šam}**urbatu**, *name of a plant*, **2** 24 $_{21e}$ (B 2994).

7. **bašâmu**, *build, beautify*, **2** 27_{52a} (B 2962).
8. **zamâru**, *sing*, **2** 20_{2a} (B 2995).
9. **zanânu**, *rain*, **3** 67_{49d} (M 1875).
10. **zâru**, *hate*, CT **17** 25_{24} (M 1874).
11. **ḫabšu**, ? AL^3 78_{8b} (B 2966).
12. **ḫaṣâbu**, *be full*, AL^3 78_{6b} (B 2767).
13. **ṭamû**, *spin, weave*, ASKT 90_{55} & $_{58}$ (M 1877).
14. **kannu** (?) *vessel, receptacle for water*, AL^3 78_{9a} (B 2968).
15. **kanânu**, *lie, crouch*, AL^3 78_{5b} (B 2969).
16. **kapâlu**, ? AL^3 78_{4b} (B 2970).
17. **kapiru**, *an officer*, AV 4149 (B 2971).
18. **mazû**, SUR, *mixed, of wine*, **4**^{2} 26_{35b} (B 2973).
19. **mazuru**, SUR, *a kind of vessel*, **5** 26_{6a} (B 2974).
20. **maṣâru**, *to cut, define, limit*, **5** 42_{49c} (B 2975).
21. **mašâḫu ša . . .**, *measure*, of . . ., AL^3 78_{5b} (B 2972).
22. **nadû**, SUR, *throw down*, ASKT 82_{18} (B 2977).
23. **nadbaku**, *a slope, incline*, AL^3 78_{2b} (B 2976).
24. **nazarbubu**, *furious*, CT **11** 33 K 7761_7 (M 1881).
25. **nasâḫu ša amuti**, *wrench away, of* ?, **2** 62_{30a} (B 2978).
26. **našallulu** (?) ? AL^3 78_{4b} (B 2980).
27. **natâru**, ? AL^3 78_{1b} (B 2981).
28. **saḫâtu**, SUR, ? ASKT $90_{55\ 58}$ (B 2984).
29. **sukku**, *a dam, a river bank*, AL^3 78_{8b} (B 2985).
30. **ṣarâḫu**, *be excited, rage*, **2** 20_{16a} (B 2986).
31. **ṣuppuru**, SUR, *a cry* (?) **2** 20_{8c} (B 2988).
32. **ṣarâru**, SUR, *vex, be hostile*, **4**^{2} 16_{28a} (B 2987).
33. **ṣarru**, *hostility*, CT **11** 33 K 7761_1 (M 1883).
34. **ridu**, ? AL^3 78_{7b} (B 2983).
35. **šalâlu**, *spoil*, CT **16** 9_{20b} (M 1895).
36. **šupîlu**, *be low*, RH 39_7 (M 1885).
37. **šuqammumu**, *stand upright, raise onesself*, AL^3 78_{3b} (B 2990).
38. **šûru**, *a bullock*, AL^3 78_{7b} (B 2991).
39. **šarâṣu** (?) **ša . . .**, ? MVAG 1905 256 (M 1886).
40. **tubqu** (?) ? BD 141_4 (M 1887).
41. **tugaru**, ? **5** 16_{78g} (B 2993),
42. **tamû**, SUR, *speak, swear*, **4**^{2} 8_{28b} (B 2992).

MSL 301 thinks the sign composed of No 532 plus No 1. The original picture represented a bowl (*cf.* No 532) with a ladle or spoon in it. The meanings *vessel, mixing, measuring, make, build,* would all naturally be expressed by this. As Semites were boisterously vociferous at a feast, it would naturally signify *sing, cry*; from these it could pass to signify *speak*, and *Adda*, the thunderer. As *cry* may

either be one of joy or pain, this led to the meanings, *oppression, oppress, vex, rage, throw down, take away,* etc. The shape of the bowl suggested *slope.*

No 115

5 1. **aḫulap,** *how long,* ASKT 115 rev 5 (B 3014).
2. **ilIštar ša Uruk,** *Ishtar of Erech,* (B 3023).
3. **uššu** (?) *foundation,* **4**² 27 16a (B 3020).
4. **bullû,** ? **5** 13 33c (B 3016).
5. **bullû ša napišti,** ?, *of life,* CT **18** 49 35b (M 1900).
10 6. **zîmu,** MUŠ, *splendor, outward appearance,* **2** 26 14a; CT **12** 11 31b (B 3021, M 1901).
7. **kannu** (?) **ša bûri,** *water-receptacle, of a well,* CT **19** 35; S 896 15 (M 1902).
8. **ilNinib ša Ramkute,** TIŠPAK, *Enmashtu of Ramkuti,* **2** 57 35c (B 3022).
15 9. **mâtu,** MUŠ, *die,* **2** 39 15c; CT **12** 11 31b (B 3017, M 1903).
10. **nasaḫu,** SUḪ, *wrench away, oppress,* CT **12** 11 33b (M 1904).
11. **nasâqu,** *praise,* **5** 62 51a (B 3019).
12. **nasqu,** *magnificent, precious,* RH 109 75 (M 1905).
13. **naparkû,** *submit,* **5** 11 14b (B 3018).
20 14. **ramku,** SUSSIR, *priest* or *one cleansed* CT **12** 11 33b (M 1906).
15. **ilŠušinak,** *god Šušinak,* CT **12** 11 35b (M 1907).
16. **turru** (?) ? RH 92 b 34 (M 1908).

SUḪ (CT **12** 11 33b). ŠUD (AV 5411). ŠUZ (AV 8414). ŠUŠINAK (CT **12** 11 35b).

25 UKZ 63 and 71 ff. regards the sign as a **Gunu** of No 116. The origin is obscure. The inadequacy of the **gunu** theory renders DELITZSCH's explanation impossible. The earliest form known is not from a primitive period. It suggests the possibility that the sign was composed of No 116 combined with No 481. The meaning 30 **Šušinak,** however, suggests a different origin, viz: — that the sign was a shorter way of writing the name of Susa (**Šušinak**), which had frequently to be written in the period from which our earliest form comes, (*cf.* HLC **2** p. 12). In that case the sign arose from a fusion of No 486 with No 116. This origin seems most probable. 35 On any theory it is not easy to account for all the ideographic meanings of the sign, but the suggestion here offered affords as easy a path as any.

No 116

1. **ilInnina** (?) NIN, *goddess Ininna* (?) CT **12** 11 35b (M 1920). [(M 1921).
40 2. **ilIštar,** ENNIN, NIN, IŠTAR, ZANAŠ, *goddess Ishtar,* CT **12** 11 26b ff.

3. **zîmu**, MUŠ, *appearance, face*, CT **12** 11 30b (M 1922).
4. **mâtu**, MIM, *die*, CT **12** 11 33, 38181 rev 7 (M 1923).

HOMMEL, Expository Times, 1900, p. 190, thinks the sign the picture of a post on which hangs the skin of an animal; OBG, as developed from a post surmounted by a star. An early symbol of Ishtar and Shamash was a post surmounted by a sun-disc or star (see CSM, No 22, and p. 37, and SCWA, Nos 223, 244, 257, 270, 274, 283). It thus became the symbol for the goddess Ishtar. As the goddess was conceived as of splendid form, the sign passes to designate *form, features*, or *appearance*. From the destructive functions of the goddess (*cf.* KB VI, 168—161), it came to designate *die*.

No 116 a

1. **kuṣṣû**, ŠE, *cold*, CT **12** 11 36b (M 1926).
2. **nâḫu**, ŠE, *rest*, CT **12** 11 36b (M 1927).
3. **pašaḫu**, ŠE, *pacify*, CT **12** 11 37b (M 1928).

Probably a shortened form of No 117.

No 117

1. **ḫalpû**, ḪALBA, *snow*, CT **12** 11 1a, **4**[2] 58 11a (M 1929, B 3061).
2. **ḫarbašu**, SID, *terrible storm*, CT **12** 11 39b (M 1930).
3. **kaṣû**, *cold*, BA **5** 640 5 (M 1931).
4. **kuṣṣu**, SID, *cold*, CT **12** 11 38b (M 1932).
5. **nâḫû**, SID, *rest*, CT **12** 11 38b (M 1923).
6. **nîḫtu**, *rest*, AWK 59 18b (M 1934).
7. **pašâḫu**, SID, ŠED, *pacify, soften*, **2** 26 16c; CT **12** 11 39b (B 3062, [(M 1935).
8. **šurîbu**, AMAM, AŠUGI, *snowstorm, shower*, CT **12** 11 2a (M 1936).
9. **šurbû**, *snowstorm, shower*, CT **19** 4197 2 (B 3064).
10. **šurubbû**, *hail*(?) **4**[2] 15* 37b (B 3065).

In the absence of early forms it is, perhaps, hazardous to speculate as to origin, but the sign seems to be made up of No 116 + No 521 + No 415, — a combination which would mean *the goddess Ishtar pours down water*. Since rain fell in Babylonia in the cold season, *cold* and *snow* would in time, by natural processes of thought, be associated with the sign.

No 118

1. **akâšu**, *hasten*, CT **17** 31 5 (M 1954).
2. **atru***, *over-full, wide, lordly*, **5** 21 15c (B 3071).
3. **irritu**, *fetter, curse*, ZA **1** 179 n 2 (B 3075).

* *Cf.* MSL, 279.

4. **uqû**, *people*, **5** 21 $_{18c}$ (B 3084).
5. **bîtu**, *house*, **5** 21 $_{12c}$ (B 3072).
6. **buânu**, *a sinew*, ASKT 82 $_{19}$ (B 3073).
7. **dâmu**, *blood*, **5** 41 $_{56c}$ (B 3074).
8. [**kannu**] **ša pirti**, *a vessel, of?*, CT **12** 46 $_{37a}$; CT **12** 50 $_{18a}$ (M 1938).
9. **kurnu**, SA, *sesame wine*(?) S[b] iii 53 (B 3077).
10. **kâšu**, ? **4**[2] 16 $_{5b}$ (B 3076).
11. **labânu**, *overthrow*, **2** 27 $_{11e}$ (B 3079).
12. **markasu**, *a rope, cord*, **4**[2] 16 $_{54a}$ (B 3080).
13. **maqlû**, *burning*, CT **19** 1 $_{25}$ (M 1955).
14. **mašâdu**, *overthrow*, **2** 48 $_{44c}$ (B 3081).
15. **muššudu**, *overthrow*, **2** 48 $_{45e}$ (B 3097).
16. **qallalu, qalqallu**, ? CT **19** 1 $_{26}$; MSW 25, K 8676 $_{8}$ (M 1956).
17. **riksu**, *a bond, fetter*, **2** 48 $_{28g}$ (B 3082).
18. [iş]**šêtu**, *a net, a trap*, **5** 26 $_{62c}$ (B 3083).

SA (S[a] iii 70).

EM **2** 111 explained the sign as an outstretched hand; UKZ 165 ff., as the picture of a net; OC, as a net. The sign was clearly the picture of a net. Most of the meanings such as *bond, fetter, sinew, rope, cord, overthrow* are derived directly from the picture. *Blood* is an extension of the meaning *sinew*. *House* comes from an early mixture of the sign with No 269, and *people* is an extension of it. If *wine* is one of the meanings it was an extension of the meaning *vessel*, which was itself an extension of *net*. MSL 279 thinks we should read **qarna** instead of **karna**. This would give the idea of *heaping up*, kindred to *over-full, wide* — ideas connected with the results of using the net.

No 119

1. **aban ka...**, *stones...*, CT **18** 36 $_{31b}$ (M 2008).
2. **aban suluppi**, *date-stones*, **5** 19 $_{56a}$ (B 3186).
3. **eqlu**, GANA, *field*, AL[3] 51 $_{8a}$ (B 3177).
4. **ittanpuḫu**, *glow*, **5** 42 $_{47c}$ (B 3188).
5. **ginû**, GANA, *field*, AL[3] 51 $_{7a}$ (B 3176).
6. [amel]**ḫabbilu**, *an officer*, **4**[2] 29 No 2 1 (M 2010).
7. **ṭapâlu**, KAR, *besmear, suspect*, AL[3] 65 $_{10b}$ (B 3183).
8. **kakkabu**, MULU ... GUNU, *star*, BA **5** 642 $_{25}$ & CT **18** 49 $_{6}$ (M 2011).
9. **karru**(?) ? **5** 26 $_{22c}$ (B 3178).
10. **mirištu**, *watered land*, **5** 52 $_{48b}$ (B 3179).
11. **nabâṭu ša ûmi**, *be bright, of day*, **2** 48 $_{36c}$ (B 3187).
12. **napâḫu ša ...**, *inflame, of ...*, CT **19** 40; Rm ii 414 $_{2}$ (M 2017).

13. **našû**, AGANATÊNÛ, *produce*, **2** 26_{46c} (B 3180).
14. **nîtu ša lamê**, *an enclosure which surrounds*, **5** 19_{21c} (B 3181).
15. **padânu**, GAGUNU, *way*, **2** 62_{38a} (B 3182).

EM **2** 117 explained the sign as an enclosure; UKZ 159ff., as a network of canals; OCS 236 & 255, as irrigating ditches. One may still see irrigating ditches marked off thus in various parts of the East. I have seen them at Damascus and Bîrsaba. All the meanings connected with land and produce were directly suggested by these. The growth of vegetation with its promise of comfort to man suggested the meaning *be bright*, which, by an extension, became *star*. The mud of an irrigated field suggested *besmear*.

No 120

1. **aḫu ša amêli**, GU, *brother, of a man*, CT **12** 10_{1b} (M 2023).
2. **aḫu ša nâri**, GU, *side, of a river*, CT **12** 10_{2b} (M 2023).
3. **amêlu**, *man*, AL^3 $80_{2ff.}$ (B 3208).
4. **ašaridu**, GU, *leader, prince*, CT **12** 10_{8b} (M 2028).
5. **emûqu**, GU, *be strong, deep*, CT **12** 10_{4b} (M 2025).
6. **erṣitu**, GU, *land*, CT **12** 10_{5b} (M 2027).
7. **igaru**, *a wall*, **2** 27_{54c} (B 3211).
8. **idu**, *hand, side*, $\mathbf{4}^2$ 28_{14a} (B 3212).
9. **ikmu**, ? **2** 36_{18a} (B 3213).
10. **ilû**, *high*(?) ZK **2** 68_{8} (B 3214).
11. **biltu**, GU, GUN, *tribute*, CT **12** 10_{1b} (M 2029).
12. **bîtu**, *house*, **5** 41_{53a} (B 3209).
13. **bitramu**, ? **2** 44_{10a} (B 3250).
14. **daltu**, *door*, **5** 41_{54a} (B 3210).
15. **ḫašâlu ša** . . . ., *crush, of* . . . , **5** 18_{36c} (B 3251).
16. (?) **ḫušlu**, *crushing*, CT **19** 39, K 9888 rev 9 (M 2053).
17. **kašâdu**, *neck*, $\mathbf{4}^2$ 3_{46a} (B 3215).
18. **miḫiṣtu**, GU, *fight*(?) *wounding*, **2** 36_{5c} (B 3218).
19. **maḫru**, *front, before*, **2** 36_{66c} (B 3217).
20. ^{iş}**makûtu**, ? **5** 26_{57c} (M 2031).
21. **mâtu**, GU, *land*, **2** 39_{18c}; *cf.* RH 104_{12} (B 3216).
22. **nalbašu**, *a garment*, **2** 47_{34c} (B 3219).
23. **napḫaru**, *assembly, totality*, $\mathbf{4}^2$ 23_{15b} (B 3220).
24. **bêl ša napḫari**, *lord of all*, **2** 54_{9a} (B 3221).
25. **sikku, sikkatu**, *plug, peg*, **5** 19_{33a} (B 3224).
26. **paḫru**, *collection, totality*, $\mathbf{4}^2$ 30_{5b} (B 3222).
27. **rêšu**, *head*, $\mathbf{4}^2$ 27_{15a} (B 3223).
28. **rêšu, rêšân**, GU, *first*, CT **12** 10_{40a} (M 2034).

29. **šumma** (?) *if*, CT **19** 14 18b (M 2035).
30. **šisîtu**, *call*, *cry*, **4**[2] 30 6b (B 3225).

TIB (S[a] v 46). TIG (MS[2] 280).

UKZ 177 ff. explains the sign as originating in a motif for direc-
5 tion, plus a motif for wood; OCS 233, 244, as a rude outline of a head and neck in reversed position. I did not see when my former explanation was written that like 123, the sign is the picture of a jar. Its contents represented *totality*, *sum*, then *head*, then *man*, *front*, *prince*, *call*, etc.; through the meaning *man*, that of *brother*,
10 *side*, *wall*; through the meaning *neck* (an extension of head) came, perhaps, the meanings *peg*, *be strong*; through *front* possibly came the meaning *fight*. The contents of the jar suggested the meaning *tribute*, which was extended by metonymy to *land*. *House* and *door* were probably suggested by mixture with No 147.

15 **No 121**

1. **banû** (?) **kakkabê**, USAN, *make stars*, CT **12** 10 12b (M 2104).
2. **lîlâtu**, USAN, *night*, CT **12** 10 11b (M 2105).
3. **rê'û**, MUNSUB, *shepherd*, WM 27 ff. vi 7 (M 2106).
4. **šimîtân**, USAN, *twilight*, CT **12** 10 11b (M 2107).
20 5. [il]**šimêtân**, *god of twilight*, **5** 39 28e (B 3327).

MUSUB (S[b] vi 33).

UKZ 74 explains the sign as composed of No 120, plus No 94. The known forms are, however, late, and the origin is quite unknown.

No 122

25 1. **abunnâtu**, DUR, ? CT **12** 10 9b (M 2108).
2. **ezimtu**, DUR, *lamentation* (?) CT **12** 10 10b (M 2109).
3. [il]**Bel**, *god Bel*, **2** 54 4a (B 3331).
4. **kullatu**, DUR, *totality*, CT **12** 10 10b (M 2110).
5. **kaluma**, DUR, *young child* or *lamb*, CT **12** 10 8b (M 2111).
30 6. **napḫaru**, DUR, *totality*, CT **12** 10 8b (M 2112).
7. **riksu**, DUR, *bond*, CT **12** 10 7b (M 2113).
8. **turru**, DUR, *turning*, *bent* (?) CT **12** 10 7b (M 2114).

OCS 238 explains the pictograph as a jar with a pointed bottom. The form of the sign in early writing points to the picture of a jar.
35 As a container it might suggest *totality*, *bond*, and from the use of liquids in religious services, *Bel*, and *lamentation*. From the latter meaning it might suggest a young or crying child. The form points

to this origin, but the meanings, while possible on this supposition, do not flow from the form as naturally as in many cases.

No 123

1. **biltu**, GUN, *tribute*, **2** 38 14c; *cf.* Sb vi 34 (B 3835).

UKZ 123 n holds that the sign is composed of No 120, plus No 268; OCS 233 & 245, that it is a head and neck surmounted by a burden. The early form of the sign now known renders DELITZSCH's explanation impossible. My own former explanation was, I believe, also wrong. Like No 120 this sign belongs in the series of jar pictures. It represented a pointed-bottomed jar sitting in a jar-supporter, and was a suitable ideogram for tribute, since such jars were used for the storage of grain and other valuable articles.

No 124

1. **dišpu**, LAL, *honey*, Sb ii 39 (B 3339).
2. **ṭâbu**, *good*, ASKT 84 86 (B 3340).
3. **iṣtittu**(?) *fig*, **2** 45 76c; *cf.* ZDMG **58** 853 (M 2118).

BARTON, JAOS **23** 24 n 6, explained the sign as a flying bee, or a bee entering a hive; OCS 238 & 257, as a picture of a jar. The sign is clearly the picture of a jar used for the storage of food of various kinds.

No 125

1. (?) **aḫû** (?) KUKKU, *brother* (?) *companion* (?) **5** 23 184; CT **11** 36 1300 14 (M 2122).
2. **dašpu**, KUKKU, *a sweet drink*, **4** 21 6b rev.; *cf.* CT **11** 36 1300 13 [(B 3346).
3. **ṭâbu** (?) KUKKU, *good*, CT **11** 36 1300 12 (M 2124).
4. **matqu**, KU, *a sweet food or drink*, Sb iv 30 (B 3345).
5. (?) **šiddat** (?) KUKKU, *a piece of furniture* (?) CT **11** 36 1300 15 (M 2125).

The sign is clearly a variant of the preceding, and was descended from the picture of a jar.

No 126

1. **gurru**, GUR, *a large measure*, AL³ 88 vi 20 (B 3360).
2. **kanâku**, *seal*, **2** 28 58f (B 3362).
3. **kannu ša pirti**, *a measure, of?*, CT **12** 50 20a (M 2128).
4. **kuppuru**, *overthrown*, ASKT 86 65 (M 2136).
5. **malû*** **ša qubburi**, *be full, of a bird's nest*, CT **19** 26 20b (M 2119).

* M. reads *lamû*.

6. **nagarruru**, GUR, *run*, **4**[2] 3 17a (B 3363).
7. **nakru ša amati**, *hostile, of a word*, AL[3] 83 19 (B 3364).
8. **saḫâru**, *turn*, BA **5** 640 19 (M 2130).
9. **sakâpu**, GUR, *overturn*, **4**[2] 10 35b (B 3365).
5 10. (?) **qubburu** (?) *a bird's nest*, CT **19** 21 16b (B 2137).
11. **târu**, GUR, *turn, overturn*, S[b] iv 9 (B 3367).

UKZ 96ff. thinks the sign originally a variant of the following, and developed out of the horns of the moon. I believe the sign originally pictured a measure with handles on either side, perhaps 10 of unequal length*. This with the idea than the measure was filled and grain was turned out of the measure would explain all the meanings, though possibly *turning* and *overturning* came from confusion with the following sign.

No 127

15 1. **arâmu**, *overthrow*, AV 6614 (B 3376).
2. **ašâru**, SIG, *pounce upon*, **5** 50 41a (B 3377).
3. **emû**, *be like*, **5** 39 46a (B 3383).
4. **enêšu**, SIG, *be weak*, **2** 48 20g (B 3384).
5. (?) **enšu**, *weak*, CT **12** 9 15b (M 2142).
20 6. **ešêru**, *collect*, CT **16** 2 65 (M 2144).
7. **iššakku**, *priest-king*, **4**[2] 21* No 2 rev 8 (B 3385).
8. (?) **išâru**, *straight, just*, CT **12** 9 19b (M 2145).
9. **itanu**, *net, sling*, CT **19** 12 8b (B 3386).
10 **ubbulu**, *meager, spare*, **2** 16 18c (B 3413).
25 11. (?) **ubânu**, *point, peak, finger*, CT **11** 39 8c (M 2139).
12. **uḫḫuzu**, *setting, of gems*, **2** 33 8c (B 3414).
13. **urrû**, *light*, CT **19** 12 5b (B 3415).
14. [il]**Bel**, *god Bel*, **5** 44 35c (B 3378).
15. (?) **baqâmu**, *cut off, pluck, tear*, CT **12** 9 18b (M 2146).
30 16. **girû**, *enemy*, **2** 48 41c (B 3379).
17. **dabâbu**, *plan*, CT **19** 12 7b (B 3380).
18. **dabâru** (?) ? CT **19** 12 8b (M 2147).
19. **dabâšu** (?) ? CT **19** 12 8b (B 3381).
20. (?) **damâqu**, *be favorable*, CT **12** 9 5b (M 2148).
35 21. (?) **dapâpu**, ? CT **12** 9 4b (M 2149).
22. **duššû**, *plentiful, luxuriant*, **4**[2] 1* 31b (B 3382).
23. **zakû**, *clean, pure*, ASKT 126 25 (B 3416).
24. **zamâru**, *sing*, **5** 16 25a (B 3433).
25. **zaqîqu**, *storm, wind*, RH 62 27 (M 2150).

40 * Perhaps the unequal length came from the influence of the form of the following sign.

26. **kunnû**, *establish, set*, CT **19** 12_{10b} (B 3389).
27. **kâšu**, *thou*, HAS xiii 20_{21} (B 3387).
28. **labîru** (?) *be old*, ZA **1** 400 n 2 (B 3390).
29. **lamû ša limîti**, *enclosure, of environs*, **5** 19_{20c} (B 3391).
30. **miḫṣatu**, *wound* (?) CT **18** 36_{6b} (M 2153).
31. (?) **makû**, *frail, weak*, CT **12** 9_{16b} (M 2154).
32. **malû**, SI, SIG, *be full*, **2** 39_{47c} (B 3393).
33. **maṣû**, *be wide, large*, **5** 29_{65c} (B 3395).
34. **mêrišu**, *plantation*, CT **19** 12_{9b} (B 3394).
35. **nagâšu ša . . .**, *proceed, of . .*, **2** 36_{11g} (B 3396).
36. **nagâšu ša išâti**, *proceed, of fire*, CT **18** 37_{14b} (M 2157).
37. (?) **nadû ša kar . . . .**, *to throw down, of cities* (?), CT **12** 9_{6a} (M 2185).
38. **nakâpu ša ṣubati**, *tear, of a garment*, AV 5957 (B 3397).
39. **nakâpu ša qurišti** (?) *tear, of reading*, CT **12** 33_{32a} (M 2158).
40. **nakpu ša napḫari**, *tear, in general*, **2** 48_{19c} (B 3399).
41. (?) **namâru**, *be bright*, CT **12** 9_{9b} (M 2159).
42. **naspantu**, *overthrow*, ASKT 118 rev 1 (B 3400).
43. (?) **napâḫu**, *kindle, glow*, CT **12** 9_{10b} (M 2161).
44. **nûru**, *fire, light*, AV 6614 (B 3401).
45. (?) **sâbu**, ? CT **11** 39_{4c} (M 2162).
46. (?) **sîbu**, ? CT **11** 39_{5b} (M 2163).
47. (?) **sibû**, *seventh*, CT **12** 9_{17b} (M 2164).
48. (?) **saḫâru**, **suḫḫuru**, *turn, overthrow*, CT **11** $39_{6b\,ff}$ (M 2165).
49. **sâmu**, *be dark colored*, **2** 39_{47f} (B 3403).
50. (?) **sarâqu**, *pour out, offer a libation*, CT **12** 9_{14b} (M 2167).
51. **sêtu**, ? AV 8589 (B 3404).
52. **puqqulu** (?) *an irrigating instrument* (?) RH 36_{28} (M 2187).
53. (?) **piristu**, *decision* (?) CT **12** 9_{8a} (M 2188).
54. **pitû**, *open*, CT **19** 12_{4b} (B 3402).
55. **ṣamâdu ša narkabti**, *harness, of a chariot*, AV 6624 (B 3405).
56. **ṣênu**, *fill*, $\mathbf{4}^2$ 20_{26} (M 2189).
57. **qarnu**, *horn*, S^b iii 43 (B 3388).
58. **šabû**, *be old, gray*, KC **62** 3 (M 2171).
59. **šubâbu**, *burn*, KL No 60 iv 14 (M 2190).
60. (?) **šegû**, *rage*, CT **12** 9_{18b} (M 2172).
61. (?) **šâḫu**, ? CT **12** 9_{20b} (M 2169).
62. **šaḫâṭu**, SIG, *tear off, flay*, **2** 35_{59g} (B 3406).
63. (?) **šaḫarratu**, *quietness*, CT **12** 9_{4a} (M 2191).
64. **šêlû**, *decider, prince*, CT **19** 12_{6b} (B 3410).
65. **šamû**, *heavens*, **2** 50_{25c} (B 3407).
66. **šapâku**, *pour out*, **2** 38_{31a} (B 3408).
67. **šaqummu**, *quiet, still*, CT **16** 49_{302} (M 2176).
68. **šuqammumu**, *quiet* (?) *dark* (?) RH 80_4 (M 2192).

69. (?) **šaqummatu**, *quietness*, CT **12** 9_{5a} (M 2193).
70. **šaruru**, *brightness*, RH 105_{10} (B 3409).
71. **šiššu**, ? **5** 19_{10a} (B 3411).

EM **2** 111 explained the primitive picture as *horn*; UKZ 84ff., as the crescent of the moon; DELITZSCH is right as to the origin of the sign. The crescent of the moon would satisfactorily explain nearly all the meanings. It would naturally suggest all meanings such as *brilliancy*, *light*, *heavens*, etc. The waxing and waning of the moon would suggest *be weak*, *be old*, and all kindred meanings. The horns would suggest *horn*, *finger* etc. An extension of *horn* would give the suggestion of all such meanings as *overthrow*, *tear* etc. *Full*, *collect*, *pluck off*, *tear*, *pour out*, *throw down*, *overthrow* etc. were perhaps attached to the sign by phonetic mixture with No 175.

No 128

1. **aḫzêtu**, UGUN, *contour*, *features*, **2** 33_{8c} (B 3479).
2. **anâbu** (?)* *sprout* (?) **5** 52_{58b} (B 3480).
3. **aṣû ša iṣi u qanê**, *grow*, *of trees & reeds*, **2** 62_{54c} (B 3481).
4. **epû***, *shine*, **5** 52_{58b} (M 2221).
5. **eqû**, GUNU, *wind*, *twist*, CT **12** 9_{17a} (M 2222).
6. **iltu**, USAN, *from*, PSBA **11** 174ff., Pl **2** 18 (M 2220).
7. **banû ša ramâni**, GUNU, *grow*, *of one's self*, CT **12** 9_{18a} (M 2225).
8. **barâmu**, *weave*, ST, Rm 343_{7} (B 3482).
9. **birmu**, *a kind of clothing*, *Cf.* **1** 45_{22a} with **2** 67_{28} (M 2227).
10. **burmitu** (?) *something woven* (?) CT **19** 38 11228_{4} (M 2228).
11. **burrumu**, *variegated cloth*, **4**² 5_{32c} (B 3485).
12. **bitrumu**, *many colored*, **4**² 8_{30b} (B 3484).
13. (?) **ḫipû**, *break*, *smash*, CT **12** 5_{6a} (M 2230).
14. **ḫuppu**, *broken*, *ruined*, **2** 29_{75a} + **2** 27_{9a} (B 3496).
15. **kalû**, *lock up*, *restrain*, **2** 21_{32c} (B 3486).
16. **litû**, DAR, *destroy*, CT **11** 30_{29a} (B 3487).
17. **miḫṣu**, *wound*, ASKT 82_{26} (M 2335).
18. **mâtu**, *land*, *country*, **2** 39_{14c} (B 3488).
19. (?) **nakâsu**, *cut down*, CT **12** 5_{8a} (M 2238).
20. **salâtu**, DAR, *cut up*, **2** 29_{78a} (B 3492).
21. **samû**, SI, *be dark colored*, CT **12** 9_{16a} (M 2239).
22. **pilû**, **pilûtu**, SI ? AL³ 83 iii 66 (B 3490).
23. **pilû ša ....**, ? **5** 19_{19a} (B 3491).
24. **pêṣu**, DAR, *white*, CT **11** 30_{31a} (B 3489).
25. **purrušu**, ? **2** 27_{7c} (B 3497).
26. (?) **šalâqu**, *cut open*, CT **12** 5_{16a} (M 2245).

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* 2 and 4 are different readings of the same group of signs.

27. (?) **šatâqu**, ? CT **12** 5$_{7a}$ (M 2248).
28. **šutturu**, DAR, *surplus*, CT **11** 30$_{30a}$ (B 3493).
29. **tarru**, DAR, *break, broken*, CT **11** 30$_{29a}$ (B 3494).

UKZ 63, 65, 67, & 85 explains the sign as a **gunu** of No 127. As Res. Nos. 34, 48 and PEISER, (ZA **1** 110 n 3), noted, the sign represents two pictures which have blended. One was a variant of No 127 the crescent moon, but with lines inserted to represent the shading*. It had the same kind of meanings as No 127 with no appreciable difference in value. The other according to the analogy of Nos 80, 83, 84, 85, & 86 pictured a bird. From this the meanings *variegated, many colored*, came. By an extension of these, or more probably by mixture with No 484, it was applied to *many-colored clothing*, and then to *weaving*.

No 128 a

1. **bilû**, SU, ? CT **12** 9$_{11a}$ (M 2261).
2. **sâmu**, SU, *be dark colored*, CT **12** 9$_{10a}$ (M 2262).
3. **sapâdu**, SU, *mourn*, CT **12** 9$_{12a}$ (M 2263).

M p. 121 explains the sign as the **gunued** form of No 143, or as No 127, plus No 519. The sign is clearly No 128 plus No 519.

No 129

1. **amêlu**, *man*, AL[3] 66 iv 17 (B 3506).
2. **aplu**, *son*, **5** 44$_{52c}$ (B 3507).
3. **aru**, *sprout, scion*, **5** 39$_{56c}$ (B 3508).
4. **ašaridu**, SAG, *prince, leader*, **4**[2] 15$_{9b}$ (B 3509).
5. (?) **elû**, *be high*, CT **18** 5 10029$_{5}$ (M 2269).
6. (?) **idištu**, *newness* (?) RH 65$_{5b}$ & $_{7b}$ (M 2268).
7. **ubbuqu**, ? **5** 42$_{50c}$ (B 3527).
8. **ummânu** (?) *people*, BN 31$_{15}$ (M 2271).
9. **bêru**, *choice*, **5** 13$_{34c}$ (B 3510).
10. **bûtu**, *choose*, **5** 20$_{48g}$ (B 3511).
11. **dinânu**, *person, self*, **5** 16$_{13c}$ (M 2275).
12. **zîmu**, *brightness*, HN Taf. vii 13 (M 2276).
13. **kabtu** (?) *heavy*, **5** 39$_{23c}$ (B 3514).
14. **muḫḫu**, *that which is above*, CT **17** 35$_{76}$ (M 2279).
15. **maḫru**, *front*, **4**[2] 5$_{46a}$ (B 3516).
16. **mahrû**, *first*, **2** 32$_{75a}$ (B 3517).
17. **muḫrû**, *first*, **2** 32$_{76a}$ (B 3518).

* The Chinese picture of the crescent moon shows lines to indicate shading exactly analogous to that supposed here. See ECW. No 72.

18. **mamitu** (?) *oath*, ZA **10** 199_{18} (M 2281).
19. **mâtu**, *land*, RH 8_{68} (M 2278).
20. **niše**, *people*, RH 131_{8} (M 2282).
21. **simanu**, ? **2** 25_{36a} (B 3525).
22. **piḫû**, *person* (?) CT **17** 35_{48} (M 2284).
23. **puḫu**, *person* (?) **5** 16_{12c} (B 3521).
24. **pânu**, *face*, $\mathbf{4}^2$ 19_{48a} (B 3520).
25. **pûtu**, *front side*, HN 30_{16} (M 2283).
26. **qaqqadu**, SAG, *head*, $\mathbf{4}^2$ 3_{1a} (B 3513).
27. **qarnu**, *horn*, **5** 16_{11c} (B 3515).
28. **rabû**, *great*, BBR xlv, No 27_{9b} (M 2287).
29. **rêšu**, SAG, *head*, **2** 7_{36c} (B 3522).
30. **rêštû**, SAG, *first*, ASKT 98_{57} (B 3523).
31. **rêštû**^{subatu}, *top garment*, **2** 7_{40c} (B 3524).
32. **rûštu**, *first* (?) CT **17** 39_{41} (M 2286).
33. ^{karpat}**šaqû** (?) *name of a vessel*, **5** 42_{9c} (M 2288).
34. **širiqtu**, *a present*, **2** 19_{40a} (B 3526).

EM **2** 113 explained as the picture of a head; UKZ 75 & 183ff., as composed of two motifs ◁ + ═; OC, as the picture of a head; OCS 232, 243, as the picture of a head; LBA 311, as the picture of a head; ML, as the picture of a head; LSG 20, as the picture of a neck and head. The sign is clearly the picture of a head. This at once accounts for most of the meanings. Standing for the person, the head came naturally to represent *man*, then *son*, *scion*, *people*, *country*. Standing for the *top* it easily passed to signify *first*, then *choice*. *Oath* probably came in from mixture with No 15.

No 130

1. **uruḫḫu**, ... DAIB, *head*, *hair*, AL^3 66 iv 19 (B 3665).

Probably the sign originated in the picture of a head to which some lines were added to represent hair. Why it was conventionalized as it is we do not know.

No 131

1. **muḫḫu**, MUḪ, *top*, AL^3 66 iv 20 (B 3667).

UKZ 69 n explains the sign as No 129, to which No 227 was added to denote *point*. Perhaps the original represented a head surmounted by a cap of some sort.

No 132

1. **urû ša alâdi**, *an elder brother of a child*, **2** 26_{14c} (B 3669).
2. **zikaru**, URU, *man*, **2** 27_{44a} (B 3670).

From the late form, one might conclude that the sign was composed of No 129 plus No 270, one of the originals of which was a form of head dress.

No 133

1. **adâru**, KAN, *be dark, sad*, AL^3 66 iv 22 (B 3673).
2. **adirtu**, KAN, *sadness*, AL^3 66 iv 23 (B 3674).

Apparently composed of No 129, *head*, plus No 380, which represented *rain*, *clouds*, and *darkness*. This was a fitting way of expressing sadness.

No 134

1. **zinništu**, ÊRU, *woman*, **2** 27_{45a} (B 3676).

The sign seems to be composed of No 129, *head*, and No 497, *woman*. No 129 could mean *person*, and the female sign was added, like the fish sign in No 136, as a sort of determinative.

No 135

1. **qarrâdu**, GUṬU, *warrior*, AL^3 66 iv 21 (B 3679).
2. **qurâdu**, GUṬ, *warrior*, **2** 36_{2a} (B 3680).

Apparently the sign is composed of No 129, *head*, equal here to *person*, plus No 514, a *dog*, or *devoted slave*, ancient warriors being consecrated devotees.

No 136

No meanings for the sign are known. It is clearly composed of No 129 plus No 523.

No 137

1. **êlippu**, MA, *ship*, S^b v 15 (B 3683).

The original picture was a boat with a point resembling the beak of a bird.

No 138

1. **akû**, DÊLLU, ? S^b v 17 (B 3704).
2. **tarkullu**, DIMGUL, *anchor rope*(?) *great sailor*(?) *a mast*(?) CT **17** 33_{34}; S^b v 16 (M 2401, B 3705).

Probably the original picture represented a boat with an attachment indicating a cable or mast or whatever the picture stood for.

No 139 [cuneiform sign]

1. **ênzu**, UZ, *goat*, S^b v 18 (B 3707).

The picture represents either a goat's head in a highly conventionalized form, or an udder and two teats. No 496 gives a more
5 natural picture of the head.

No 139a [cuneiform sign]

1. **qablu**, GUANA (?) *midst, fight*, CT **12** 31 35586_4 (M 2403).

Perhaps the picture was in some way connected with the picture for goat. If so, the meaning *fight* would naturally be suggested.
10 It is impossible now, however, to be certain about it.

No 140 [cuneiform sign]

1. **kalû**, SURRU, *magician, priest*, CT **12** 31 35586_8 (M 2404).
2. **kalû**, ZUR, *magician, priest*, **2** 21_{41c} (B 3709).
3. **surrû**, [SURRU], *magician, priest*, CT **12** 35586_2 (M 2405).

15 Probably no safe inference can be drawn from the resemblance to two late signs which the sign presents. The origin is quite unknown.

No 141 [cuneiform sign]

1. **kalû**, SURRU, *magician, priest*, S^b v, 20 (B 3713).
20 2. **šurrû**, SURRU, *magician, priest*, S^b v, 19 (B 3714).

The sign is clearly a variant of No 140.

No 142 [cuneiform sign]

1. **qablu**, GUANA, *midst, fight*, S^b v, 21 (B 3716).

Probably the sign is a variant of No 139a.

25
No 143 [cuneiform sign]

1. **adâru**, *be dark, fear*, **5** 21_{19e} (B 3723).
2. **aḫâzu** *sieze*, **5** 21_{20e} (B 3724).
3. **alâku**, *go*, ZA **9** 219_9 (M 2408).
4. **ašâšu**, SIG, *be troubled*, 4^2 10_{8b} (B 3726).
30 5. **ašâšu ša uššati** SA, *be troubled, of trouble*, CT **12** 9_{9a} (M 2411).
6. **ašuštu**, *trouble, sorrow*, 4^2 10_{56a} (B 3727).
7. **atru**, DIRI, *abundant, surplus*, S^b iii, 44 (B 3728).
8. **atâru**, DIRIG (?) *excel, exceed*, **2** 11_{65e} (B 3729).
9. **elî**, *high*, ZA **9** 219_{10}; *cf.* **5** 29_{10g} (M 2407).

10. **igru**, *wages*, **2** 62_{18c} (B 3731).
11. (?) **daqû** (?) **ša** . . . ? CT **12** 29_{14a} (M 2412).
12. **zarâbu**, *oppress*, **4**[2] 19_{9a} (B 3749).
13. **ḫalâpu**, *cover, hide*, **2** 39_{45f} (B 3732).
14. **ḫalâpu ša qarni**, DIR, *hide, of horns*, TA 43_{4b} (M 2414).
15. **ḫipû**, *broken, ruined*, **2** 27_{55g} (B 3733).
16. **maḫâḫu ša êni**, *pour out, of eyes*, CT **12** 29_{5a} (M 2416).
17. (?) **maḫâru ša urpiti**, *be in front, of a cloud*, CT **12** 29_{6a} (M 2417).
18. **makru**, ? **5** 29_{30d} (B 3737).
19. **kakkabMakrû**, *star Makrû*, **2**, 51_{64a} (B 3738).
20. **malû**, *be full*, **5** 39_{60f} (B 3739).
21. **kakkabMeqit išât***, *the star Abyss of fire*, (*i. e. Mars*) **2** 49_{81c} (M 2418).
22. **kakkabMêsiḫ išat**(?)* *star Mesiḫ-ishat*, **2** 51_{65a} (B 3740).
23. **mašâlu**, *be like, equal*, CT **19** 13_{10b} (M 2419).
24. **na'duru**, *darkness, fear*, ZA **9** 219_{6b} (M 2420).
25. **nibiru**, *a pass*, AL[3] 88, vi 14 (B 3742).
26. **nagarruru**, *running*, HWB 204 (M 2421).
27. (?) **nadarruru**, *be strong*, CT **12** 29_{8a} (M 2422).
28. (?) **nazâzu**, *stand*, RH 114 $_{8,7}$ (M 2423).
29. (?) **naḫallulu**, ? CT **12** 29_{12a} (M 2424).
30. **niḫappû**, ? **2** 62_{48c} (B 3744).
31. **nakâpu**, *overcoming*, ZA **9** 29_{12a} (M 2425).
32. (?) **naparruru**, *broken*, CT **12** 29_{10a} (M 2426).
33. (?) **naṣarruru**, *protected*, CT **12** 29_{9a} (M 2427).
34. **niqilpû**, *pass*, ZA **9** 219_{8b} (M 2428).
35. **nariru**, *help*, ZA **9** 219_{7b} (M 2429).
36. (?) **našallulu**, *despoiled*, CT **12** 29_{11a} (M 2430).
37. (?) **nišalpû** (?) *be drawn out*, CT **12** 29_{4a} (M 2431).
38. **sâmu**, SA, *be dark*, S[b] iii, 45 (B 3745).
39. **qâpu**, *decay*, ZA **9** 220_{1a} (M 2432).
40. (?) **rabû ša lit** . . . *be great, of* . . . CT **12** 29_{13a} (M 2433).
41. (?) **šaḫâḫu** (?) *bend, bow down*, CT **12** 29_{20a} (M 2434).
42. **šulû**, SA, ? CT **12** 9_{7a} (M 2435).
43. **šuparruru**, *broken, destroyed*, **2** 39_{45e} (B 3747).
44. **šaqû ša amêli**, *high dignitary, of men*, **2** 30_{6a} (B 3746).
45. (?) **šurruḫu** (?) **ša šikâri**, ?, *of drink*, CT **12**, 29_{2a} (M 2436).
46. **šutuqqu**, ? **5** 29_{11g} (B 3748).
47. **šûturu**, *abundance, surplus*, BA **5** 707_{7b} (M 2437).

UKZ 85 & 174n explains the sign as composed of No 127 plus No 519. DELITZSCH has rightly explained the origin of the sign.

* These two are the same star; their names are written with the same cuneiform signs. The first is MEISSNER's interpretation of them, the second, JENSEN's.

Many of the meanings coincide with those of No 127 which represented the moon's crescent. No 519 stood for water. Halos about the moon were interpreted as *rivers* and these were thought to portend abundance and invasions (cf. TA 11ff.). From the last idea the sign could 5 express *fear, oppress, seize,* etc.

No 144

1. **athû**, TAB, *brother, companion,* CT **11** 38; R 2586_{6} (M 2449).
2. **edêlu**, TAB, *close, bar,* CT **17** 35_{75} (M 2447).
3. **ediru**, TAB, *receive money,* CT **11** 30_{12b} (B 3761).
4. (10) **elî** (?) TAB, *be high,* CT **11** 38; R 2586_{9} (M 2448).
5. **eṣêpu**, TAB, *gather, combine,* CT **11** 30_{13b} (B 3762).
6. **diḫû**, *push, thrust,* **2** 62_{18g} (B 3760).
7. **dâmu**, *blood,* ASKT 90_{65} (B 3759).
8. **zikittu**, *oppression,* **5** 42_{47a} (B 3776).
9. (15) **ḫamâṭu**, TAB, *flicker, tremble,* CT **11** 30_{16b} (B 3763).
10. (?) **kakasiga**, ? CT **11** 35; R 2555_{6} (M 2450).
11. **kilallân**, TAB, *two, both,* CT **11** 38; R $2,586_{7}$ (M 2451).
12. (?) **katâmu ša pa** ... *cover, hide, of* ... CT **11** 35; R $2,555_{2}$ (M 2452).
13. ^{iṣ}**miḫṣu**, *an instrument that wounds,* $\mathbf{4}^{2}$ 18^{*}_{17a} (B 3764).
14. (20) **muḫḫuṣu ša** ..., *crushed* (?) CT **19** 39_{4b} (M 2454).
15. **mâšu**, TAB, *twin,* CT **11** 38; R $2,586_{5}$ (M 2453).
16. **našraptu**, *burned,* **5** 39_{65a} (B 3772).
17. (?) **sibû ša šipâti**, *a garment of wool,* CT **11** 35; R $2,555_{5}$ (M 2455).
18. **sanâqu** (?) TAB, *press,* CT **11** 38; R $2,586_{8}$ (M 2456).
19. (25) **sapânu** (?) TAB, *cover, overpower,* CT **11** 30_{17b} (B 3768).
20. **ṣabâtu**, *seize,* MSW 7; K 4166_{5} (M 2457).
21. **ṣurrupu**, TAB, *refined, unmixed,* CT **11** 30_{20b} (B 3769).
22. **ru'a**, TAB, *neighbor, companion,* CT **11** 38; R $2,586_{14}$ (M 2459).
23. **šakânu ša mimma**, *set, of anything,* CT **11** 38; R $2,586_{12}$ (M 2460).
24. (30) **šamâtu** (?) TAB, ? CT **11** 38; R $2,586_{11}$ (M 2462).
25. **šanû**, *double,* **2** 11_{60g} (B 3770).
26. **šina**, TAB, *two,* CT **11** 38; R $2,586_{2}$ (M 2463).
27. **šurrû**, TAB, *beginning,* CT **11** 30_{14b} (B 3773).
28. **tu'âmu**, TAB, *be doubled, be a twin,* CT **11** 38; R $2,586_{4}$ (M 2464).
29. (35) **tamâḫu**, TAB, *take hold,* CT **11** 30_{18b} (B 3774).
30. **tappu**, TAB, *companion,* CT **11** 30_{19b} (3775).

EM **2** 113 explained the sign as composed of two parallel arrows; UKZ 45, as a doubled stroke or line. The sign was probably a picture of two arrows. Several of the meanings are the same as those of No 2 40 which represented one arrow. All the meanings connected with the idea of *overpowering, crushing, covering, hastening* were suggested by

the arrows. Such meanings as *two, brother, companion, twins*, etc. were suggested by the fact that two arrows were represented.

No 144a

1. **šaḫîtu**, SIBBUDA, *ruin*, CT **14** 1_{45b} (M 2469).

Perhaps composed of No 144 and No 76. As the only occurence of the sign is late, this is, however, uncertain.

No 145

arba', *four*, **4**[2] 12_{18a} (B 3782).

Clearly the sign was composed of four lines to denote the numeral *four*. *Cf.* also No 532a.

No 146

1. **abâtu**, *perish*, **4**[2] 4_{34b} (B 3789).
2. **eqû**, TAG, *surround, wind, twist*, **2** 36_{45c} (B 3791).
3. **erṣitu** (?) *land, country*, CT **12** 24_{61a} (M 2470).
4. **^{šam}ingu**, *some kind of plant*, **2** 41_{7c} (B 3794).
5. **bâru**, TAK, *hunt, catch*, CT **11** 31_{35a} (B 3790).
6. **dumqu***, TIL, *favor*, ASKT 98_{58} (B 3795).
7. **damâqu**, *be favorable*, CT **12** 24_{60a} (M 2471).
8. **zu'ûnu**, TAK, *disturb*, CT **11** 31_{32a} (B 3805).
9. **ḫiššušu**, TAG, ? **5** 19_{5a} (B 3792).
10. **ḫatû**, *destroy, take away*, **2** 27_{45e} (B 3793).
11. **ṭabâḫu**, ŠUM, *slaughter*, **4**[2] 7_{9a} (B 3804).
12. **kakasiga**, ? CT **12** 24_{64a} (M 2473).
13. **labânu**, *cast down*, CT **21** 41_{12} (M 2474).
14. **labâṣu** TAG, *disturb*, CT **11** 31_{33a} (B 3796).
15. **lapâtu**, TAG, *turn*, **2**, 48_{41e} (B 3797).
16. **maḫâṣu ša mimma**, TAK, *shatter, of anything*, CT **11** 31_{34a} (B 3798).
17. **nabâṣu**, TAK, *overthrow*, CT **11** 31_{36a} (B 3799).
18. **nadû**, TAK, *throw down*, CT **11** 31_{37a} (B 3800).
19. **naqû**, TAK *sacrifice, pour a libation*, **4**[2] 19_{37b} (B 3801).
20. **salâṣu**, TAK, *hunt, chase*, CT **11** 31_{35a} (M 3802).
21. **šuklulu**, *complete*, CT **12** 24_{57a} (M 2475).
22. **šalû**, TAK, *send, throw*, CT **11** 31_{36a} (B 3803).
23. **šalâtu**, *spoil, booty*, HN 30_{19} (M 2476).

H 476 explained the sign as the picture of a brick and half a brick; UKZ 77ff., as made up of No 11 plus a form of No 258, *wood*; OC, *as a dagger*. HOMMEL has correctly divined the origin.

* Corrected by MSL, 326.

All the meanings are easily derived from a dagger or lance and the various consequences of using it.

No 147

1. **aptu**, AB, *a house*, S^b iii 54 (B 3815).
2. **abû**, AB, *fathêr*, **2** 32_{60c} (B 3816).
3. **eśu**, ? AV 2391; cf. CT **19** 42_{8b} (B 3818).
4. **eśśêśu**, *assemble* (?) PSBA **26** 56_{25} (M 2500).
5. [amel]**irriśu**, *gardener*, *farmer*, ASKT 71_{24} (B 3819).
6. [il]**Bêl**, *god Bel*, Str. *Nbk* 276_6; cf. B 7414 (M 2486).
7. **bîtu**, EŠ, *house*, HN, Taf. VII, 29 (M 2487).
8. [arab]**Ṭêbitu**, *month Tebet*, Str. *Nbk* 82_{14} (B 3823).
9. [amel]**nasiku**, *prince*, LS 58 n1 (B 3820).
10. **qibû** (?) *speak*, BA **5** 678_{28} (M 2488).
11. **śû**, **śina**, *him*, *his*, *them*, *theirs*, $\mathbf{4}^2$ 21_{85b} & **5** 50_{17a} (B 3824).
12. **śîbu**, AB, *gray*, *gray-haired*, CT **11** 29_{7b} (B 3821).
13. **tâmtu**, *sea*, RH 49_{12} (M 2492).

UKZ 92 n2 explained the sign as a motif for *room*, *dwelling-room*; OC, as a dwelling; OCS 237, 256, as a reed house built on stilts. The most probable origin of the sign is that it is the outline of a reed-house. Whether it represents one built on stilts so that, in the overflow of the river, the upper part could be inhabited (compare the form of No 201), or whether the central line represented a band about such a house (*cf.* PETERS Nippur **2** 74, HILPRECHT, BE. Ser. D. **1** 160 and CLAY, *Light on the Bible from Babel*, 282) is uncertain. This naturally meant house. *Father*, *old man*, *prince* and such meanings attached themselves to the sign because of the identity of the Sumerian syllable AB with the Semitic **abu** father. The pronominal meanings were also due to syllabic attraction. The other meanings grew out of the meaning *father* or were suggested by it.

No 148

1. **ilu**, *a god*, CT **25** 18_{11b} (M 2515).
2. **ilân**, ILAN, *upper part*, *height*, CT **12** 4_{24b} (M 2516).
3. [il]**Bêl**, NAB, *god Bel*, **5** 44_{46c}; *cf.* CT **12** 4_{21b} (B 3851).
4. **kakasiga**, NAB, ? CT **12** 4_{28b} (M 2518).
5. **kupadinnu**, *a covering*, *or garment*, **5** 19_{17a} (B 3852).
6. **nâbu**, NAB, *river* (?) CT **12** 4_{19b} (M 2519).
7. **nabbu**, NAB, *bright*, S^b i 3 (B 3849).
8. **nâru**, NAB, *river*, CT **12** 4_{20b} (M 2520).
9. **tiâmtu**, NAB, *sea*, *ocean*, CT **12** 4_{22b} (M 2521).

UKZ 45 explains it as a star (i. e. No 13) doubled. The sign is clearly a doubled star. This easily suggested *god*, and the specific god *Bel*, *high*, and *bright*. It suggested a collection of stars or the milky way, which was conceived as a river, hence the meanings *river* and *sea*. The last meaning was suggested because the Babylonians conceived the ocean to be a salt river which encircled the earth. As the heavens were considered as a covering, it came to suggest *covering, or garment*. 5

No 149

1. **amartu**, MULU, *sight, aspect*, CT **12** 4 38b (M 2522). 10
2. **bi'u**, MULU, *seek*, CT **12** 4 39b (M 2523).
3. **bibbu**, MULU, *a quadruped, name of a star*, CT **12** 4 36b (M 2524).
4. **banû ša šiṭirti**, MULU, *create, of?* CT **12**, 4 32 42 43b (M 2525).
5. **zu'unu**, MULU, *disturb, confound*, CT **12** 4 34b (M 2526).
6. **zabbu**, MULU, *a class of temple officers*, CT **12** 4 26b (M 2527). 15
7. **kakkabu**, MUL, *a star*, S[b] i 4 (B 3855).
8. **kakubu**, *a star*, BC, K 1169 9 (M 2528).
9. **kunnû**, MULU, *perfect*, CT **12** 4 33b (M 2529).
10. **mulmullu**, MULU, *a javelin*, CT **12** 4 37b (M 2530).
11. **nabaṭu**, MULU, *bright, shining*, CT **12** 4 29b (B 3856). 20
12. **namâru**, MULU, *be bright*, CT **12** 4 31b (M 2533).
13. **napâḫu**, MULU, *glow*, CT **12** 4 30b (M 2534).
14. **nûru** (?) *light*, TA 103 10b (M 2531).
15. **papallu**, MULU, *sprout, twig*, CT **12** 4 35b (M 2535).
16. **šiṭru**, MULU, *writing*, CT **12** 4 27b (2539). 25
17. **siṭirtu**, MULU, *an expression applied to the heavens* CT **12** 4 28b [(M 2540).
18. **šênu**, MULU, *a sandal*, CT **12** 4 41b (M 2536).
19. **šêpu**, MULU, *foot*, CT **12** 4 40b (M 2537).
20. **šûquru**, ? ZA **9** 161 37 (M 2538).

H 462 explained the sign as three stars. UKZ 47, OC, and LBA 311 concur in this explanation which is undoubtedly correct. Nearly all the meanings are at once explained by this origin. Such meanings as *sprout, writing, foot* and *sandal* were for mythological or fanciful reasons suggested by the stars. 30

No 150 35

1. **aggu**, UK, *vehement, angry*, CT **12** 8 18b (M 2549).
2. **uggu**, UK, *vehement, angry*, CT **12** 8 17b (M 2550).
3. **ûmu**, UKU, *day*, AL[3] 67 18 (B 3861).
4. **umâmu** (?) UK, *a wild beast*, CT **12** 8 20b (M 2551).
5. **nûru**, UK, *light*, CT **12** 8 16b (M 2552). 40

6. ^{il}**šamaš** (?) UK, *the sun*, CT **12** 8_{19b} (M 2553).
7. **šarru**, *king*, **2** $47_{5a\,ff.}$ (B 3862).

H 481 explained the sign as originating in the picture of a foot with the sun below it. The foot suggested a base and the whole represented day-break; UKZ 149, as composed of No 400 = *strength*, and No 337 = *the sun*, a view in which MSL 344 concurs. The earliest form of the sign, when compared with Nos 139 and 496, which pictured the heads of goats, makes it probable that this also pictured the head of some animal with terrifying horns. The element which has been mistaken for the sun was a horn that had become dislocated. The fierceness of this animal suggested *anger* and perhaps the fire of his eye *fire*, *sun*, which in time developed into *day*.

No 151

1. **asu**, AZA, *physician*, AL^3 67_{18} (B 3868).
2. ^{iṣ}**šigaru**, *a bolt*, or *bar*, AV 8160 (B 3875).

H 481 thought that the sign represented a yoke for ploughing or for mules or asses, UKZ 149 resolved it into No 149 plus No 521, an opinion in which MSL 44 concurs. Several of the early forms are probably derived from Elam. The native Babylonian form of the sign pictured the head of some animal (*cf.* Nos 139, 150, 211, and 496), near which was placed two little plants, which probably suggested healing herbs. The meaning *bar*, *bolt* is due to the abbreviation of a compound ideogram; *cf.* M 2560. One of the Elamite forms pictured a couch and a liquid (*cf.* No 521) and suggested physician in another way.

No 152

1. **erû**, URUDU, *bronze*, S^b ii 48 (B 3878).

H 475 explained the sign as a bronze object; UKZ 186, as a variant of No 157; MSL 354 repeats UKZ. Probably the original picture represented a bronze mirror.

No 153

1. **amêlu**, *man*, **1** 46_{21b} (B 3881).

The sign is a variant of No 289 derived from that sign through the Neo-Babylonian form.

No 154

1. ^{il}**Bau**, *goddess Bau*, TN xii & 232 (M 2570).
2. **bâbu**, KA, *gate*, S^b iv 33 (B 3883).

EM **2** 117 declared the primitive picture to represent a gate. UKZ 167 explained it as composed of house (No 281), plus motifs for *entrance* derived from No 177; OC as a picture of a gate; MSL 198 repeats UKZ. The sign clearly represented a gate. It is more likely that it was a real picture than that it was composed as DELITZSCH 5 thinks. How it suggested the goddess *Bau* is problematical. Perhaps because she represented the physical gateway of life.

No 155

1. **isinnu**, *feast*, **5** 31 60a (B 3899).
2. **ummu**, UMU, *mother*, S^b ii 52 (B 3898). 10
3. qan**ummu**, *a kind of reed*, HWB 86 (M 2579).
4. **puṣṣû ša qan duppi**, ?, *of a tablet reed*, AL³ 83 iii 79 (B 3900).
5. **puršumtu**, *white-haired woman, grandmother*, AV 1439 (B 3901).

EM **2** 109 thought the sign originally represented a picture; BNA **13** 379, a picture of a mother like the Chinese 母; UKZ 186ff. 15 derived it from the motif *surround*, signifying a mother's womb — an opinion in which MSL 346 concurs. All the explanations are on the right track. Probably the sign represented a female bust and abdomen.

No 156 20

1. **šûlu**, SUMUG, *trouble*(?) S^b ii 50 (M 2591).
2. **šûtu***, SUMUG, *trouble*(?) AL³ 65 116 (B 3914).

UKZ 187 explained it as composed of No 155 in which No 340 is inserted. Perhaps DELITZSCH is right as to the origin, but from the late form inferences are precarious. 25

No 157

1. **abnu**, DIḪ, *stone*, **2** 27 49a (B 3923).
2. **aban birki**(?) DIḪ, *stone of blessing*(?) CT **18** 36 28b (M 2594).
3. **adiptu**, DUB, *some instrument*, CT **12** 14 8a (M 2596).
4. **aṣû ša kišpi**, DIḪ, *go out, of enchantment*, CT **12** 14 15a (M 2599). 30
5. **edlu**, MES, *a man*, CT **12** 14 17a (M 2595).
6. **erû**, URUDU, *bronze*, CT **12** 14 11a (M 2600).
7. **umṣatu**, SAMAG, *want, distress*, CT **12** 14 25a (M 2597).
8. **upnu**, KIŠIB, ? CT **11** 33 10072 6 (M 2598).
9. **diḫû**, DIḪ, ? **5** 31 47a (B 3924). 35
10. iṣ**ḫandilpiru**, TÊḪI, *trunk*(?) AL³ 81 57 (B 3925).
11. **kanâku ša kunukki**, *a seal, of a tablet*, **2** 39 11g (B 3926).

* Probably a mistaken reading of the preceding.

12. **kunukku**, KIŠIB, *tablet*, CT **12** 14_{22a} (M 2601).
13. **la'âbu**, DIḪ, *press hard*, CT **12** 14_{14a} (M 2602).
14. **li'bu**, DIḪ, *pressure*, CT **12** 14_{18a} (M 2603).
15. **lamû**, DUB, *surround*, S^b ii 49 (B 3927).
16. **mâru**, MES, *son*, CT **12** 14_{19a} (M 2605).
17. **maśâdu ša ûmi**(?) DUB, *press down, of ?*, CT **12** 14_{7a} (M 2606).
18. **saḫâru**, DUB, *turn*, CT **12** 14_{2a} (M 2607).
19. **sarâqu**, DUB, *pour out*, CT **11** 29_{37a} (B 3929 M 2625).
20. **palâku ša pilki**, DUB, *divide, of a district*, CT **12** 14_{9a} (M 2609).
21. **pallukku**, MENBULUG, ? CT **12** 14_{12a} (M 3610).
22. **puṣṣû ša qan duppi**, DUB, ?, *of a tablet reed*, CT **12** 14_{8a} (M 2611).
23. **ṣibû**, DUB, *surround, catch*, CT **11** 29_{40a} (B 3930).
24. **rubû**, MES, *prince*, CT **12** 14_{18a} (M 2613).
25. **rittu**, KIŠIB, *seal*, CT **12** 14_{20a} (M 2614).
26. **šuḫtu**, ŠEN, ? CT **12** 14_{10a} (M 2616).
27. **šûlu ša ṣuri**, SUMUG, *to send, of thought*, CT **12** 14_{23a} (M 2615).
28. **šapâku**, DUB, *heap up*, CT **11** 29_{35a} (B 3931).
29. **šapâku ša ipri**, TUB, *heap up, of dust*, AV 7996 (B 3932).
30. **tabâku**, DUB, *pour out*, CT **11** 29_{36a} (B 3933).
31. **teḫûtu**, DIḪ, ? CT **12** 14_{16a} (M 2617).
32. **tuppu**, DUB, *tablet*, CT **11** 29_{38a} (B 3935).

EM **2** 116 explained the sign as the representation of a picture (tableau); UKZ 186 ff., as a variation of No 155, from the motif for *surround*; OC, as the representation of a tablet. The original picture probably, like No 152, represented a mirror or tablet of bronze or of stone, on which were some lines to represent writing. The various processes connected with the making, inscribing, and sealing of a clay tablet, together with its contents and writer, made it possible in time for the sign to stand for most of the values given above. The values *man, prince, son,* and *want,* with the syllabic value, MES came, as M pp. 141 n and 248 n has shown, from mixture with No 270.

No 158

1. **abgirri**(?) ? CT **11** 42 89-4-26 165_{18b} (M 2615)*.
2. **allaḫu**, ? CT **11** 42 89-4-26 165_{20b} (M 2616).
3. **azaru**, *wish, desire*(?) **5** 39_{59e} (B 3957).
4. **ana**, TA, *unto*, $\mathbf{4}^2$ 15^{*}_{54b} (B 3946).
5. **annairat**(?) ? CT **11** 45 89-4-26 165_{19b} (M 2617).
6. **ina**, TA, *in*, **2** 15_{41c} (B 3947).

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* This and the following references to M, so far as they relate to No 158, are found on M. p. 144. On p. 144 M. has repeated the ideogram numbers 2612—2628, which he had used on p. 143.

7. **ištu**, TA, *out from*, ASKT 60 iv 8 (B 3950).
8. **itti**, TA, *with*, **4**[2] 13_{26b} (B 3949).
9. **ina qabal**, *in the midst*, CT **11** 42 98-4-26 165_{21b} (M 2624).
10. **u**, *and*, **4**[2] 16_{56a} (B 3954).
11. **ultu**, TA, *out from*, S^b ii 36 (B 3951).
12. (?)**dîku**, ? **5** 16_{75c} (M 2618).
13. **kirib**, TA, *in the midst of*, ASKT 102 No 25 (B 3948).
14. **kattu**, *figure*, BN 38 (M 2619).
15. **mâlâ**, *in comparison with*, RH 104_{16} (M 2621).
16. **minû**, *what, why*, **4**[2] $30_{12a\ 15a}$ (B 3958).
17. (?)**mîtu**, *dead*, **5** 16_{74c} (M 2620).
18. **šumma**(?) *if*, BD 119 n 287 (M 2625).
19. **tappû**, *companion*, **5** 31_{22a} (M 2626).

UKZ 178 ff. explains the sign as composed of a motif for direction, plus a motif which is unexplained; OC explained it as the picture of a basket; OCS as the picture of a phallus. As the early form of the sign so closely resembles a clay phallus found at Asshur, (*cf. Mitteilungen der deutschen Orient-Gesellschaft*, No 22, June 1904, p. 26), an erect phallus would naturally suggest the primary prepositional meanings *out of*, *in the midst of*, out of which other prepositional uses were developed. *Companion*, and *figure* might also naturally be suggested by it. It is very uncertain whether the sign really signified *dead*.

No 159

1. **aṣû**, I, *go out*, CT **11** 29_{40b} (B 3977).
2. **eridu**, ? **5** 30_{27b} (B 3999).
3. **gugittu**, ? **2** 29_{22c} (B 3978).
4. **kamû**, I, *enclose, capture*, CT **11** 29_{39b} (B 3979).
5. **mu'û**, ? BA **5** 678_{25} (M 2658).
6. **na'âdu**, I, *exalt*, CT **11** $29_{37\ 38b}$ (B 3980).
7. **nâqu**, *howl, lament*, AV 3522 (B 3981).
8. **parâku**, *use force, compel*, **4**[2] 13_{18b} (B 4000).
9. **tanattu**, I, *exaltation, glory*, RH 69_{4b} (M 2630).

UKZ 192 ff. says the sign stood for the number five, with which somehow the Sumerians associated the idea of exaltation. Probably the sign is a simplification of No 566, an altar and a fire. This would explain the meanings.

No 160

1. [il]**Adad**, *god Adad*, **3** 67_{43c} (B 4043).
2. **âlidu**, *bearer, begetter*, **4**[2] 9_{24a} (B 4037).

3. **annu**, ḪU, ḪE, *a receptacle, a vessel*, **5** 39_{16g} (B 4038).
4. **erêšu**, *plant, beget*, TN 306 ff. (M. 2690).
5. **ibkennu**, GANA, ? CT **12** 10_{8a} (M 2687).
6. **daḫâdu**, *be abundant*, **2** 25_{42c} (B 4039).
7. ^{karpat}**diqaru** (?) UDUL, *an earthen jar*, CT **12** 43_{4a} (M 2691).
8. **kullatu**, GANA, *totality*, CT **12** 10_{2a} (M 2692).
9. (?) **kannu** (?) *vessel, receptacle*, CT **19** 35, S 896, 12; *cf.* MVAG 1905, [p. 252 (M 2693).
10. **kislimu**, *name of a month*, ASKT 64_{9} (B 4040).
11. **lû, lî**, ḪE, *verily*, CT **12** 10_{4a} (M. 2694).
12. **na'duru**, GIDI, *tribulation*, **5** 30_{22c} (B 4042).
13. **qarâbu**, GANA, *approach*, CT **12** 10_{1a} (M 2697).
14. **riksu**, GANA, *bond*, CT **12** 10_{2a} (M 2698).
15. **šupku**, *supporter*, RH 130_{34} (M 2699).

UKZ 104 declared the sign to be composed of No 228, *oil, fat,* plus No 258, *tree*; OC explains it as a jar supported by a base — a view in which OCS 238 and 257 concurs, as does LBA 311. Hommel correctly explained the origin of the sign. The jar supported by a stand readily suggested all the meanings except *kislimu*, which the sign came to represent only by the shortening of a longer spelling of the month's name.

No 161

1. **amêlu**, *man*, **1** 45_{52a} (B 4076).
2. **aplu**, *son*, LTP 60 n 7 (B 4077).
3. **iṣu**, *wood*, **5** 11_{50a} (B 4079).
4. **unnuttu**, *weakness*, **5** 23_{26a} (B 4109).
5. **unnušûtu**, *weakness*, **5** 23_{25a} (B 4110).
6. ^{il}**Bân-mâri** (?) *child-creating god*, ZA **10** 276 ff. $_{18}$ (M 2729).
7. $^{eru(?)}$**dubû**, *something made of bronze*, MSW 15 K 8676_{18a} (M 2730).
8. **dallu**, *needy, humble*, **5** 23_{27a} (B 4103).
9. **daqqaqûtu**, *smallness*, **5** 23_{22a} (B 4101).
10. **duqquqûtu**, *smallness*, **5** 23_{23a} (B 4102).
11. **dumu** (?) *son*, **5** 44_{20c} (B 4078).
12. **zukkukûtu**, ? **5** 23_{24a} (B 4111).
13. ^{erib}**zirzirru**, *small insect*, **2** 24_{15c} (B 4112).
14. ^{šaḫ}**kurkizanu**, *kind of swine*, **2** 6_{23c} (B 4080).
15. **la'û**, *small, weak*, HWB 366 b (M 2721).
16. **mâru**, DU, *son*, S^b v 37 (B 4081).
17. **martû**, ? 4^2 4_{21b} (B 4081 B 4104).
18. **mârtu**, *daughter*, 4^2 28^*_{64b} (B 4082).
19. $^{eru(?)}$**naptêtu**, *something made of bronze*, MSW 15 K 8676_{12a} [(M 2731).
20. **sâ'u**, *throw down*, CT **19** 45_{11b} (M 2723).

21. **pâqu**, ? **5** 23 28a (B 4105).
22. **ṣaḫâru**, TUR, *be small*, **2** 15 21a (B 4083).
23. **ṣaḫru**, TUR, *small, young*, **2** 48 20a (B 4084).
24. **ṣiḫru**, TUR, *small, young*, ASKT 59 19 (B 4085).
25. **ṣiḫḫiru**, *small*, RH 106 78 (M 2724). 5
26. **ṣuḫḫuru**, *wretchedness*, **4**² 13 48a (B 4108).
27. karpat**ṣiḫirtu**, *a small pot*, **5** 42 20c (B 4086).
28. **ṣiḫḫirûtu**, *smallness*, **5** 23 21a (B 4107).
29. **rabû**, *be great*, RH 72 4b (M 2725 M 2732).
30. **teḫû**(?) *approach*, RH 42 32 (M 2726). 10

DAMU (**2** 40 4a). DUMU (**2** 48 33a).

BNA **13** 491 explained the sign as No 227, *beget*, doubled; UKZ 101 ff., as No 12, *be small*, doubled; OC, as a picture of two breasts; OCS 234 and 248, as the udder of a sheep or goat. The picture is clearly the representation of an udder. That would naturally 15 suggest a young animal, then *son, daughter, small* and all the meanings except *great*, which seems to have been associated with the sign by the psychological law of antithesis.

No 162

1. **abu**, AD, *father*, Sᵇ ii 27 (B 4166). 20
2. **aban suluppi**, *date stone*, CT **12** 47 40b (M 2747).
3. **ummu**, *mother*, **5** 31 61g (B 4167).
4. **rigmu**, *cry*, RH 75 7 (M 2748).

EM **2** 108 explained the sign as the picture of a testicle; SAYCE, TSBA **6** 483, as composed of No 227, *making*, placed within a figure 25 which represents a nest: BNA **13** 488 ff., as a representation of a house plus No 59, *protect*; UKZ 58, as composed of No 147 plus No 59, the whole suggesting *protect*; OC, as a picture of a penis — a variant of No 214. Probably the picture was a representation of a penis and testicles. That would naturally suggest *father*, and in course 30 of time might easily come to stand for *mother*. Through the part that the date-palm played in Babylonian religion (*cf.* SO, 90—100), it could naturally come to stand for *date-stone*. How it expressed *cry* or *word* is not clear. Probably the meaning was developed out of the ideas of *father* or *mother*. 35

No 163

1. **uddu**, *part of a ship*, AL³ 88 24a (B 4192).
2. is**ḫašḫuru**(?) *a plant*, HWB 294 b (M 2766).
3. is**tittu**, *fig-tree*, CT **19** 35 S 896 16 (M 2767).

As we have no early form the origin is quite unknown; perhaps it was the picture of a plant or tree.

No 164

1. (?) **upû**, *cloud-mass*, RH 70_{26} (M 2781).
2. **dadaru**, *stench*, **2** 16_{20e} (B 4197).
3. **martu**, ṢI, *gall-bladder*, *bitterness*, S^b iii 60 (B 4196).
4. **natû** (?) *strike*, *split*, CT **19** 3_{17c} (M 2782).
5. **ṣurrupu**, *unmixed*, *pure*, **2** 34_{59c} (B 4201).

UKZ 57 explains the sign as No 147, *house* plus No 249, *fear*. Since JR **2** 229 n 3 has shown that the sign stood for *gall-bladder*, it is clear that the original picture must have represented that organ, which played such an important part in Babylonian omens.

No 165

1. **kakasiga**, IA, *brightness*, CT **11** 14_{26} (M 2793).
2. **tanittu** (?) *exaltation*, CT **11** 14_{25} (M 2794).

UKZ 192ff. explains the sign as composed of No 159 plus No 519. This is clearly right. *Exaltation* is derived from the first element and *brightness* from the second.

No 166

1. **uddudu**, *sharpened* or *pointed* (?) CT **18** 40_{47a} (B 4234).
2. **ulluḫu**, *sharpened* or *pointed* (?) CT **18** 40_{46a} (B 4235).
3. (?) **kakarissu**, GIR, ? MSW 25, R 2588_{89a} (M 2796).
4. **lubâšu**, *garment*, **5** 28_{14b} (B 4225).
5. **lubšu**, *garment*, **5** 28_{14a} (B 4226).
6. **nâšu** (?) *sway*, *tremble*, CT **18** 40_{44a} (M 2797).
7. **silû**, ? CT **18** 40_{45a} (B 4229).
8. **pillu**, IN, *a plant*, AL^3 67_5 (B 4227).
9. **piltu**, IN, *a plant*, AL^3 67_6 (B 4228).

UKZ 127, 136 explained the sign as composed of No 175, *wood*, plus No 227, *make*; OC, as the picture of a kind of grain. The sign pictured plants growing in a pot. This naturally gave the meaning *plant*. *Sway*, *tremble* was suggested by the swaying of a plant in the wind; *garment*, by the use of flax, or some fibrous plant, for the making of garments.

No 167

1. **rabbu**, RAB, *great*, S^b v 62 (B 4244).

Cf. also M 2817 and the references there given. The sign occurs only in late texts. It is probably a variant of No 169, the sign for king. Such an origin would explain its one ideographic meaning of *great.*

No 168

1. **makutu,** DIM, *some wooden instrument,* perhaps *a mast,* Sᵇ v 63 (B 4252). 5

We have no form of the sign earlier than Nebuchadrezzar II. He gives us a fairly archaic representation, however, from which it appears that the sign may have pictured a mast with spread sails.

No 169 10

1. **ilAdad,** *god Adad,* PSBA **11** 174 ff. Pl **1** 4 (M 2829).
2. **be'êlu,** *be lord,* **2** 19 46b (B 4260).
3. **bêlu,** *lord,* **5** 13 48a (B 4261).
4. **ilLugal** (?) *divine king,* CT **16** 49 303 (M 2827).
5. **malku,** *arbiter, prince,* **5** 30 1b (B 4262). 15
6. **maliku,** *arbiter, prince,* **5** 30 2b (B 4263).
7. **malik,** *arbiter, prince,* **5** 30 3b (B 4264).
8. **šâlu,** IN, *decider, arbiter,* **5** 11 11d (B 4265).
9. **šarru,** LUGAL, *king,* Sᵇ v 61 (B 4266).
10. **turmaḫu,** ? **2** 31 8g (B 4267). 20

EM **2** 117 explained the sign as the picture of a bee; RYLANDS, TSBA **6** 462 n, as a man wearing a crown or carrying an umbrella, an opinion in which H who quotes it concurs; UKZ 51, as No 289, the picture of a man, plus a motif for *great*; OCS 231 ff. & 241, as the picture of a man wearing a striking head-dress or crown. An early 25 vase-picture clearly shows this to be right*. Such a picture representing a chieftain or king, would readily suggest all the meanings.

No 170

1. **adaqa** (?) *soft, young,* CT **12** 12 26a (M 2839).
2. **aṣû,** MA, *go out, grow,* **5** 21 9e (B 4302). 30
3. **aṣû ša iṣi u qanê,** MU, *grow, of trees and reeds,* **2** 62 56c (B 4303).
4. **arḫu** (?) *swift,* CT **12** 12 18a (M 2843).
5. **arqu,** *green,* AL³ 83 78 (B 4301).
6. **edêlu,** *bolt, bar,* **5** 25 20c (B 4305).
7. **edêšu** (?) *be new, cf.* KL 206 90 with 197 92 (M 2883). 35
8. **etillu,** ŠER, *lord, ruler,* HAS ix (B 4306).
9. **isinnu,** EZEN, *feast,* **4**² 23 1c (B 4311).
10. **itanbuṭu,** *be oppressed,* **5** 42 45c (B 4361).

* *Cf.* BANKS, *Bismya,* New York, 1912, p. 268.

11. **uddušu**, *new* (?) CT **18** 29$_{33b}$ (M 2840).
12. ^{iṣ}**urqu** (?) *green*, HWB 243; *cf.* KING, *Magic* 12$_{6}$ (M 2845).
13. **banû**, *create, grow*, **4**^{2} 15*$_{53b}$ (B 4304 M 2846).
14. **zamâru**, MU, *sing*, **2** 20$_{1a}$ (B 4347).
5 15. **zamâru**, SIR, *sing*, CT **12** 11$_{27a}$ (M 2847).
16. **zimmeru**, *singer*, RH 110$_{31}$ (M 10612).
17. **zaqtu**, *point*, ASKT 116 No 15$_{3}$ (B 4346).
18. **zar'âbu**, *repress, withhold*, ASKT 122 No 19$_{12}$ (B 4348).
19. **zarbu**, ? **5** 16$_{23a}$ (M 2848).
10 20. **ḫabâtu**, *acquire property* (?) *plunder*, **5** 39$_{61c}$ (B 4307).
21. **ḫabâtu ša alâki**, *plunder, of a caravan*, **5** 39$_{62c}$ (B 4308).
22. **ḫamâṭu**, *quiver, hasten*, **4**^{2} 28$_{45b}$ (B 4309 M 2849).
23. **ḫannaṣru** (?) ? CT **18** 42$_{11a}$ (M 2885).
24. **ḫarâšu**, *restrain, hinder*, AV 3224 (B 4310).
15 25. **ṭarâdu**, *drive away, hunt*, **4**^{2} 21$_{28b}$ (B 4344).
26. **kalû**, *lock up, detain*, **2** 21$_{33c}$ (B 4312).
27. **kunûku**, *a seal*, **5** 27$_{41g}$ (B 4322).
28. **kanašû** (?) *kind of plant*, AL^{3} 80$_{34b}$ (B 4313).
29. **kasû**, *bind, tie*, **4**^{2} 16$_{29a}$ (B 4316).
20 30. **kiṣru**, *possession*, **4**^{2} 3$_{6b}$ (B 4318).
31. ^{iṣ}**kirû**, *park*, **2** 15$_{37c}$ (B 4315).
32. **karâbu**, *bless*, **4**^{2} 17$_{18a}$ (B 4314).
33. **kirimmu** (?) *womb, vagina*, CT **12** 12$_{25a}$ (M 2852).
34. **kirissu** (?) *an instrument*, CT **12** 12$_{29a}$ (M 2853).
25 35. **kašâdu**, *capture*, ASKT 72 i 31 (B 4319).
36. **kiššû**, *cucumber* (?) **2** 44$_{4g}$ (B 4320).
37. **katâmu**, *cover*, CT **4** 8$_{1a}$ (M 2854).
38. **lasâmu**, *gallop*, **2** 27$_{46a}$ (B 4323).
39. ^{šam}**lišân kalbi**, *dog's tongue plant*, CT **14** 20$_{20}$ (M 2855).
30 40. **melultu**, *joy, pleasure*, CT **19** 31$_{19a}$ (M 2856).
41. **musarû**, *plantation*, **4**^{2} 27$_{4a}$ (B 4362).
42. **mirištu**, *plantation*, **5** 21$_{3c}$ (B 4324).
43. **muqqu**, *garment, festal clothing* (?) **5** 16$_{35a}$ (B 4325).
44. **nabî** (?) *sprout, offspring*, CT **18** 29$_{32b}$ (M 2857).
35 45. **nabâtu**, MU, *shine*, **5** 42$_{45c}$ (B 4326).
46. **namâru** (?) SIR, *be bright*, DW 208 (M 2858).
47. **napâḫu**, *glow*, AL^{3} 134 No 3$_{1}$ (B 4327).
48. **napâḫu ša libbi**, MU, *glowing, of the heart*, CT **19** 40 R 2, 41$_{45}$ [(M 2860).
49. **parâsu**, *divide*, **5** 24$_{36a}$ (B 4328 M 2862).
40 50. **ṣiḫirtu**, *cutting down grain* (?) AV 7241 (M 2863).
51. **ṣamâdu** (?) GIR, *tie, harness*, MSW 25 R 2, 588$_{44a}$ (M 2864).
52. **ṣuppuru ša libbi**, KEŠDA, *cry, of the heart*, **2** 20$_{7c}$ (B 4334).
53. **ṣuṣu** (?) *marsh land*, CT **12** 12$_{27a}$ (M 2865).

54. **ṣarâḫu**, *be excited, cry out*, **2** 20 14a (B 4333).
55. **ṣirḫu**, *cry, lamentation*, RH 31 10 etc. (M 2866).
56. **qû**, *thread*, **5** 21 8c (B 4321).
57. **qaṣâru**, ŠER, *gather, assemble*, Sᵇ vi 15 (B 4317).
58. **qiṣru**, *assembly*, **4**² 3 6b (B 4318). 5
59. **rabâṣu** (?) *lie down, encamp*, CT **18** 36 34a (M 2867).
60. **radâdu**, *pursue*, **2** 36 34a? (B 4330).
61. **rakâsu**, KEŠDA, *bind*, Sᵇ vi 14; *cf.* ZA **1** 60 11 (B 4331).
62. **riksu**, *a bond*, **4**² 16 60b (B 4332).
63. **ramâmu**, *cry, howl*, CT **18** 39 37b (M 2888). 10
64. **rimmu**, *howling*, CT **18** 39 35b (M 2889).
65. **rimmatu**, *howling*, CT **18** 39 36b (M 2890).
66. (?) **ritu** (?) *pasture land*, RH No 79 8 (M 2868).
67. **šâ'ilu**, *priest* or *enchanter*, BN 33 8 (M 2870).
68. **šuḫarru**, ? **2** 21 22c (B 4340). 15
69. ᵏᵃʳᵖᵃᵗ**šaḫarratu** or **šuḫarratu**, ŠAKAR, *a kind of vessel*, **5** 42 31c; [**2** 21 25c (B 4339).
70. **šaṭâru**, SAR, *write*, AL³ 67 8 (B 4336).
71. **šêm**, *placing* (?) or *fate* (?) **5** 21 7c (B 4337).
72. **šamû**, SIRIM, *burn, boil, roast*, **2** 50 24c (B 4335).
73. **šiptu**, *incantation*, CT **16** 3 95 (M 2872). 20
74. **šaqâqu** (?) ? CT **12** 12 28a (M 2873).
75. **šannaṣru** (?) ? CT **18** 42 18a (M 2891).
76. **šurrû**, SAR, *brilliance* (?) AV 8586 (B 4342).
77. **tabrû** (?) *fullness*, AV 7241 (M 2874).
78. **tamû**, *speak*, **4**² 3 4b (B 4343). 25
79. **tiaru**, *kind of cedar tree*, AV 8875 (B 4345).
80. **tiṣṣulu**, ? MSW 22, R 345 9 (M 2892).
81. **taqânu**, *become firm, right*, RH 121 11 (M 2875).

KEŠ (**2** 55 58a). ḪIR (**2** 21 26c). NISIGÛ (Sᵃ iii 69).

BNA **13** 90 explained the sign as a picture of vegetable growth; 30 UKZ 132 ff., as a motif for plant doubled, plus a motif for *surround*; OC, as the picture of a garden; OCS 236, as the picture of two trees growing; LBA 311, as the picture of a garden. As THUREAU-DANGIN has pointed out and our sign list shows, three originally independent signs have been merged into one. No 170 pictured two trees growing 35 by a stream of water; No 170a was, apparently, the ground plan of a temple; while No 170b represented the crossing of canals containing water. The confining of water seems to have suggested the meaning *bind*. No 170a kept its identity in Babylonian to the end, but in Assyrian was merged by the time of Assurbanipal into 170. No 170b 40 can be traced in Babylonian to the Kassite period. The various meanings fall easily into three classes, those suggested by irrigation and vege-

tation, those suggested by a temple and its services, and those suggested by the idea of confining water or *binding*. They may be classified as follows:

From 170: *green, grow, go out* (*of shoots*) *be soft, young, new, create* or *beget, womb, quiver* (*of leaves*) *be swift*, an extension of quiver, *park, forest, cover, plants, gallop, plantation, marsh-land, pasture-land, encamp, cedar-tree, point* (*of a leaf*) *cutting grain, possession, fulness, bless.*

From 170a: *priest, boil* or *roast, glow, shine, incantation, speak, cry out, lament, lamentation, sing, singer, fate, write,* (priests wrote), *kind of vessel, feast, festal garment, assemble.*

From 170b: *bind, capture, bond, be firm, right, bolt, bar, lord* (one who binds), *plunder, restrain, lock up, fetter, tie, harness, possession, captive, thread* or *cord, a seal, divide, pursue, drive away, repress.*

Some of the meanings such as *glow, shine* and *seal* could be derived from more than one of the original forms.

No 171

1. **adâru**, *be wide, large*, AL³ 84_{86} (B 4385).
2. **elû**, BAD, *be high*, **2** 30_{9g} (B 4387).
3. **dûru**, BAD, *wall*, Sᵇ vi 16 (B 4386).
4. (?) **ḫinqu**, *narrows*, CT **12** 12_{39a} (M 2908).
5. **kalû**, *lock up, hold*, **2** 21_{45c} (B 4392).
6. **kamâru** (?) *strike down, overthrow*, RH 111_{11} (M 2909).
7. **lilâtu**, *evening*, CT **12** 12_{34a} (M 2910).
8. **mâtu**, *die*, ASKT 84_{39} (B 4388).
9. **mûtu**, *death, dead*, ASKT 203 ii 18 (B 4389).
10. **mîtu**, *dead*, **4**² 29_{28a} (B 4390).
11. **nâru**, *kill*, **2** 19_{28a} (B 4391).
12. **šamû**, *heaven*, CT **12** $12_{31\ 34\ 35a}$ (M 2912).
13. **šaqû**, *be high*, CT **12** $12_{30\ 38\ 37a}$ (M 2913).

UKZ 180 explained the sign as composed of the motif for *surround* plus the motif for *open*. The sign represented a city gateway with a bit of the contiguous walls, hence the meanings *wall, lock up, high*. *Heaven* was an extension of *high*, and *evening* was probably associated with bolting or locking the gate at night. In war fights occurred by the gate and ordinary executions may have taken place near it, hence the meanings *kill, die, dead.*

No 172

1. **ullulu**, . . . UD, *rejoicing*, CT **12** 12_{5b} (M 2930).
2. **kidinu**, UMBARA, *protection*, Sᵇ vi 18 (B 4395).

3. (?) **narâru** (?) *help* CT **16** 28$_{64}$ (M 2931).
4. **nirarûtu**, *help*, **5** 30$_{32E}$ (B 4396).
5. **rišâtu**, SIL, *rejoicing*, CT **12** 12$_{6b}$ (M 2933).
6. **šamû**, *heaven*, CT **12** 12$_{4b}$ (M 2934).
7. **šaqû**, *high*, CT **12** 12$_{4b}$ (M 2935).
8. **talmûtu**, *enclosure* (?) AV 4285 (B 4397).

When the sign first occurs, at the time of the dynasty of Ur (OBI 125$_{15}$), it means wall. It is clearly, therefore, a variant form of No 171. This accounts for the meanings *enclosure*, *protection*, *help*, of which *rejoicing* is an extension. It also suggested *high*, of which *heaven* was an extension.

No 172 a

1. **duppuru** (?) ? CT **12** 12$_{11b}$ (M 2942).

The form would suggest that the sign is a variant of No 171. The Babylonian form of No 174, (*cf.* pl. 139), confirms this view.

No 173

1. **rišâtu**, ASILAL, *rejoicing*, S^b vi 17 (B 4400).

UKZ 107 n 1 explained the sign as composed of No 170 a, *feast*, plus No 441, *music*. The ideographic meaning is identical with one of the meanings of No 172, and probably like that sign this is a variant form of No 171.

No 173a

1. **ašalallâ** . ., *rejoicing*, CT **12** 12$_{9b}$ (M 2946).
2. **rîšâtu**, SIB, *rejoicing*, CT **12** 12$_{7b}$ (M 2949).

The sign is clearly a variant of No 171.

No 174

1. **duppuru**, ? ASKT 117 rev 7, CT **16** 4$_{167}$ (B 4401, M 2950).

BPS 46 ff. explained the sign as of similar origin to No 173. The Babylonian form of the sign, clearly shows that it is a variant of No. 171.

No 174 a

1. **nisû**, *go away*, *depart*, CT **12** 40$_{37a}$ (M 2951).
2. **rîšâtu**, *rejoicing*, HN Taf. X 3 a (M 2952).

This is evidently another variant of No 171. It combines in form the features of No 173 and 173 a, or may be regarded as a variant of No 174. The meaning *depart* was suggested by the gate of the original picture.

No 175

1. **abâlu**, *bring*, RH 10_{162} (M 2953).
2. **aḫâdu**, ? **5** 25_{1c} (B 4407).
3. **asâḫu** (?) ? **4**² 13_{28b} (B 4408).
4. **eṡêru**, *collect, harvest*, CT **16** 44_{110} (M 2954).
5. **babâlu** (?) SI, *carry, bring*, CT **11** 30_{89a}, *cf.* AL³ 70_{88} (B 4409).
6. **daḫâdu** (?) SI, *be abundant, luxurious*, CT **11** 30_{43a}, *cf.* AL³ 70_{87} [(B 4410).
7. **zanânu ša** .. SI, *adorn* (?) *of* . . ., AL³ 70_{91} (B 4429).
8. **ḫâṭu**, ? ASKT 60_{11} (M 2955).
9. **ḫasâlu**, SI, *crush grain*, AL³ 70_{90} (B 4411).
10. **ḫâšu**, SI, *hasten, hurry*, CT **11** 30_{87a} (B 4412).
11. **lamû ša** . ., SI, *surround, of* . ., CT **11** 30_{45a} (B 4413).
12. **mullû**, SI, *fullness*, **4**² 16_{80b} (B 4415).
13. **mašâlu**, SIG, *resemble*, **4**² 9_{18b} (B 4414).
14. ilu**Nabû**, *god Nabu*, **2** 54_{78g} (B 4416).
15. **nadû**, SI, SUM, *throw down*, AL³ 70_{85} (B 4417).
16. **nadânu**, SI, SUM, *give*, AL³ 70_{86} (B 4418).
17. **saḫâru**, *turn*, RH 31_{1} (M 2957).
18. **sapânu**, SI, SIG, *overthrow*, AL³ 70_{92} (B 4420).
19. **paqâdu**, SI, *appoint*, AL³ 70_{88} (B 4419).
20. **šuḫarruru**, *be narrow, in trouble*, or *still*, RH 31_{1} (M 2958).
21. **šakânu**, *set, place*, CT **19** 43_{4a} (M 2959).
22. **šakâru**, SI, *become drunk*, AL³ 63_{316} (B 4423).
23. **šâmu**, *put, place*, **2** 7_{8a} (B 4421).
24. **šapâku**, SIG, *pour out*, ASKT 55_{54} (B 4425).
25. **šaqû**, *drink*, **2** 30_{16a} (B 4424).
26. **šâru**, *wander*, **4**² 15_{47a} (B 4422).
27. **šutlumu**, SI, *present, offer*, AL³ 70_{81} (B 4427).
28. **tamâḫu**, SI, *take, grasp*, AL³ 70_{82} (B 4428).

H 475 explained the sign as a picture of grains of corn; BBH 19, as a pile of plants laid on a table as an offering to a god; UKZ 125 ff., as some rapidly growing plant written double; OC, as two ears of grain laid down; LBA 316 agrees with OC; OCS 236 & 255, as two heads of grain. The sign pictured two ears of grain laid down, probably as an offering. All the ideographic meanings are so readily suggested either by the ears themselves or their function as offerings, that an extended analysis of the meanings seems unnecessary.

No 176

1. **uḫulu**, *a plant the juice of which was rubbed on the sick*, **4**² $26_{36b\ 54b}$ [(B 4448).
2. [aban]**uḫulu**, *a kind of stone*, CT **14** 16 K 6003_{2} (M 2975).

3. $^{\check{s}am}$**mangu**, TE, *a garden plant*, CT **11** 45_{6a} (M 2976).
4. $^{\check{s}am}$**qaqulu**, TE, *a plant*, CT **11** 45_{7a} (M 2977).
5. **ramâku**, **rimku**, *pour out, libation*, **2** 48_{33e} (B 4447).
6. $^{\check{s}am}$**šameṭu**, TE, *a garden plant*, CT **11** 45_{8a} (M 2979).

ELTEK (AL^3 66 No 2 1). EREŠ (**2** 52_{71d}). NAGU (**5** $22_{29b\,c}$).

OC explained it as an ear of wheat; SO 218, as waving grain. The picture represented a head of grain, or part of a plant lying on a stand or support. It suggested vegetables for family use, or offered in sacrifice. This latter suggested also the idea of a *libation* or *pouring out*. Where it occurs in the inscription of LUGALZAGGISI it is part of the ideogram for the grain god.

No 176 a

1. **ašamšûtu**, RIḪAMUN, *hurricane*, **3** 69_{52d} (M 2982).
2. **igibrû**, RIḪAMUN, ? **3** 69_{56d} (M 2981).
3. **meḫû** (?) RIḪAMUN, *storm, whirlwind*, CT **24** 44_{149} (M 10627).
4. **nagab nuḫši**, RIḪAMUN, *totality of abundance*, **3** 69_{57d} (M 2984).
5. **saḫmaštu**, RIḪAMUN, *uprising, rebellion*, **3** 69_{58d} (M 2985).
6. **tešû**, RIḪAMUN, *ruin, rebellion*, **3** 69_{55d} (M 2986).

The sign is clearly No 13 plus No 176 quadrupled. Probably it stood for a god of fertility who, as among primitive peoples, performed all the functions of a deity including rain and storms. This led to the association of the meanings *whirlwind* and *hurricane* with the sign, and a figurative application of these meanings afforded the meanings *rebellion, ruin*.

No 177

1. **urḫu**, *road, path*, ASKT 129_{21} (B 4460).
2. **ḫamru**, *heap, throng*, **4**^{2} 3_{23a} (B 4462).
3. ^{mat}**Ḫarrân**, *country Harran*, **1** 14_{71} (B 4458).
4. **ḫarranu**, KASKAL, *road, way*, S^b ii 11 (B 4457).

5. ilSin(?) *god Sin*, BA **3** 408, TN 272 (M 2987).
6. **rabâṭu**, ? **4**² 2 4b (B 4463).

KAS (S^a iii 10). RAŠ (AL³ 65 4a).

UKZ 45 & 120 explained the sign as the symbol for two (No 144)
5 doubled, which became the motif for *way*. He is followed by MSL 201. The sign is apparently simply a diagram of cross-roads. This suggested *road, way*, and as the city of *Harran* took its name from cross-roads it came to designate it and its god Sin. Why the sign doubled should have designated a *heap* or *throng* is not clear.

10 **No 178**

1. **illat**, ILLAT, *strength, might*, S^b ii 12 (B 4466).
2. il**Illat**, ILLAT, *god Illat*, ZA **7** 280 (M 2991).

The sign was apparently composed of No 177, roads, plus No 322, *country* or *mountain*. It is a late combination made by Semites.
15 Why it designated *strong* is not quite clear.

No 179

1. **šubtu**, ŠUBTU, *dwelling*, S^b ii 13 (B 4468).

The sign is a late Semitic combination of No 177, *road*, plus No 443, an *enclosure*. It either signified a dwelling on a road, or to
20 which a path led.

No 179 a

1. **erṣitu**, ZIKURA, *land*, CT **19** 19 27a (M 2992).

This sign is No 177, *road*, plus No 532, *six*. It is a late Semitic way of expressing one of the ideas connected with No 444.

25 **No 180**

1. **elî**, TUḪ, *high*, CT **12** 11 28b (M 2993).
2. **epû ša** [**akâli**], DU, *cook, of food*, CT **12** 11 4b (M 2994).
3. **irtu**, GABA, *front, breast*, **5** 31 8c (B 4477, M 2995).
4. **galâdu**(?) *fear*, KB **6** 34 n 3 & BD **2** 2 (M 2996).
30 5. **dû ša ili**, DU, *dwelling, of a god*, CT **12** 11 11b (M 2997).
6. **daḫḫu ša ha** . . ., DUDDA, ?, CT **12** 11 18b (M 2998).
7. **daḫâdu**, DU, *be abundant, luxurious*, **2** 25 36c (B 4474).
8. **dakû**, DU, *break, crush*, **2** 27 17a (B 4475).
9. **zu'unu**, *disturb, confound*, CT **17** 4 19 (M 3030).
35 10. **ḫamâdu ša êni**, DU, *burn, of the eyes*, CT **12** 11 16b (M 2999).
11. **ḫengallu, ḫiṣbu**, *fullness, richness*, **4**² 20 21 (M 3031).

12. **ḫašâlu ša šê'im**, *crush, of grain,* **5** 18 33c (B 4476).
13. **ṭaḫâdu, ṭuḫḫudu,** DU, TUḪ, *be abundant, abundance,* CT **12** 11 9b 23b
14. **ṭuhdu** (?) *abundance,* **4^2** 59 22b; *cf.* ZDMG **58** 953 (M 3001). [(M 3000).
15. **kamâru ša šuripi,** DU, *throw down, of fire,* CT **12** 11 10b (M 3002).
16. **kimru** (?) *overthrow,* **5** 19 49a; *cf.* HWB 337 (M 3003). 5
17. **kanâku ša šabê,** DU, *seal, of elders,* **2** 28 57f (B 4479).
18. **kitmuru,** *fall, overthrow,* **4^2** 22 33b (B 4480).
19. **labânu,** *throw down,* AL^3 62 342 (B 4481).
20. **labânu ša libitti,** DU, *burn, of bricks,* CT **12** 11 5b (M 3005).
21. **labân libitti,** DU, *burning, of bricks,* **2** 27 10e (B 4482). 10
22. **malû ša ḫarti** (?) DU, *be full, of?,* CT **12** 11 8b (M 3006).
23. **nadû ša diti** (?) DU, *establish, of a decision,* CT **12** 11 18b (M 3007).
24. **naṭâlu,** *look,* **4^2** 10 3b (B 4485).
25. **nanšû,** DU, ? CT **12** 11 14b (M 3008).
26. **nasâḫu ša êni,** DU, *turn, of eyes,* CT **12** 11 7b (M 3009). 15
27. **napâlu ša êni,** DU, *lower, of the eyes,* CT **12** 11 7b (M 3010).
28. **nupallu,** DU, *lowering,* CT **12** 11 16b (M 3011).
29. **našû,** *lift up,* **2** 11 46g (B 4483).
30. **našû ša êni,** DU, *lift up, of eyes,* AV 2032 (B 4484).
31. **pidû ša pî,** TUḪ, *open, of the mouth,* CT **12** 11 20b (M 3013). 20
32. **paḫû,** *control command,* **2** 11 45g (B 4486).
33. **piḫû ša elippi,** DU, *command, of a ship,* CT **12** 11 6b (M 3014).
34. **paṭâru,** GABA, DU, TUḪ, *split, tear asunder,* CT **12** 11 17b 19b, AL^{3}62 345
35. **par'u,** GABA, *cut through,* ASKT 86 64 (B 4487). [(M 3015, B 4488).
36. **pitû,** *open,* **4^2** 25 64b (B 4490). 25
37. **pitû ša pî,** TUḪ, *open, of the mouth,* **5** 42 54a (B 4489).
38. **ṣilû ša qutrinni,** DU, *burn, of incense,* CT **12** 11 13b (M 3016).
39. **qablu,** *midst,* **5** 26 9c (B 4478).
40. **rišâqu ša amêli,** TUḪ, ?, *of men,* CT **12** 11 21b (M 3017).
41. **šabû ša qâti,** DU, *press, with the hand,* CT **12** 11 6b (M 3018). 30
42. **šaḫâṭu,** *tear off, flay,* **4^2** 7 47a (B 4491).
43. **šatâḫu,** TUḪ, ? CT **12** 11 22b (M 3019).
44. **tarâṣu,** *direct,* **5** 50 17a (B 4492).

Although UKZ 101 n 1 and 144 ff. discusses this sign, no solution of its origin is offered. The forms as given by EANNATUM and 35 MANISHTUSU show that the sign originally pictured a section of the stalk of a plant split apart. This directly suggested most of the meanings: *split, tear off, open, cut through, break, crush, throw down, overthrow, disturb, confound.* Of this general class of meanings *burn* is a development, *burning bricks* and *cook* are special applications 40 of it. From *crushing,* which was applied to grain, came the idea of *abundance, fullness,* an extension of which was *be high,* and then

divine dwelling. From the idea of *overthrowing,* came the idea of *turning.* This applied to the eyes gave all the movements of the eyes recorded above and the meaning *look.* The idea of *opening* was applied to the mouth and naturally passed into the idea of 5 *command, direct, establish a decision.* The meaning *breast* came in through syllabic spelling.

No 181

1. **edinu,** EDIN, *plain, lowland, desert,* AL[3] 65 8 (B 4526).
2. **bamâtu,** *high place,* **4**[2] 20 obv 3 (B 4527).
3. **bîtu,** *temple, house,* RH 31 10 (M 3048). 10
4. **matâti,** RABITA, *lands,* **2** 47 15c (B 4528).
5. **ṣêru,** EDIN, *plain, desert,* AL[3] 65 9 (B 4529).
6. **ṣêru,** *back, upon,* **5** 5 64 (B 4531).
7. **tarbaṣu**(?) *fold, stable,* RH 27 20 (M 3049).

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15 RI (BPS 84). RU (**2** 56 59c). SIR (ASKT 173 61).

OC explained the sign as the picture of a leathern bottle, which one must carry with him into the desert, and which thus came to stand for desert; OCS 236 and 255, as a rough outline of the Mesopotamian plain with its two great rivers and occasional sections of 20 irrigated land. My former explanation still seems most probable. The additional lines in one form: which THUREAU-DANGIN calls **gunus,** are indications of the marsh lands near the Persian Gulf. The original meaning of *country, plain,* was extended to mean *high land, back,* then it passed to mean *high place,* and from that, when 25 open air sanctuaries became temples, to *temple* and then *house.*

No 182

1. **eṣêpu,** *gather, combine,* ASKT 55 45 (B 4535).
2. **ḫamaṭ,** *haste,* **2** 39 4c (B 4539).
3. **narâru,** *help, aid,* **2** 39 8c (B 4536).
4. **râṣu,** *help, assist,* CT **16** 7 264 (M 3055). 30
5. **rîṣu,** *helper,* **2** 19 5b (B 4537).
6. **ruddû,** *tread, march,* ASKT 55 46 (B 4538).

DAḪ, TAḪ (**5** 1 88; LTP 88).

UKZ 101 explained the sign as No 62 doubled. The original 35 picture was No 62 doubled i. e. a doubled arrow. This suggested coöperation in a fight, so that *gathering* or *combining, help, aid, march,* and *haste* were all suggested by it.

No 183

1. **emûqu**, *be strong, deep*, RH 36_{28} (M 3059).
2. **bêlu**, *lord*, **4**[2] 27_{68a} (B 4543).
3. **qarrâdu**, *warrior*, **2** 55_{7d} (B 4544).
4. **rîmu**, AMA, *wild ox*, S^b ii 30 (B 4545). 5

AM (MS[1] 334).

H 463 explained the sign as an ox's head surmounted by two horns, into which No 322 *country*, was inserted to indicate *wild ox*; UKZ 56 agrees with this except that it explains the inserted sign as *mountain*; OCS 234 and 250 explains it as the head of an ox on 10 which the eyes are represented. The sign was clearly the head of an ox. A warrior was called a *wild ox*; thus king Rim-Sin bore a name which meant *the wild ox of Sin*, and Shalmaneser in his Monolith inscr. says: *I trampled like a wild ox*; and Sennacherib, iii 74, compares himself to a wild ox. From warrior it naturally 15 passed to mean *lord*, and *strong*.

No 184

1. **nagbu**, *totality*, **5** 21_{68c} (B 4558).
2. **šîrû**, UZU, *flesh*, S^b vi 23 (B 4559).

ŠIR (AJSL **16** 73 No 16_1 and $_6$). 20

OCS 234 & 248 explained it as the picture of a carcass of dressed meat. The form of the sign in HAMMURAPI suggests that the original was a dressed carcass hung up by the hind legs, as butchers in the East as well as the West are still accustomed to hang them. This would account for the two meanings *flesh*, and *totality*. 25

No 185

1. **abu**, *month Ab*, Str *Nbk* 43_{16} (B 4579).
2. **ana**, DE, *unto*, CT **12** 23 41499_{10b}, **4**[2] 26_{61b} (M 3079, B 4601).
3. **annû**, NÊ, *this*, **5** 31_{93} (B 4580).
4. **emmu**, *in, with*, **4**[2] 24 No 1_{12} (M 3078). 30
5. **eššu**, *new*, AL[3] 88 v 11 (B 4583).
6. **ina**, DE, *in*, CT **12** 23 41499_{9b} (M 3080).
7. [issu]**irru**, GIBIL, *firebrand*, ZA **9** 220_{10} (M 3081).
8. (?)[issu]**kabbu**, GIBIL, *firebrand*, ZA **9** 220_9 (M 3082).
9. **išâtu**, *fire*, **2** 16_{18c} (B 4584). 35
10. **uzzu**, GIR, *wrath*, MSW 25 R 2 588_{11b} (M 3077).
11. **ûmu**, *day*, RH 50_{27} (M 3076).

12. **ummu**, *womb*, *Cf.* **4**[2] 55 8b with 58 11a (M 10639).
13. **umêru** (?) ? AV 2030 (B 4598).
14. [il]**urru**, *light, day*, **2** 47 61e (B 4599).
15. **billu** (?) *outpouring* (?) **2** 45 60c (B 4581).
16. **bašâlu**, *boil, cook, roast*, **5** 50 40b (M 3085).
17. **digmenu** (?) ? CT **19** 22 3a (M 3086).
18. **dipâru**, DE, *snatch away, remove*, **2** 44 7c (B 4582).
19. **ḫaḫû**, ? CT **19** 1 22b (M 3088).
20. **ḫamâṭu**, *burn, quiver*, **4**[2] 22 18a, Šurpu **7** 7 (B 4585, M 3135).
21. [aban]**ḫipindu** (?) *a kind of stone*, **2** 40 61b (B 4586).
22. **kinûnu**, NE, *warming pan*, ZA **8** 202 8 (M 3090).
23. [il]**kararû**, *fire, heat*, **4**[2] 18 15b (B 4588).
24. **lû**, *verily*, ZA **1** 180 (B 4590).
25. **la'bu**, *flame*, **2** 28 55c (B 4589).
26. [amêl]**muṣṣalû**, *enemy, thief*, **4**[2] 13 No 1 49 (M 3093).
27. **maritu** (?) DE, ? CT **12** 23 41499 8 (M 3094).
28. **nablu**, *flame*, **4**[2] 24 17b (M 3136).
29. **nâḫu**, *rest*, **5** 21 46g (B 4591).
30. **numuru**, *brightness*, **2** 44 6c; *cf.* HWB 302 (M 3096).
31. **napâḫu**, BI, *kindle, glow*, **2** 39 28g (B 4592).
32. **napâḫu ša isâti**, IZI, NI (?) *glow, of fire*, CT **19** 40 R ii 414 (M 3097).
33. **parâku**, *bolt, bar*, **5** 50 40b (B 4594).
34. [amêl]**ṣaltu**, DU, *quarrel, combat*, RH 106 41 (M 3099).
35. **ṣarâḫu ša libbi**, *rage, of heart*, **2** 20 19a (B 4597).
36. **qalû**, BIL, *burn*, AV 7320 (B 4587, M 3100).
37. (?)[iṣ]**qilûtu**, GIBIL, *fire*, ZA **9** 220 9 (M 3101).
38. [il]**qararû**, *fire*, CT **16** 45 149 (M 3102).
39. **šû**, NE, *he*, ASKT 129 17 (B 4600).
40. **šaḫânu**, *burn, glow*, **2** 39 29g (B 4617).
41. **šarâpu**, *burn*, **5** 50 40b (B 4595).
42. **šuššu**, *his, mine*, **5** 21 47g (B 4596).
43. **suatu**, *that one*, VA, Šamaš iii 50 (M 10540).
44. (?)**tibû** (?) *rise*, RH 27 28 (M 3104).

USSI (**3** 51 87b). KUM (S[a] ii 31). LAM (AV 5289). ZAḪ (S[a] ii 32).

EM **2** 110 explained the sign as a picture of a burning firebrand; H 466 ff. thought that it represented wood laid for a fire in the middle of which was a circular bit of wood in which a dry piece was turned to generate fire; BNA **13** 89 explained it as a picture of a burning fire; UKZ 177 ff., as orienting-motif **gunued** plus No 258, *wood*, the whole signifying *fire* or possibly two sticks of tinder turned in a wooden bowl; OC, as a picture of fire; PRINCE, JAOS **25** 57 n 1 and MSL 58, as a bowl with a handle against which two tinder sticks

are turned, a view in which OCS 240 & 258 concurred; LSG 20, as an altar and a fire. The meanings fall into two classes, the prepositional and pronominal, which were connected with the sign through syllabic usage, and the others most of which were obviously connected with fire. The month Ab was connected with it because of the shortening of a longer ideogram, and *remove*, because of the destructive power of fire; *bolt* or *bar* by the shutting of a furnace or oven. The explanation of DELITZSCH in which PRINCE and the writer formerly concurred still seems to me to stand. 5

No 185 a 10

The sign is clearly 185 quadrupled.

No 185 b

No ideographic or syllabic value of this sign is known. There is no clue to its origin.

No 185 c 15

EME .... (CT **19** 39 12a).

This sign appears to be a compound of No 186 and 337, but the proof of this is wanting.

No 185 d

ENTE .... (CT **19** 39 8a). 20

This sign is, apparently, composed of No 186 and 521, but in the absence of early forms and meanings it cannot be proved.

No 186

1. **edêšu**, GIBIL, *be new*, WM 27 14 (M 3179).
2. **elîtu**, GI, *strength*, **2** 30 14c (B 4644). 25
3. **eššu**, *new*, **4**² 12 rev 23 (B 4645).
4. ^subat^**eššu**, *new garment*, **5** 15 10c (B 4646).
5. ^iṣ-elip^**eššêtu**, *newness*, AL³ 88 v 12 (B 4647).
6. ^qarpat^**eššêtu**, *a kind of pot*, **5** 42 32c (B 4648).
7. **iddišu**, *shining*, *new*, **4**² 5 40c (B 4649). 30
8. **iššapak**, *libation* (?) CT **18** 39 15a (M 3184).

9. (?)[is]**qilûtu**, GIBIL, *burning*, ZA **9** 220_{9} (M 3186).
10. **šapâku**, *pour out, heap up, construct*, AV 7996 (B 4650).

H 466 explained it in the same way as he did the preceding sign; UKZ 177 ff. also explained it as he did the last sign; OCS 240 & 258, 5 as the picture of a torch. The early forms clearly point to the picture of a torch as the origin of the sign. This suggested directly the ideas of *fire, brightness*, and the last meaning suggested *newness*, which in its turn suggested *strength*. Fire was connected with sacrifice, which may have suggested *pour out*, and *libation*, or these 10 meanings may have been suggested by the way light seemed to be poured out from the torch.

No 187

1. **abu**, *father*, **2** 32_{58d} (B 4656).
2. [šam]**illuru**, *a sprout*, **2** 26_{4a} (M 3190).
3. **ittû**, NINDA, *a measure*, S^{b} iii 63 (B 4658).
4. **bîru**, *a cistern, deep*, AV 1214 (B 4657).
5. [**gamatu**], ? CT **12** 23 41499_{9a} (M 3245).
6. [**zingurru**], ? CT **12** 23 41499_{18a} (M 3246).
7. (?) **mašḫalu**, ? CT **12** 23 41499_{26a} (M 3191).
8. [**naḫbû**], *quiver*, CT **12** 23 41499_{2a} (M 3249).
9. **naḫbalu**, *trap*, CT **12** 23 41499_{29a} (M 3250).
10. **namandu**, GUR, *extension, measure*, S^{b} iii 63 (B 4659).
11. **nindu**, *measure* (?) 4^{2} 14 No 3_{7} (B 4660).
12. **sâbu ša . . .**, ? CT **12** 23 41499_{8a} (M 3252)
13. **sûtu**, *a small vessel*, CT **12** 23 41499_{16a} (M 3253).
14. **pân ziri**, *surface of seed*, CT **12** 23 41499_{28a} (M 3254).
15. **pašiqtu**, ? CT **12** 23 41499_{18a} (M 3255).
16. (?) **ṣindu**, *rope, fetter*, CT **12** 23 41499_{25a} (M 3192).
17. **rikbu**, ? CT **12** 23 41499_{14a} (M 3258).
18. **šulušumtu** (?) ? CT **12** 23 41499_{24a} (M 3259).

UKZ 192 questions whether the sign may not be a modification of a circle; OC explains it as the representation of a measure. The sign probably represented an outline of a jar which was used as a measure. This directly suggested the three meanings which have 35 to do with measurement. The form, too, suggested a cistern, while the idea of container or restrainer connected with the jar suggested *thong*, or *fetter*. It came to mean *father* through a confusion of the sign with No 147.

No 187 a

1. **malmala**, *equal parts* (?) CT **12** 23 41499_{5a} (M 3201).
2. **šinnû**, *division, cutting*, CT **12** 23 41499_{6a} (M 3202).

Probably a variant of the preceding sign. The meanings were apparently derived from the uses of a measure.

No 187 b

1. **pân namandi**, *extended surface*, CT **12** 23 41499 17a (M 3203).

We have the sign in the Neo-Babylonian script only. Its form looks on the face of it as though it might be a compound of No 187 with No 9. The meaning, however, suggests rather that the sign is a variant of No 187 — perhaps a measuring jar with some ornamentation on its side.

No 187 c

1. **sûtu**, *a small vessel*, CT **12** 23 41499 15a (M 3204).

The sign was clearly a variant of No 187.

No 187 d

1. **pânu**, *countenance, face*, CT **12** 23 41499 81a (M 3205).

Probably the sign is a variant of No 188.

No 188

1. **emu**, UŠBAR, *look at, examine*, AV 2269 (B 4667).
2. **barû**, UZU, AZU, *seer, diviner, magician*, S^b iv 2 (B 4666).

UKZ 164 ff. explains the sign as composed of No 214, *man*, and No 94, *great*. Probably the picture represented the body and head of a magician, either covered with some official headdress or with tatoo marks.

No 188 a

1. . . . . . ., SUBAR, ? CT **11** 28 82763 (M 3207).
2. . . . . . ., UŠBAR, ? CT **11** 28 82764 (M 3208).

Perhaps the sign is a variant of No 188, but there is no certain clue to the origin.

No 188 b

1. il ?, *name of an unknown deity*, Šurpu, viii 10 (M 3230).

The origin is unknown.

No 188 c

1. (?) **pan namandu**, *extended surface*, CT **12** 23 41499 19a (M 3231).
2. **mâru**, URU, *child, son*, CT **12** 32 33329 4 (M 3232).

The meanings indicate that a variant of No 187 and a variant of No 188 have blended to form this sign.

No 189

1. **aru**, URU, *sprout, flower*, S^b iii 66 (B 4672).
5 2. **eburu**, *fruit*, 4^2 27 10b (B 4674).
3. **emûtu**, *family, kindred*, 4^2 1 40a (B 4675).
4. **eśgurru**, UGUDIL, *flower* (?) S^b iv 1 (B 4676).
5. **bâru**, URU, *catch, hunt*, AL^3 58 200 var (B 4673).

All the meanings connect the sign with No 187 and its meanings.
10 Probably the variant arose from the ornamentation on a jar, or some lines to indicate contents, and were conventionalized into the present form by later scribes.

No 189 a

1. (?) **śanṭu**, *a kind of grain*, CT **12** 23 41499 22a (M 3234).

15 This is a variant of No 190. The storage jar with grain in it suggested the meaning *grain*.

No 190

1. **śâmu**, *buy, purchase*, ASKT 66 35-37 (B 4680).
2. **śîmu**, ŚAM, SAM, *price*, S^b iv 3 (B 4681).
20 3. **śîmu**, SA, *price*, CT **12** 32 33329 7 (M 3235).

The original picture was a measuring or storage jar (No 187), in which was inserted the ideogram for grain (No 323). The code of HAMMURAPI shows that prices were ordinarily computed in grain, and the temple archives both of Telloh and Nuffar show that till a
25 late period wages were paid in grain. This sign accordingly naturally stood for *sell*, and for *price*. The determinative **a-an** was added to it in the time of the dynasty of Ur.

No 190 a

1. **malmala**, *equal parts* (?) CT **12** 23 41499 7a (M 3236).

30 The form of the sign differs but slightly from that of No 187 a and its one meaning is identical with one of the meanings of that sign. It is clearly, therefore, a variant of No 187 a.

No 190 b

1. **śinnû**, *division, cutting*, CT **12** 23 41499 8a (M 3237).

35 Facts identical with those mentioned in the case of No 190 a indicate that this sign is also a variant of No 187 a.

No 191

1. **akilu**, *some animal*, HWB 395 (M 3241).
2. **ziqqu**, ZIG, *wineskin*, S^b iii 65 (B 4690).
3. **kirru**, *lamb*, CT **14** 1_{5a} (M 3238).
4. **ṣindu**, *fetter*, *harness*, CT **12** 23 41499_{32a} (M 3239). 5
5. **šabru**, ḪAŠ, *a seer*(?) S^b iii 64 (B 4688).
6. **šimtu**, ZIP, *fate*, **5** 39_{33c} (B 4689).

UKZ 66 explained the sign as a gunued form of No 187. The meanings indicate that the original picture represented a waterskin, such as are frequently seen in the East, which also suggested an 10 animal. *Seer* and *fate* may have become connected with the sign through the meaning *lamb* which suggested a victim whose entrails might be inspected.

No 192

1. **abûtu**, UBI, *necromancy*, S^b vi 25 (B 4703). 15
2. **elû**, GUD, *be high*, **2** 30_{10g} (B 4703, M 3261).
3. **zaqru**, GUD, *sharp-pointed*, **2** 19_{45b} (B 4708).
4. **mêlû**, KUD, SUKUD, *flood*, *highwater*, S^b vi 28; CT **17** 29_{17} (B 4705, [M 3262).
5. **nakâlu**, *be cunning*, *skillful*, CT **16** 28_{52} (M 3263).
6. **nikiltu**, *craft*, *cunning*, BN 32_{28} (M 3264). 20
7. **naklu**, [L]IL, *fine*, *artistic*, S^b vi 27 (B 4706).
8. **šâḫu**, *grow tall*, RH 14_{15} (M 3265).
9. **šarru**, *king*, **5** 30_{11a} (B 4078).

Probably the original picture represented an ornamented vase or jar (cf. the silver vase of ENTEMENA). This would suggest *skill*, 25 *artistic*, and all kindred meanings. As such objects were the possession of kings it suggested *king*, from which *large*, *grow tall*, were soon derived, and then, as special applications of these, *highwater* and *peak* or *sharp point*.

No 193 30

1. **ḫarâšu**, *coerce*, *hinder*, CT **12** 43_{10b} (M 3270).
2. **ḫašâlu**, QUM, *crush*, *beat out*, *of corn*, S^b iv 6 (B 4713, M 3269, M 3272).

UKZ 78 explained the sign as compounded of No 392, plus No 258; OC, as the picture of a threshing flail. The picture represented a flail or a pestle for crushing, which directly suggested the 35 meanings.

No 194

1. **alâku**, *go*, RH 49_{10} (M 3273).
2. **erittu**, *curse*, CT **19** 44: K 4138_{12b} (M 3275).

3. **eqribu**, *prayer*, **2** 31 21c (B 4724).
4. **ba'âšu**, *stink*(?) **4**² 26 45b (B 4717).
5. **burrumu**(?) *blue, blue-grey*, **2** 44 11a (B 4718).
6. **dâku**, GAZA, GAZ, *kill*, Sᵇ iv 7 (B 4719).
5 7. **ḫipû**, GAZA, GAZ, *break*, Sᵇ iv 8; CT **16** 33 188; **4**² 16 61a (B 4722, [M 3276, B 9089).
8. **ḫipû sa eqli**, *break, of a field*, **2** 27 56g (B 4723).
9. **ḫašâlu**, *crush*, **4**² 29* 20 (M 3277).
10. **ḫašâlu ša šêim**, *crush, of grain*, **5** 18 34c (B 4721).
11. (?)**karâbu**, *bless*, TN 320 (M 3278).
10 12. **maḫâṣu**, *shatter*, **4**² 29 No 3 5 (B 4725, M 3279).
13. ⁱˢ**mašgašu**, *a flail*, or *weapon*, **5** 17 45c (B 4726).
14. **nâru**, *strike, kill*, CT **16** 1 28 (M 3280).
15. **palâku**(?) *kill*, CT **16** 31 125 (M 3281).
16. ⁱˢ**šakâšu**, *destroy, ruin*, **5** 17 37c (B 4727).
15 17. **tidûku**, *killing, fight*, **1** 21 41 (B 4728).

UKZ 78 explains the sign as **gunu** of No 193; OC, as a variant picture of a threshing flail. The meanings point clearly to the conclusion that the sign is simply a variant picture of some instrument for crushing or fighting or both. All the meanings except two come
20 directly from such a picture. *Prayer* and *bless* have been attached to this sign on account of mixture with No 393.

No 195

1. **anâku**, *I*, ASKT 129 8c (B 4738).
2. **ašru**, *place*, **4**² 24 7b (B 4739).
25 3. **aššu**, *because*, DW 82 (B 4740).
4. **erṣitu**(?) *land*, RH 65 8 (M 3209).
5. **ûru**, *field*(?) *waste*(?) **5** 39 83c (B 4751).
6. **bišu**, *possession*, RH 84 10 18 (M 3211).
7. **bišîtu**, *possession, treasure*, RH 84 19 (M 3212).
30 8. **lû**, *verily*, **4**² 10 33b (B 4741).
9. (?)**libbatu**, *wrath, anger*, CT **11** 28 8503 8 (M 3213).
10. **mu'uru**, *send*, RH 74 rev. 4, **4**² 5 67a (M 3214, B 4744).
11. **madâdu**, AKA, *measure*, Sᵇ iv 5 (B 4742).
12. **mimma**, *anything*, **4**² 10 29b 33b (B 4743).
35 13. **râmu**, AKA, *cry, howl*, Sᵇ iv 4 (B 4745).
14. **ramâmu**, AKA, *cry, howl*, Sᵇ iv 4 var. (B 4746).
15. **ṣarâḫu**, *rage, be excited*, HN Taf. xiii 7a (M 3215).
16. **ša**, *who, which*, **4**² 9 7b (B 4747).
17. **šalâmu**, *be whole, complete*, DW 11 5 (B 4748).
40 18. **šut**, ? **4**² 20 No 1 23 (B 4749).
19. **têrtu ša ṭêmi**, *command, of an order*, **2** 27 45c (B 4750).

BNA **13** 378 explained the sign as a representation of fire within an enclosure. The picture represented some sort of an enclosure, probably an oven, with a fire in it. The idea of heat suggested the meanings *rage, excitement*. The meaning *cry* grew out of the meaning *rage* and then *command* was a further development of *cry*. From 5 the idea of *measuring* the sign came to stand for *a measured field*, then *land*, and *place*. Probably from the same idea (i. e. *measuring*) came the idea of being *complete*. The pronominal and conjunctional meanings were attached to the sign through syllabic spelling.

No 196 10

1. **arallu**, URUGAL, *the underworld*, **2** 30 18c (B 4780).
2. (?) **erṣitu**, *land*, CT **12** 23 93063 11 (M 3291).
3. **parṣu**, UNUGI, *grave*, **5** 32 9a (B 4785).
4. **qabru**, URUGAL, *tomb*, Sᵇ iii 58 (B 4781).

UKZ 57 explained the sign as No 147 doubled, plus No 300. The 15 sign is a syllabic spelling of URU-GAL, the Sumerian name of the underworld. URU was a syllabic value of No 187 as No 189, its variant, shows. Our present sign is No 187 with No 300 written within it instead of after it, but representing this syllabic spelling.

No 197 20

1. **parṣu**, UNUGI, *grave*, Sᵇ iii 57 (B 4787).

UKZ 57 explains the sign as composed of No 147, *house*, plus No 321, *darkness*. The sign was formed by placing No 321 within No 187. No 321 is a variant form of No 307, which was the picture of a well. Combined with No 187 it was an appropriate character 25 to suggest an underground enclosure or tomb.

No 198

1. (?) **erṣitu**, *land*, CT **12** 23 93063 7 (M 3294).
2. **qabru**, *tomb*, AV 2667 (B 4788).

Apparently No 187 plus No 419, and it described the underworld 30 as the *measured* or *enclosed* land.

No 199

1. **Uruk**[ki] UNUG, *city Erech*, **4**² 19 35b (B 4796).
2. **šubtu**, UNU, *dwelling*, Sᵇ iii 56 (B 4792).

UKZ 63 explains the sign as a **gunu** of No 147. OGB 32 ff. has 35 suggested that, as the sign is chiefly used in the names of cities like Erech, Ur, and Larsa, in which there were temples, that it may have

originated in a picture of a ziggurat such as one sees on the kudurru stones, (*cf.* BE, Series D, **4** 74). This is a possible explanation, but the original picture may have been a variant of No 147, representing a reed hut, the perpendicular lines being a survival of the portrayal 5 of the perpendicular reeds.

No 199 a

The sign appears only in the name of an unidentified deity (M 3289). It may be a compound of No 193 and 481, but its origin is really unknown.

10 ## No 200

1. **ummu**, AGARIN, *mother*, S^b iii 59 (B 4799).

JENSEN, ZA **1** 409, explained the sign as composed of the ground form of No 195 plus No 528; UKZ 57, 121, and 187 as a child *behoused*. The sign is as the meaning shows, a variant form of No 155.

15 ## No 201

1. **Nina** or **Ninua**, *Nineveh* or *Ninâ*, **5** 23_{6a} & **1** $_{19\ 101}$ (B 4802—4805).
2. ^{il}**Ninâ** (?) *goddess Ninâ*, CT **16** 13 ii 38 (M 3297).

EM **2** 117 explained the sign as the representation of a fish in an enclosure; H 475, and BBH 9 explain the sign as compounded 20 of No 147, *house* and No 525, *fish*; OCS 237 & 256, as a reed house built on stilts with a fish underneath as at the time of the overflow of the rivers. While the explanation which I formerly offered is a possible one, I am now inclined to think that the sign is a simple compound of No 147 and No 525 to express the idea of *fishing place* 25 or *fish town* just as in Palestine this was expressed by the phrase **Beth-saida**.

No 202

1. **emu**, UŠBAR, *father-in-law*, S^b v 10 (B 4807).
2. **emutu**, *kindred*, RH 112_{16} (M 3321).

30 UKZ 164 n declared the sign to be an incorrect writing of No 188. It is clearly a variant of that sign.

No 203

1. **išdu**, SUḪUŠ, *foundation*, $\mathbf{4}^2$ 18_{84b}, WM BE 13367 i 18 (B 4811, M 3299).
2. **ḫalâpu**, GIR (?) *cover, conceal*, $\mathbf{4}^2$ 16_{52a} (B 4812, M 3301).

35 UKZ 68 explains the sign, as the Assyrian scribes did, as a **gunu** of No 207. The original picture was, I think, a wall (which also

represented *bricks*, see below, No 509), with some added strokes to indicate that a superstructure rested upon the wall.

No 204

1. (?)**alaḫḫu**, ? CT **11** 28 8503 5 (M 3303).
2. **ubarru**, *embryo*, BC 1377 S 61 11 (M 3302). 5
3. **lasâmu**, KAŠ, *gallop*, *run*, CT **11** 14 23 (M 3304).
4. **ṣubat mukku**, TUGINI, *a kind of garment*, JRAS 1905 829 rev 32 (M 3305).
5. **rabû**, *disappear*, **4**² 28 No 2 25a (B 4820).
6. **šanû**, IM, GIR, *a foal, young ass*, **2** 27 17c (B 4821, M 3306).
7. **šulû**, *a wild ox*, **2** 62 68c (B 4822). 10

Probably the original picture represented the leg and hoof of a young animal, hence the meanings *young ass*, *embryo*, *wild ox*, *gallop*, and *disappear*.

No 205

1. **asurrû**, *wall*, **2** 15 11a (M 3312). 15
2. **išdu**, UR, *foundation*, **4**² 15* 14b (B 4832).
3. **ubânu**, *peak*, RH 131 53 (M 3311).
4. **usunu**, UR, ? Sᵇ v 9 (B 4837).
5. **utlu**, UR, *foundation*, *lower part*, Sᵇ v 8 (B 4836).
6. **lidu**, *part of a wall*, ASKT 120 18 (B 4833). 20
7. ilu**Nabû**, *god Nabu*, **2** 54 73g (B 4834).
8. **sûnu**, UR, *loins*, **5** 25 2c (B 4835).
9. **ṣalâlu**, *lie down to rest* or *sleep*, BC K 4134 (M 3314).
10. **riḫû**, *cohabit*, CT **16** 27 18 (M 3315).

Probably the original picture represented an upright wall with 25 a shoulder near the top for the support of beams. This would account for most of the meanings. The sign itself suggested all the meanings connected with *wall*, the narrow part at the top suggesting *peak*. It came to stand for *loins* as the *foundation* or *wall* of the body. The meaning *loins* led to meaning *cohabit* and this to *lie down*. 30

No 206

1. **kakasiga**, IL, ? Sᵇ iv 27 (B 4848).

The pictograph apparently represented a man standing with bent elbow and one hand resting on his hip. Unfortunately the meaning is unknown. 35

No 207

1. **abâlu**, *bring*, **4**² 25 89a (B 4870).
2. **aṭâru**, *cover*, *protect*, **4**² 11 17b (B 4879).

3. **alâku**, GIN, RA, TUM, DU, RI, *go*, CT **11** 31$_{22}$; **5** 21$_{55f}$; AV 9035 [(B 4871, M 3328).
4. **alâku ḫamṭu**, *go swiftly*, **5** 11$_{8b\ 6b}$ (B 4872).
5. **alâku marû**, *go fat*(?) (*slowly*?) **5** 11$_{2b}$ (B 4873).
6. **anâku**, GIN, *I*, CT **11** 31$_{24}$ (B 4874).
7. **aṣû ša iṣi u qani**, *grow, of trees and reeds*, **2** 62$_{53c}$ (B 4875).
8. **âru**, *go forth*, CT **16** 44$_{78}$ (M 3326).
9. **arû**, *go*, CT **17** 35$_{40}$ (M 3329).
10. **arâmu***, *cast down*, **4**² 15$_{13b}$ (B 4894).
11. **ašâbu**, TUM, *dwell*, **4**² 16$_{46a}$ (B 4876).
12. **atta**, *thou*, RH 58$_{15}$ (M 3330).
13. **atti**, *thou*, AL³ 135$_{11}$ & $_{17}$ (B 4877).
14. **atâru**, *exceed, abound*, **5** 50$_{88b}$ (B 4878).
15. **išû**(?) *be*, **5** 12$_{23a}$ (B 4882).
16. **itti**, DI, *with*, SFG 54 (B 4883).
17. **uzuzzu**, GUB, *settle*, WM. BE 13667 i 17 (M 3327).
18. **dâlu**, *go about, pursue*, CT **17** 31$_{7}$; **4**² 16$_{7b}$ (B 4881, M 3357).
19. **babâlu**, *carry, bring*, ASKT 88$_{46}$ (B 4880, M 3331).
20. **zaqâpu ša ziqpi**, GUB, *plant, of a stalk*, **5** 42$_{61a}$ (B 4904).
21. ^iṣ^**zaqâpu**, *plant*, **2** 15$_{80c\ 81c}$ (B 4905).
22. **-ku**, *I* (verbal ending), RH 107$_{82\ 86}$ (M 3334).
23. **kalû**, *hasten*, CT **16** 3$_{125}$; **2** 21$_{54c}$ (M 3332, B 4886).
24. **kîma**, *like*, RH 58$_{6}$ & $_{8}$ (M 3333).
25. **kânu**, GIN, RA, GUB, *be firm*, CT **11** 31$_{28}$ (B 4884).
26. **kênu**, GIN, *faithful, firm*, AL⁴ No 136 (B 4885).
27. **kapâṣu**, *bend, subdue*, **2** 39$_{48e}$ (B 4887).
28. **liqû ḫamṭu**, *take quickly*, **5** 11$_{6b}$ (B 4888).
29. **mâ**, ? CT **18** 47$_{4b}$ (M 3335).
30. **magâru**, GIN, GE, *be favorable*, CT **11** 31$_{24}$, MSW 25, R ii 588$_{27b}$ [(M 3336, B 4889).
31. **mandatu**, *tribute*, RH 14$_{17}$ (M 3358).
32. **malaḫḫu**, *boatman*, **2** 32$_{18e}$ (B 4916).
33. **marû**, *fat* (*slow*?), **5** 11$_{12a}$ (B 4920).
34. ^il^**Marduk**, *god Marduk*, BL 285 K 2107$_{13}$ (B 4917).
35. **na'âlu**(?) *lie down*, RH 77$_{18}$ (M 3337).
36. **namâru**(?) *be bright*, AL³ 82$_{6a}$ (B 4890).
37. **naptanu**, GUB, *meal, feast*, **5** 16$_{31g}$ (B 4891).
38. **nasâḫu ša amûti**, *tear away, of a part of the body*, **2** 62$_{29a}$ (B 4892).
39. **nazâzu**, GUB, *stand*, **2** 11$_{70g}$ (B 4893).
40. **naqû**(?) *pour out*, RH 77$_{27}$ (M 3338).
41. **parâdu**(?) *be strong, impetuous*, PSBA **17** 64ff. ii 9 (M 3339).
42. **pirittu**, *terror*, RH 27$_{22}$ (M 3340).
43. **rê'ûtu**, *lordship*, **4**² 15*$_{56b}$ (B 4919).

* B reads **ramâmu**(?).

44. **ridû** (?) *tread*, CT **16** 37_{41} (M 3341).
45. **raḫâṣu** (?) *wash*, RH 116_{18} (M 3342).
46. **rakâbu**, *ride*, **4**[2] 12_{9b} (M 3343).
47. **rakâsu**, *bind*, **4**[2] 1_{43a} var (B 4918).
48. (?) **šadâdu**, *draw, drag, pull*, **5** 20_{47g}, RH 111_{9b} (B 4895, M 3344). 5
49. **šiddu**, *a piece* or *part of furniture*, **5** 20_{46g} (B 4896).
50. **šakânu**, *set, place*, **5** 11_{81c}, RH 123_{4a} (B 4897, M 3345).
51. **šulû**, *direct, lead*, **5** 11_{9b}, **5** 11_{11a} (B 4901, B 4920).
52. **šalâlu**, *lead captive*, ASKT 80_{11}, RH 84_{4} (B 4898, M 3346).
53. **šanû**, GIM, GIR, *be different, change*, MSW 25, R 2 $588_{80\ 86b}$ (M 3347). 10
54. **šanânu**, *be similar*, ZA **10** 276 ff. ii 78 (M 3348).
55. **šapâru**, GIN, *send*, CT **11** 31_{24}, CT **16** 2_{70} (B 4899, M 3349).
56. **šipru**, *mission, dispatch*, **2** 36_{27g} (B 4900).
57. **tabâlu**, TUM, *take away, rob*, **2** 9_{57c} (B 4902).
58. **tabâlu ḫamṭu**, *take away quickly*, **5** 11_{7b} (B 4903). 15
59. **tallaktu**, *going*, CT **16** 46_{187} (M 3362).

EM **2** 64, HWB 138 n 4, UKZ 28 & 68, OC, LBA 311, OCS 234 & 247 and LSG 22 have all explained the sign as originating in the picture of a foot or leg. This explanation is undoubtedly right. It explains nearly all the meanings directly, and most of the others 20 with a little reflection. *Growth, of plants* comes from the idea of *going out*, *be favorable* from the idea of the *coming* of what one desires, *tribute* from the idea of *bringing*. *Be* and the pronominal values were attached to the sign through syllabic identity. The foot was an obvious object for an ideogram in all early writing, cf. MHP 25 I. Nos. 122—124, PETRIE, *Royal Tombs of the First Dynasty*, I. Pl. XXVII, EVANS, *Scripta Minoa*, 19, MESSERSCHMIDT, *Corpus Inscriptionum Hettiticarum*, Tafel I, and *passim*.

No 208

1. **abâlu**, *bring*, **2** 22_{16a} (B 4933). 30
2. **alâku ša meš** . ., -U, *go, of* . . ., CT **11** 32_{9a} (B 4934).
3. **alâku**, LAḪ, *go*, **4**[2] 2_{18a} (B 4935).
4. **arâdu**, *descend*, ASKT 127_{51} (B 4936).
5. **uzuzu**, -U, *settle*, CT **11** 32_{7a} (B 4943).
6. **kânu**, -U, *be firm*, CT **11** 32_{7a} (B 4937). 35
7. **kêsu ša elippi**, *the deck, of a ship*, CT **11** 32_{8a} (B 4938).
8. **nazâzu**, LAḪ, *stand*, ASKT 56_{19} (B 4939).
9. **rê'û**, -U, *shepherd*, CT **11** 32_{6}, RH 67_{4} (B 4940, M 3366).
10. **ramû** (?) *cast down, throw*, RH 94_{6} (M 3367).
11. **ridû**, *tread*, ASKT 127_{51} (M 3369). 40

12. **šalâlu***, *spoil*, CT **16** 43_{54} (M 3368).
13. **šalâlu ša alâki**, LAḪ, *spoil, of a raid*, **2** 36_{71g} (B 4941).
14. **šalâlu ša amêli**, LAḪ, *spoil, of men*, **2** 27_{15a} (B 4942).

UKZ 44 has correctly explained the sign as formed by the doubling of No 207. All the meanings bear out this view.

No 209

1. **amêlu**, *man*, **1** 19_{80} & $_{83}$ (B 4951).

AL[4] p 127 No 137 explains this as a variant of No 207. I suspect rather that it is a variant of No 187, or 214.

No 210

1. **agâgu**, IB, *be angry*, **5** 21_{40c}, RH 61_{7b} (B 4954, M 3370).
2. **aggu**, *anger*, RH 115_{30} (M 3371).
3. **atta**, *thou*, HAS ix 14 (B 4955).
4. **epšêtu** (?) *deeds*, **5** 21_{6g} (B 4957).
5. **uggatu**, IB, *anger*, **4**[2] 10_{48a} (B 4961).
6. **ḫardatu**, TUM, *strength* (?) S[b] iii 26 (B 4956).
7. **nuggatu**, IB, *wrath*, **4**[2] 10_{1a} RH 32_{40}, (B 4959, M 3372).
8. **qibû**, *speak*, *command*, CT **16** 8_{292} (M 3373).
9. **qablu**, IB, *fight*, *battle*, S[b] iii 25, CT **16** 9_{9} (B 4958, M 3374).
10. **têbû**, *rise against*, **5** 21_{43c} (B 4960).

OCS 232 and 242 ff. explained the sign as representing the legs of a man. This suggested *rushing to attack, battle, deeds, be angry* and all the meanings except *thou*, which was attached to the sign because of syllabic similarity.

No 211

1. **adrû**, *herd* (?) AV 5962 (B 4982).
2. **amâru**, *stable for asses* (?) **2** 36_{19a} (B 4983).
3. **imêru**, ANŠE, *ass*, AL[3] 88_{32a}, CT **12** 31 38177_{3} (B 4984, M 3385).
4. **imêru**, *a measure*, (*homer*), ZA **1** 89_{90} (B 4985).
5. **sisû**, *a horse*, AV 5983 (B 4986).

UKZ 149 explained the sign as composed of No 400, *foot*, plus No 249, *staff*, an explanation in which MSL 34 concurs. The proto-Elamitic sign clearly represented an ass. The sign in the Hoffman tablet (*cf.* Pt. **1**, p vii, iii, 4) represented the head and neck of a donkey. No 211 b, the form from which the cuneiform sign was descended, represented the head and ears of a donkey wearing a bridle, which

* B 4946, **itašlulu**, and B 4947, **našallulu**, are derivitives of this root.

was surmounted by a tassel or crest. The four lines across the nose are the remains of the reins. Compare No 496, which represented the head of a billy-goat with a beard. In the period between URKAGINA and HAMMURAPI the forms of this sign were considerably mixed with the forms of No 400, which was distorted from the picture of a sandal. All the meanings of this sign (No 211) clearly grew out of the picture of a donkey, the homer-measure being an ass load.

No 212

1. **arku**, EGIR, *thereupon after*, **4**[2] 20 obv 3 (B 4999).
2. **arkâtu**, EGIR, *back, back part, future*, S^b iii 27 (B 5001).

UKZ Nachwort, 45 n 1 explains the sign as an outline of the buttocks, which evidently represented the *back-side*, an explanation in which OCS 232 & 243 concurs. It satisfactorily accounts for the meaning. LSG 20, calls it "a man walking from left to right". OGB suggests that the forms which picture additional lines at the right represented the earth under the feet.

No 213

1. **karânu**, GEŠTIN, *wine*, S^b iii 20 (B 5006).
2. **kurunnu**(?) KURUN, *sesame-wine*, CT **12** 19_{21b} (M 3411).
3. (?)**sâbu**(?) *pour out*(?) CT **17** 38_{33} (M 10688).
4. **piḫu**(?) PIḪU, *close, shut*, CT **12** 19_{20b} (M 3412).

MA 439b explained the sign as compounded of No 217, plus No 425. The early forms of the sign point clearly to the picture of a jar or flask as its origin. Such a picture would suggest all the meanings.

No 214

1. **abâdu**, UŠ, *serve*, CT **11** 29_{12b} (B 5026).
2. **abâtu**(?) **ša kibri**, *perish, at a river bank*, CT **18** 34_{20a} (M 3420).
3. **adâru**, *be large*, AL^3 84_{33} (B 5027).
4. **aḫâzu**, *sieze*, **2** 16_{18c} (B 5029).
5. **âlik urki**, *become an Urku-officer*, MSW 2, K 2012 rev 7 (M 3421).
6. **amêlu**, *man*, CT **19** 44_{13a} (M 3422).
7. **arû**, *go*, CT **16** 16 vi 1 (M 3423).
8. **elatu**, *be high* or *erect*, **2** 30_{15g} (B 5031).
9. **emêdu**, UŠ, NITAḪ, *stand*, CT **11** 29_{11b} (B 5032).
10. [il]**Enmaštu***, (NIN-IB), *god Enmashtu*, **2** 57_{69c} (B 5028).

* *Cf.* CLAY. HM **I** 289ff.

11. **išâru**, GIŠ, *be straight*, CT **11** 29_{33a} (B 5033).
12. **birku**, *penis*, *Cf.* CT **14** 14_{8c}; 15_{32b} (M 3424).
13. **zikaru**, GIŠ, NITAḪ, *man*, CT **11** 29_{32a} (B 5048).
14. **zakkaru**, *male*, **3** 59_{34b} (M 3425).
15. **kabâsu**, *tread*, AV 3985 (B 5036).
16. **kullu**, *end*, *completion*, AV 7616 (B 5037).
17. **kâsu**(?) *a kind of magic*, ASKT 71_{23} (B 5034).
18. **malû**, *fill*, HN Taf. X 13b (M 3426).
19. **malâqu**, ? **4**[2] 30_{15a} (B 5038).
20. **miṣru**(?) *boundary*, *territory*, Str *Cyr* No 308 1 & 3 (M 3428).
21. [amel]**marû**, LUGURUŠ, *fat*, **2** 32_{65a} (M 3429).
22. **mûtatu**, *condition of death*(?) **5** 25_{31c} (B 5039).
23. **našû**, *lift up*, **2** 26_{57c} (B 5040).
24. **qanânu ša qinni**, *build*, *of a nest*, **5** 42_{64a} (B 5035).
25. **ridû**, UŠ, *penis*, *cohabit*, S[b] iv 28 (B 5041, M 3431).
26. **riḫû**, GIŠ, *pour out*, *water*, CT **11** 29_{34a} (B 5042).
27. **šaqû**, *be high*, **2** 30_{1a} (B 5043).
28. **šêru**, *flesh*, AV 8310 (B 5044).
29. **šêrû**, *germinate*, *grow*, **2** 34_{15a} (B 5045).
30. **šuššu**, *sixty*, AV 8598 (B 5046).
31. **têmeru ša išati**, *ascend*(?) *of fire*, **2** 34_{71c} (B 5047).

EM **2** 111, UKZ 92 ff., OC, LBA 311, MSL 355, and OCS 233 & 245 have all rightly seen that the sign was originally the picture of a phallus. This with its various functions readily suggested nearly all the meanings. *Tread* (**Kabâsu**) is a synonym of one of the meanings of **ridû**. **Enmaštu** was in one of his functions a god of fertility, while **šuššu** was a large number.

No 215

1. **epiru**, SAḪAR, *dust*, ASKT 86_{11} (B 5083).
2. **ipru**, SAḪAR, *dust*, S[b] ii 57 (B 5084).
3. **bakû**, IŠI, *weep*, ASKT 116_{4} (B 5082).
4. [erib]**garabû**(?) *itch*, *leprosy*, CT **14** 9_{4a} (M 3461).
5. **ṭîṭu***(?) *clay*, RH 114_{11} (M 3462).
6. **šadû**, IŠI, *mountain*, S[b] ii 56, RH 49_{10} (B 5086, M 3463).
7. **turbu'tu**, SAḪAR, *dust cloud*, **2** 5_{3a} (B 5087).

BBH **20** 17 explained the sign as originating in the picture of an eye with flowing tears. The primitive form of the sign apparently represented a network of canals such as irrigated a field. This represented the meaning water which has survived only in *weep*.

* So UNGNAD instead of REISNER's Kiki.

When such a field was dry it suggested *dust*. It seems to have come to represent *mountain* through the meaning *dust*.

No 216

1. **šinâtu**, KAŠ, *urine*, Sb iv 29 (B 5116).
2. [karpat]**šinâti**, KISI, *chamber*, **5** 42 20a (B 5117). 5

UKZ 55 has correctly explained the sign as composed of No 214, *penis*, plus No 519, *water*.

No 217

1. **ana**, *unto*, **2** 16 36b (B 5129).
2. **anâku**, *I*, CT **11** 42 No 165 13b (M 3471). 10
3. **atta**, *thou*, CT **11** 42 No 165 14b (M 3472).
4. **ina**, *in*, **5** 51 29b (B 5130).
5. **u**, *and*, **4**[2] 18 No 1 21a (B 5131).
6. **dabâbu**(?) BI, *speak, plan*, CT **12** 21 93058 10b (M 3473).
7. **ḫissatu**, BI, *perception, wisdom*, CT **12** 21 90358 9b (M 3475). 15
8. **kakasiga**, ? CT **12** 24 39a (M 3476).
9. **kannu**, EPIR, *a vessel*, CT **12** 24 41a & 46 21a (M 3477).
10. **nabû**, BI, *speak*, CT **12** 21 93058 7b (M 3478).
11. **naqû**, BI, *pour out*, CT **12** 21 93058 8b (M 3479).
12. **natâku**, *pour forth*, CT **12** 24 40a (M 3480). 20
13. [arah]**Simânu**, *month Siman*, **2** 44 71a (B 5125).
14. **qabû**, BI, *speech*, CT **12** 21 93058 6b (M 3481).
15. **qibû**, *speak*, **4**[2] 15 51a (B 5124).
16. **-ša**, *her, hers*, **4**[2] 12 48a rev 35 (B 5136).
17. **šû**, BI, *he, his*, **4**[2] 4 36b, CT **12** 21 93058 4b (B 5132, M 3482). 25
18. **šikâru**, KA, *strong drink*, **4**[2] 26 35b, RH 106 37 (B 5126, M 3484).
19. (?)**šalâlu**, *take captive*, RH 112 14 (M 3486).
20. **-šina**, *theirs, them* (*fem.*), **4**[2] 15 57a (B 5138).
21. **-šunu**, BI, *them, theirs* (*masc.*) **2** 16 58a, CT **12** 21 93058 5b (B 5137, [M 3487).
22. **šâšu**, *he, him*, DW 57 16 (B 5133). 30
23. **šuâtu**, *that one*, **4**[2] 7 9a (B 5134).
24. **têḫû**, *approach*, **4**[2] 15 57b (B 5128).
25. **tamû**, *speak*, **2** 30 21c (B 5127).

BBH **20** 18 explained the sign as *a cup*, OC, OCS 238 & 257, LBA 311, and ML 23 have all correctly explained the sign as the 35 picture of a jar. It is a drinking jar with a spout at the side, such as one still sees in the East. This suggested *vessel* and *drink*; then because drink loosens the tongue, *speak*, an extension of which was *plan, wisdom*. *Siman* is an abbreviation of a longer ideogram, and

the pronominal values were attached to the sign on account of syllabic identity.

No 218

1. šamurqitu, *green grass*, AL³ 83 73 (B 5165).
5 2. riqqu, *an aromatic plant*, CT **17** 38 39 (B 5163, M 3522).
3. šamtabaqu, *the pouring-out plant*, **2** 41 8c (B 5164).

RIG (MS² 236). ŠIM (MS² 260). SIRIS (III 68 25c).

BBH **20** 18 explained the sign as composed of No 217, *cup*, plus No 215, *aromatic dust* or *tears*; OC, as a jar with a support. Pro-
10 bably the original picture represented a pot supported by props. The additional lines at the right of some of the forms may have represented the ground or may have pictured wood for a fire; *cf.* GE **11** 158ff. e. g. in KB **6** 240 (see also Haupt, NE, 141, 159), where at a sacrifice wood was arranged under the pot. The aroma
15 of that which was cooked afterward drew the gods like flies. That this sign represented a pot which contained some aromatic substance, is indicated by the fact that tabâku, which means *to pour out*, is used among its ideograms as the name of a plant.

No 218 a

20 This sign has been found in the inscriptions of GUDEA only. Neither its ideographic or syllabic values are known. SAK, 108 explains the sign as a compound of Nos 218 and 330, which is apparently correct.

No 218 b

25 This sign is found only in the inscriptions of GUDEA in company with the preceding. Its ideographic and syllabic values are not known. SAK 108 has suggested that it is a compound of Nos 218 and 504, which is probably correct.

No 219

30 1. egû, *sin*(?) **2** 20 48c (B 5204).

Res No 391 explains the sign as composed of No 217 into which No 308, equal to No 321, has been inserted. The original was evidently a picture of a jar on which was some ornamentation. Possibly the marks were intended to indicate the contents.

35 No 219 a

No ideogram is known, nor any light on the origin of the sign.

No 219 b

1. *The name of some unidentified deity*, **4^2** 56_{55b} (M 3583).
2. *The name of an official*, CT **22** No 31_8 (M 3584).

The sign is, perhaps a variant of 219 or 220, but owing to the nature of our evidence nothing definite can be said about its origin.

No 220

The designation of an official, CT **22** No 51_4 (M 3587).

The sign, like No 218 seems to have originated in the picture of a pot under which wood was arranged, and which was represented as containing food.

No 221

1. ^{is}**gisallu**, GISAL, *strong wood*(?) *strength*(?) AL^3 89 vi $_{61a}$, CT **12** 24_{13a} (B 5207, M 3588).

In the absence of early forms and of assured meanings, guesses are hazardous, but I suspect that the sign is a variant of No 218 where the picture of a jar and a pile of wood are brought together. If not this, it is probably a late combination of No 217, *jar* and No 258, *wood*. A wooden jar would be less fragile than one of pottery, and so would suggest *strength*.

No 222

1. **paššuru**, BURU, *table* or *anything on which food is placed*, S^b i 65, CT **11** 43_{6a} (B 5215, M 3594).

The sign occurs earliest in GUDEA (Cyl. B, vi 26), where it clearly is composed of No 217, *a jar*, and No 306, *a well filled bowl*. The two are not closely welded in GUDEA. Indeed SAK 126 ff., translates them separately. A well-filled bowl of food and a jug of drink are the natural symbols of a *table*. This was clearly the origin of the sign.

No 223

1. **duḫḫudu ša mirsi**, *overflow, of a stormflood*(?) **2** 25_{41c} (B 5219).
2. **ṣêru**, ULLU, *a plain*, CT **12** 48_{31b} (M 3595).
3. ^{is}**ribḫu**, *a kind of tree* or *plant*, **2** 23_{21f} (B 5218).
4. ^{is}**šalluru**, *a kind of tree*, MSW 23 R 367 rev 11 (M 3596).

The picture, like 170 b, apparently represented the crossing of two irrigating canals. These suggested *overflow*, and *plain*. The tree values were later developments of the meaning *plain*.

No 224

1. **abnu**, I, NA, ṢI, ṢA, *stone*, AL[3] 81 ii 77—80 (B 5229).
2. **malṭu ša puti**, ? **2** 47 $_{53c}$ (B 5230).
3. **šaqû ša eqli**, *to water, of a field*, **2** 30 $_{12a}$ (B 5231).

5 EM **2** 113 explained the origin of the sign as *cut stone*; H 177, as a brick and a half brick; UKZ 123 ff., as composed of No 228, plus No 347, meaning *full of light*. The early forms of the sign suggest that it may have been composed of No 228, *bright*, plus No 337, *sun*. *Bright* or *shining sun*, may have been a name given 10 to a precious stone, and to the results of irrigating a field.

No 225

1. **ri'i** ...., UTUL, *pastured herd*(?) **2** 32 $_{55a}$ (B 5238).

The sign is apparently composed of No 224, *irrigated field*, plus No 392, *calf*, plus No 259, *ox*, the whole standing for *pastured herd*.

15

No 226

1. **ri'i** ...., UTUL, *pastured herd*(?) **2** 32 $_{54a}$ (B 5240).

This one is apparently composed of No 224, *irrigated field*, plus No 392, *calf*, plus No 482, *sheep*, plus No 80, *kid*. This picture of a *pastured herd* is accordingly a little more inclusive than the former.

20

No 227

1. **adâru**, *be wide, great*(?) AL[3] 84 $_{34}$ (B 5246).
2. (?) **aḫḫazu**, *evil spirits*, Šurpu VII 5 (M 3625).
3. **ašṭu**, *might*, RH 108 $_{35}$ (M 3624).
4. **elû**, DU, *be high*, **2** 30 $_{18g}$ (B 5252).
5. **emû**, *surround*, ASKT 121 No 18 $_{4}$, RH 10 $_{127}$ (B 5253, M 3607). 25
6. **epêšu**, DU, *do, make*, **2** 15 $_{33a}$ (B 5254).
7. [il]**Ištar**(?) *goddess Ishtar*, **3** 68 $_{28c}$ (M 3626).
8. **babâdu**(?) ? AL[3] 85 $_{16}$ (B 5247).
9. **banû**, DU, RU, *build, beget*, **2** 31 $_{26g}$ (B 5248).
10. [amel]**bânû**, *builder*, **5** 16 $_{57a}$ (M 3608). 30
11. [šipat]**bušikku**, ? **5** 14 $_{18a}$ (B 5250).
12. **gabbu**, *totality*, JD 211 $_{2}$, rev 4; *cf.* iii 436 (M 3609).
13. **danuttu**, DU, ? CT **11** 31 $_{32}$ (B 5251).
14. **zaqâpu**, DU, *plant*, **5** 42 $_{60a}$ (B 5270).
15. **ḫamâṭu**, *hasten*, **5** 30 $_{63a}$ (B 5255). 35
16. **kikiṭṭû**(?) *magic ceremony*, HW 327 (M 3627).
17. **kalû**, DU, *all, complete*, **4**[2] 11 $_{1a}$, CT **16** 37 $_{31}$ (B 5256, M 3610).

18. **lê'u**, *strength*, HAS ix 9 (B 5257).
19. **maḫâṣu**, *shatter*, **5** 17 37a, CT **12** 42 41a (B 5258, M 3611).
20. **mudû**, *be numerous*, HAS ix last line (B 5260).
21. **madâdu**, *measure*, CT **17** 15 21 (M 3628).
22. **malû**, DU, *be full*, CT **11** 31 (B 5259). 5
23. **nibû**, *issue, gush forth*, **5** 21 10g (B 5262).
24. **nadû**, *cast, throw down*, **5** 14 56e, RH 114 9 (B 5261, M 3612).
25. **iṣsikkatu**, *peg, plug*, AL[3] 79 20a (B 5267).
26. **sanâqu ša dupšarrûti**, *press, of clay tablets*, **5** 41 46a (B 5266).
27. **paqâdu**, *appoint*, **2** 27 64c (B 5263). 10
28. **patâqu**, *form, make*, **5** 21 57c (B 5264).
29. **ṣabâru**, *catch, seize*, CT **12** 40 47a (M 3613).
30. **ṣêru**, *throw down*, AL[3] 82 20 (B 5268).
31. **ritû**, DU, *erect, strengthen*, **4**[2] 16 11a (B 5265).
32. **šakânu**, *set, place*, **5** 25 27c (B 5269). 15
33. **tarâṣu**, *stretch, spread*, CT **16** 8 283 (M 3630).

GAQ (S[b] iii 59). DA (**1** 17 25).

UKZ 69, OC, and BARTON, JAOS **23** 26 explained the sign as a picture of a peg, MSL 83, as a wedge, LSG 20, as a wedge. The original picture was a block of wood, (*cf.* No 258), sharpened at one 20 end into a peg. This probably suggested a tent-peg. The sign accordingly stood naturally for *peg, plant, build, erect, make, do, be strong*. *Be numerous* was an extension of *be strong*. *Be wide* was, perhaps, suggested by the space between the tent pins, while *be full, high, complete*, etc., are extensions of this meaning. *Hasten*, and *press* 25 were connected with the sign by syllabic mixture with No 207.

No 228

1. **abâlu**, *bring*, RH 88 13b (M 3641).
2. **abullu**(?) *city gate*, **5** 16 54c (M 3642).
3. **azal**, ZAL, *a plant*, **2** 48 31e (B 5313). 30
4. **ana**, *unto*, CT **11** 42 165 ob 8b (M 3644).
5. **etêqu**(?) *come, bring*, Str *Nbk* No 188 15; *cf.* TN 307 (M 3646).
6. **-ia**, *mine*, **4**[2] 19 41b (B 5334).
7. **iš**, *an adverbial suffix*, **4**[2] 24 11b (B 5333).
8. **ina**, *in*, CT **11** 42 165 ob 8b (M 3645). 35
9. **uḫḫuru**, ? **2** 47 57e (B 5326).
10. **umṣatu**(?) *want, distress*, CT **19** 12 13595 5 (M 3643).
11. **iṣutaqqû**, ? **5** 29 8g (B 5327).
12. **bâb êkalli**, *gate of a palace*, **5** 16 53c (B 3647).

13. (?)**banû**(?)* *build, beget,* CT **12** 23 38372 7 (M 3647).
14. (?)**bunnunu**, *creature, appearance,* CT **12** 23 38372 13 (M 3648).
15. **barû**, ZAL, *become full, satisfied,* **4**[2] 30 No 2 4a (B 5314).
16. **birtu**, *satisfaction,* **4**[2] 10 30a (B 5315).
17. (?)**dabâbu**, *plan, speak,* CT **12** 23 38372 3 (M 3649).
18. **zikaru**, *man,* **2** 7 11c (B 5328).
19. (?)**kamû**, *enclose, seize,* CT **12** 23 38372 5b (M 3650).
20. (?)**kišû**(?) ? CT **12** 23 38372 6 (M 3651).
21. (?)**labâku, lubbuku**, ? CT **12** 23 38372 12 (M 3652).
22. (?)**lubku**, ? CT **12** 23 38372 12 (M 3653).
23. **mašû**, *be bright,* **2** 47 59c (B 5316).
24. **na'âlu**, *lie down,* **4**[2] 27 44b (B 5318).
25. **nâḫu**, *be fat,* **2** 27 38c (B 5317).
26. **namâru**, *be bright,* **2** 47 58c (B 5319).
27. **nasâḫu**, *tear out, remove,* **2** 39 38c (B 5321).
28. (?)**napâšu ša amêli**, *breathe, of men,* CT **12** 23 38372 15 (M 3655).
29. **narâbu**, DIG, ? **2** 48 32c (B 5320).
30. (?)**nurrubu**, ? CT **12** 23 38372 8 (M 3656).
31. (?)**puzzudu**, ? CT **12** 23 38372 7 (M 3657).
32. (?)**ṣar ša**......(?) *flowing*(?), *foe*(?) *of..,* CT **12** 23 38372 6b (M 3658).
33. **qamû ša nabli**, *burn, of flame,* **5** 19 48c (B 5359).
34. (?)**qatû**, *end, cease,* CT **12** 23 38372 8b (M 3659).
35. (?)**râbu**, *be angry,* CT **12** 23 38372 4b (M 3660).
36. **rabû**, *be great,* **4**[2] 30 No 2 24a (B 5323).
37. (?)**ruṭṭubu**, *irrigated*(?), CT **12** 23 38372 10 (M 3661).
38. (?)**raṭbu**, *ditch,* CT **12** 23 38372 9 (M 3662).
39. (?)**rimutu**, ? CT **12** 23 38372 5 (M 3663).
40. **ruqqu ša kisalli**, LI, *unguentary, of a temple court,* **2** 48 42a (B 5324).
41. **-ša**, *her, hers,* **4**[2] 12 rev 35 (B 5331).
42. **šamnu**, IA, *oil,* AL[3] 88 iv 11, CT **12** 32 93070 7 (B 5325, M 3665).
43. **šutabrû**, ZAL, *satisfied*(?) CT **12** 33 rev 1a (M 3691).
44. **šû**, IA, *he,* **5** 23 53c, CT **12** 32 93070 5 (B 5329, M 3664).
45. **šu**, *him, his,* **4**[2] 12 rev 31 (B 5330).
46. **-šunu**, *them, theirs,* **4**[2] 5 73a (B 5332).
47. **šutabrû**, ZAL, *plenteousness*(?) RT **27** 122 24 (M 3666).

I (**2** 39 51c). ILI (S[a] i 20). LI (**2** 48 42a). NI, NÊ (S[a] i 18). ZALLI (S[a] i 19).

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* M 3647–3669 tentatively attributes to this sign the meanings given in CT **12** 23 38372. On what ground this is done is not clear. It would seem that more of the meanings there given are appropriate to the preceding sign (No 227). I believe that they belong there.

EM **2** 109 explained the primitive picture as *pelle*, i. e. a *shovel* or *scoop*; UKZ 191, as No 440 (LAL) doubled; OC, as the picture of an oil lamp; OCS 234 & 249, as the picture of a pair of teats. The original picture probably represented the udder and teats of a goat. This would naturally suggest *become full, be satisfied, be fat, be great*. Since butter becomes oil in warm climates, it naturally stood for oil. An extension of *be satisfied* was *lie down*; of *fat, be bright*. Probably *bring* and *tear out*, or *remove* are survivals of a meaning *to milk*, which originally attached to the sign. It came to designate a *gate* either of a city or palace, from an extension of the idea of *bring* (**abâlu**, suggesting **abullu**). The prepositional, adverbial, and pronominal meanings were attached to the sign because of syllabic similarities.

No 229

1. **abâlu**, ER, IR, *bring*, $\mathbf{4}^2$ 21 No 2 rev 3 (B 5379, M 3709).
2. **alâku**, *go*, **5** 11_{1a} (B 5380).
3. **alâku ḫamṭu**, *go swiftly*, **5** 11_{6a} (B 5381).
4. **alâku marû**(?) *become fat* or *go slowly*(?) **5** 11_{2a} (B 5382).
5. **ana**, *unto*, $\mathbf{4}^2$ 3_{46b}, CT **11** 42 165_{12b} (B 5392, M 3711).
6. **erêšu**, *smell*, ASKT 88_{25} (B 5383).
7. **ina**, *in*, CT **11** 42 165_{12b} (M 3712).
8. **iṣûtu**(?) IRI, ? CT **12** 32 93070_{7} (M 3713).
9. ^{is}**irru**, IR, *fetter, rope, sling*, AL³ 89_{70b} (B 5385).
10. **ḫabâtu ša šalâli**, *plunder, of spoil*, **2** 26_{11g} (B 5384).
11. **kû**, *thee, thy*, CT **11** 42 165_{11b} (M 3714).
12. **kamû**, *sieze, lead captive*, **5** 21_{64g} (B 5386).
13. **kariktu**(?) ? CT **11** 31_{4a} (M 3716).
14. **liqû ḫamṭu**, *to take quickly*, **5** 11_{8a} (B 5387).
15. **šâ**, *her, hers*, CT **11** 42 165_{10a} (M 3719).
16. **šû**, *him, his*, CT **11** 42 165_{9a} (M 3720).
17. **šulû ša** . . . . , ? **5** 11_{9a}ff. (B 5389).
18. **šalâlu**, ER, *to spoil*, **2** 27_{14a} (B 5388).
19. **šarâṣu**(?) **ša** . . , ? CT **19** 46 4597_{3b} (M 3721).
20. **tabâlu ḫamṭu**, *bring quickly*, **5** 11_{7a} (B 5390).

The Assyrian scribes named the sign **gak-gunu** as though it were related to No 227. UKZ 68 took this as the real explanation of its origin, an explanation in which BARTON, JAOS **23** 26 concurred. The original picture is probably to be found by bringing into conjunction the oldest form of the sign with the one concrete meaning in the above list, i. e. *sling*. The picture, perhaps, represented the central part of the sling without the strings. This picture would

readily suggest *go, go swiftly, bring, bring swiftly, plunder, spoil, take quickly, seize,* and *unto.* Of course *unto,* like all the prepositional meanings, may have been attached to the sign on account of syllabic similarity. How it came to signify *smell* is not clear.

5 **No 230**

1. **alâdu**, GA, *bear, bring forth,* CT **11** 30 11b (B 5415).
2. **alâku**, GA, *go,* CT **12** 27 200 4b (M 3736).
3. **-ia, -i**, *my, mine,* **4**[2] 21* 18b (B 5423).
4. **iâši**, *I,* BA **5** 643 7 (M 3737).
5. **'ûru**, *be light,* **5** 62 44a (B 5440). 10
6. **bašû**, *be,* ASKT 59 27 (B 5430).
7. **bîtu**, GA, *house,* CT **11** 30 10b, CT **12** 27 200 5b (B 5416, M 3738).
8. [iṣ]**kakku**(?) *weapon,* **4**[2] 12 13b (M 3739).
9. **kalû**, GA, *agree*(?) CT **11** 30 14b, RH 57 35 (B 5418, M 3745).
10. **kânu**, GA, *be firm,* CT **11** 30 13b (B 5417). 15
11. **maḫâṣu**, *break, shatter,* ASKT 71 7 (B 5431).
12. **mâtu**, *land,* RH 16 20 (M 3746).
13. **nâḫu**, *rest,* RH 77 10 (M 3747).
14. (?)**namû**, *ruin, decay,* CT **16** 26 27 (M 3741).
15. **nasâḫu ša tirti**, *remove, of a command,* **2** 62 26a (B 5432). 20
16. **puḫru**(?) *assemblage,* **5** 30 16g (B 5433).
17. **pisannu**, *an earthen jar,* CT **12** 27 200 9b (M 3742).
18. **ṣuppuru**, *refined,* **2** 34 10g (B 5435).
19. **ṣarâpu**, *smelt, refine,* **2** 34 63a (B 5420).
20. **raḫâṣu**, *wash,* **5** 11 25c (B 5434). 25
21. **šakânu**, GA, *set, place,* CT **11** 30 12b (B 5421).
22. **šakânu marû**, *lay on fat,* **5** 11 33c (B 5437).
23. **šâmu**, *decide, determine,* **4**[2] 14 14b (B 5436).
24. **šunuḫu**, *sighing, lamenting,* **4**[2] 27 33a (B 5439).
25. **šarâqu**, *give, present,* **2** 11 25c (B 5438). 30

, MAL (Sennacherib v 85). MA (Ḫam *Laws* ii 57).

EM **2** 114 explained the primitive picture as a house; UKZ 120, as a variant representation of No 258, which represented a log of wood; OC, and OCS 237 & 256, as a representation of a house. 35 Probably the sign originally represented a reed hut, the line across the middle representing the band which holds such a hut together; see PETERS, *Nippur* **2** 74 ff., BE, Ser. D. **1** 160, and CLAY, *Light on the Bible from Babel,* 282. It is a variant picture of No 147. This naturally suggested *house, be firm, set, rest,* and *decay.* It came to 40 stand for *weapon* and *earthen jar* perhaps because they were closely

associated with the defense and the service of the house. *Bear* was naturally associated with the family home, while *refine* may have come from household cooking. *Go*, was perhaps an extension of the meaning *decay*.

No 230 a 5

1. **bît** ....., EḪALLA, *house of* ..., CT **12** 22 36991 8b (M 3753).

The sign was evidently regarded by the Assyrian scribes as a compound of No 230 + No 2 + No 54. The data for proving or disproving this view do not exist.

No 231 10

1. **ummu**, *mother*, **5** 29 65g (B 5457).
2. **gabšu**, *massive, strong*, **2** 26 10c (B 5450).
3. **kâlu**, *hold, carry*, **4**^{2} 23 10a (M 3757).
4. **rîbu**, *be broad*, **2** 22 18d (B 5456).
5. **râmu**, *love*, **4**^{2} 23 10a (B 5454). 15
6. **rîmu**, *womb, grace*, **4**^{2} 9 24a (B 5455).
7. **rapâšu**, DAGAL, DAMAL, *be wide, extensive*, AV 6727 (B 5451).
8. **rapšu**, DAGAL, DAMAL, *wide*, **5** 12 27e (B 5452).
9. **rupšu**, *width*, **5** 20 51g, CT **12** 27 200 13b (B 5453, M 3758).

AMA (S^a v 8). EḪI (**2** 32 48c). EMI (**5** 29 69g). MAL (AV 5962). 20

H 474 explained the sign as a cavity, receptacle, or house, plus deity; UKZ 121 ff., followed by MSL 30, explains it as No 230, *house*, plus No 13, *high*. The sign was clearly composed of No 230 plus No 13, which would make it mean *house of deity*, but the meanings indicate that this was used as a figurative expression for *womb*. The 25 marvel of birth and the early Semitic conceptions of the divine nature of reproduction made such a figure natural. This circle of ideas easily gave the sign the meaning *mother*, of which *love* was an extension, and the conditions of pregnancy led to the meanings *be wide* etc. These meanings in turn developed into *strong*. 30

No 232

1. (?) **eṭûtu**, *darkness*, CT **12** 27 200 10b (M 3779).
2. (?) **upû ša šamê**, *a cloud, of heaven*, CT **12** 27 200 11b (M 3780).
3. **bulṭitu**, *worm-eaten wood*(?) **2** 47 39c (B 5476).

Such data as we have suggest that the sign is a compound of 35 No 230 and No 70, but the nature of the evidence does not clearly prove this.

No 233 [cuneiform sign] and [cuneiform sign] (?)

1. (?) **ganûnu**, *thalamus*, CT **12** 27 200 21b (M 3781).
2. (?) **miṭru**, *rain*, CT **12** 27 200 22b (M 3782).
3. **tibnu**, GARAŠ, *straw*, **5** 30 47a (B 5478).

5 If an inference from the late form in which the sign is known were allowable, we should conclude that it was composed of No 230 plus No 99, i. e. of *house* plus *left hand*. This origin affords, however, no connection with the meanings, and at present no solution of the origin is possible.

10 ### No 234 [cuneiform sign]

1. **kisallu**, KISAL, *a temple platform*, Sb iv 31 (B 5483, M 3783).
2. **šamnu**, *oil*, **4**² 13 60b (B 5484).

UKZ 50f. says that the sign is written in late Babylonian as though it was composed of No 228, *fat*, plus No 258, *tree*, but that 15 really the origin is unknown. OC explains it as the diagram of a platform. It is clear from the table that two originally distinct signs have blended in the Assyrian. One was the diagram of a temple platform, the other was composed of the signs indicated by DELITZSCH, a combination which stands for oil in all periods of Babylonian writing, 20 because they used an oil made from wood.

No 235 [cuneiform sign]

As there are no simple ideographic meanings and no early form of the sign known, we have no clue to the origin. Possibly it may be a variant of No 234.

25 ### No 235 a [cuneiform sign]

No ideographic or syllabic meanings are known and no early forms. We have accordingly no clue as to the origin, except the Assyrian form which suggests that it is a compound of No 230 and No 170.

30 ### No 236 [cuneiform sign]

1. **maštaku**, *abode*, *dwelling*, CT **11** 25 31a, RH 14 7 (B 5488, M 3792).

Apparently composed of No 230, *house* and No 227, *do*, or *make*, i. e. *a house that is constructed*, but in the absence of early forms this is uncertain.

35 ### No 237 [cuneiform sign]

1. [il]**Ištar**, *goddess Ishtar*, JRAS 1905 144 rev 7 (M 3793).
2. [il]**Nisaba**, *goddess Nisaba*, CT **12** 27 200 18b (M 3795).

3. **puhâdu**, PUHAD, *lamb, kid*, AL[3] 66 v 19, CT **12** 27 200 17b (B 5489, M 3794).

Apparently composed of No 230, *house* and No 251, *staff*. It probably signified an animal that was *shepherded* or *folded*. As Ishtar was the giver of such animals it came in time to stand for 5 her, and later for Nisaba also.

No 237 a

1. **bît erșiti**, ELILLAL, *house of the earth*, CT **12** 22 36991 8b (M 3799).
2. **bît zaqîqi**, ELILLAL, *house of the storm wind*, CT **12** 22 36991 6b (M 3801). 10
3. **bît șêri**, ELILLAL, *house of the plain*, CT **12** 22 36991 7b (M 3802).

The sign is apparently compounded of No 230, No 269 and No 440.

No 238

1. **edêlu ša bâbi**, URU, *bar, of a gate*, CT **12** 22 36991 7a (M 3805).
2. **ezzu**, URU, *strong*, CT **12** 22 36991 4a (M 3806). 15
3. **ûru**, *beam*, **4**[2] 16 64a, CT **12** 27 200 23b (B 5503, M 3807).
4. **ûrû**, *beam*, CT **18** 38 19a (M 3808).
5. **bâ'u**, *to come, seek*, **5** 42 53c, RH 38 8 (B 5492, M 3809).
6. **badâru**(?) URU, ? CT **12** 22 36991 16a 19a (M 3810).
7. **buduššu**, URU, ? CT **12** 22 36991 18a (M 3811). 20
8. **barru**, *pure*, **5** 14 61e (B 5493).
9. [is]**gušûru**, *beam*, **2** 15 12a & 14a (B 5494, M 3812).
10. **dâru**, URU, *eternity, eternal dwelling*, CT **12** 21 47779 4b (M 3813).
11. **kâbu**, *hew*, **4**[2] 12 rev 27 (B 5495).
12. **kidînu**, URU, *protection, protege*, CT **12** 22 36991 5 (M 3814). 25
13. **kapâru**, URU, *cover*, CT **12** 21 47779 6b (M 3815).
14. **kuppuru ša maški**, URU, *covering, of skin*, CT **12** 21 47779 11b (M 3815).
15. **kapâšu**(?) URU, ? CT **12** 22 3699 3a (M 3816).
16. **kâru**, *wall*, **5** 16 39a var (B 5496).
17. **katâmu**, *cover*, ZK **1** 308 note 2 (B 5497). 30
18. **mațâru**(?) **ša eqli**, URU, *to rain on, of a field*, CT **12** 21 47779 13b (M 3817).
19. **mišdu**, *purification**, **4**[2] 19 7b (M 3818).
20. **muššu'**, *plunder*, HWB 428b (M 3832).
21. **muššudu**, *oppression*, ASKT 86 66 (M 3833).
22. **mašâru**, *droop*(?) RH 62 21 (M 3834). 35
23. **mašru**, *drooping*(?) **5** 14 61e (M 3819).
24. **nêribu**, URU, *entrance*, CT **12** 22 36991 17a (M 3820).
25. **nașmadu**, URU, *span*, CT **12** 21 47779 5b (M 3821).

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* *Cf. Šurpu*, pp. 38, 39, 11. 80 ff. & BBR p. xi. B 5501 reads **Šipšițu**.

26. **sapâru**, URU, *surround*, CT **12** 21 47779 8b (M 3823).
27. **pašâṭu**, URU, *smear, cover with clay*, CT **12** 21 47779 7b (M 3824).
28. **rubṣu** (?) URU, *fold, stable*, CT **12** 21 47779 3b (M 3825).
29. **rakâbu ša kalâmi** (?) *ride, of anything*, CT **19** 31 12a (B 5498, M 3826).
5 30. **šabâtu ša** ......, *overthrow*, CT **12** 50 4359 21a (M 3828).
31. **šabâtu ša abûbi**, *overthrow, of a deluge*, CT **12** 50 4359 22a (M 3835).
32. **šakâku**, *harrow*, ASKT 71 18 (B 5499).
33. **šakâku ša eqli**, URU, *harrow, of a field*, CT **12** 21 47779 13b (M 3829).
34. šipat**šinṭu**, *some kind of woolen clothing*, **5** 14 30c (B 5500).
10 35. iṣ**tumânu**, *beams*, **4**² 16 64a (B 5502).

EM **2** 117 explained the original picture as a representation of timber-work; H 479, as the picture of a door plus that of a beam or staff; UKZ 121 n which MSL 351 follows, explained it as No 230, *house* plus No 282, *lord*, the whole meaning *lord of construction*. The
15 original picture represented a large house which contained a framework of beams. This directly suggested the meanings *beam*, *bar*, *strong*, *hew*, *cover*, *protect*, *protection*, *span*, *entrance*, *wall*, *surround*, *fold*, and *smear*. As one of the functions of a house was to protect from rain, the meaning *rain on* may have been suggested, an extension
20 of which may have been *pure*, *purification*. A beam resting on something suggested the idea of *pressing*. This suggested all such meanings as *oppress*, *droop*, *ride*, an extension of the last of which gave *come*. *Oppress* was extended to mean *plunder*, *overthrow*, *harrow*. The large strong house with beams suggested an *eternal*
25 *dwelling* or *eternity*.

No 238 a

1. **bît nakmîti**, EGIA, *treasury*, CT **12** 22 36991 13b (M 3840).
2. **bît têlilti**, EGIA, *house of incantations*, CT **12** 22 36991 14b (M 3842).

The suggestion of the late form is confirmed by the meanings
30 which indicate that the sign is composed of No 230 plus No 283.

No 238 b

1. **bît ni** (?) ...., EBURRA, *house of* ...., CT **12** 22 36991 16b (M 3845).

The late form suggests that the sign is compounded of Nos 230, 306, and 287. Unfortunately we have no ideographic meaning by
35 which to test this suggestion.

No 238 c

1. **Be** ....., BARA, ? CT **12** 22 36991 15b (M 3846).

The late form indicates that the sign is compounded of Nos 230

and 308, but in the absence of a complete ideogram we have no way of testing the suggestion.

No 238 d

1. **bit kuzbi**, EḪILI, *house of splendor*, CT **12** 22 36991_{4b} (M 3848).

The form and meaning indicate that the sign is compounded of Nos 230, 353, and 59.

No 238 e

The form suggests that the sign is compounded of Nos 230 and 373, but in the absence of a simple ideographic value we cannot test it.

No 239

1. **kiṣṣu**, *dwelling, shrine*, CT **11** 25_{30a}, RH 126 No 77a $_{1b\ 8b}$ (B 5508, M 3852).

The sign is apparently compounded of No 230 and No 380.

No 240

1. **agû**, MÊN, *enclosure, shrine*, **2** 20_{41c} (B 5511).
2. **gû**, *cord*, CT **11** 25_{28a} (B 5512).
3. **zakû**, *pure, bright*, AL^2 66_{11a} (B 5514).
4. **minnu**, *a diadem*, BA **5** 638_{13} (M 3853).
5. ^{amel}**mu'irru**, *leader, commander*, MSW 2 2012_{18} (M 3854).
6. **šarru**, *king*, $\mathbf{4}^2$ 9_{15a} (B 5513).

The sign was a compound of No 230, *house*, and No 112, to which No 478 was afterward added. A house containing a lord who was also a priest naturally suggested *shrine, dwelling* and by extension, *pure*. Such a sign might also stand for *leader, king*. *Diadem* came from syllabic confusion with No 304. Perhaps it came to mean *cord* from the idea of *leader*, (*cf.* Esarhaddon's stele from Zendjirli) or from the idea of *enclosure*.

No 241

1. **ibu** or **ipu**, *womb* or *cook*, CT **11** 30_{32a} (B 5517, M 3855).
2. **ba'u**(?) *seek*, **2** 19_{44a} (B 5516).
3. **silitu**, *mercy*(?) CT **11** 30_{33a} (B 5520).
4. **rêmu**, *favor*, ASKT 122_{16}, RH 59_{21} (B 5518, M 3857).
5. **rîmu**, *beloved*, CT **11** 30_{34a} (B 5519).
6. **šûzubu**(?) *deliverance*, BD **2** 34_{9} (M 3858).

H 474 and UKZ 121 have both explained the sign correctly as

compounded of No 230 and No 497, i. e. of *house* plus *woman*. The meanings grow naturally out of this combination.

No 241 a

The sign appears to be compounded of Nos 230, 521, 294, and
5 523. As no meanings have survived, we cannot test the correctness of this inference from the late form.

No 242

PI(?) (**2** 47 $_{35b}$).

H 474 explained it as compounded of Nos 230, 521, and 406.
10 The form is in favor of this explanation, but full proof is lacking.

No 243

1. **malâku**, *take counsel*, TA 82 $_{3}$ (M 3863).
2. **mâliku**, *arbiter, decider*, BDA 92 $_{8}$ (M 3864).
3. **milku**, MEGA(?) *prudence*, AV 5302, CT **12** 34 $_{13a}$ (B 5525, M 3865).

15 The sign is evidently compounded of No 230 and No 530, *house* and *food*. This suggested *prudence, counsel*.

No 244

1. **nagâšu ša amêli**, *overthrow, of men*, HWB 448 a (M 3871).
2. **nazâzu**, *stand*, RH 114 $_{37}$ (M 3868).
3. **napalṭû**, PAR, *spread out*, **2** 27 $_{48a}$ (B 5531). (20)
4. **naqâru**, *tear down*, CT **17** 25 $_{32}$ (M 3872).
5. ^{is}**parru**, PAR, *a net*, **4**^{2} 16 $_{11a}$ (B 5532).
6. **rapâdu**, DAG, *stretch out, encamp*, **2** 27 $_{47a}$ (B 5533).
7. **šubtu**, *dwelling*, CT **16** 50 $_{12}$ (M 3860).
8. **šuparruru**, BARA, *spread out*, S^{b} iv 37 (B 5534). (25)
9. **Tarâṣu**, *extend*, RH 31 $_{8}$ (M 3873).

UKZ 168 explained the sign as No 118, *net*, plus a motif for *spread out*. The original picture represented a net, of a different form from those represented by Nos 118 and 273. As the net was
30 used for catching things the idea *overthrow, tear down*, was suggested by it, as also *spread out*. From the latter came the meaning *encamp*, from which came *dwelling*, and *stand*.

No 244 a

We have no ideogram of this sign, but CLAY has made it
35 probable, (BE **14** p. 27), that it means *bull*. It looks as though it might be composed of No 244 plus No 383, which is a variant of

No 353. How the meaning *bull* could be suggested by this is not clear. It is possible that the second element is a variant of No 373, which means *cow*.

No 244 b

KIŠI (CT **12** 27 24a). 5

It seems to be composed of Nos 244, 383, and 10, but may have had an altogether different origin.

No 245

1. **narmaktu**, *some object of tribute*, **2** 33 9c (B 5537).

Possibly composed of the same two signs as the two preceding 10 plus No 54, but the origin is really unknown.

No 245 a

ZIBIN (CT **12** 27 19a).

Possibly it is composed of Nos 244, 283 (or 253), and 64.

No 245 b 15

KIŠI (CT **12** 27 23a).

The values have not been preserved. Possibly it is a compound of Nos 244, 283 (or 253), and 92.

No 245 c

KISIM (CT **12** 27 13a). 20

It is, possibly, a compound of Nos 244, 283 (or 253) and 127.

No 245 d

MARUN (possibly BARUN) (CT **12** 27 20a).

It is, possibly, a compound of Nos 244, 283 (or 253), and 185.

No 245 e 25

UTUA, UTUL (CT **12** 27 14 & 15a).

It is, possibly, compounded of Nos 244, 283 (or 253) and 214.

No 245 f

ḪARU (CT **12** 27 26a).

It is, possibly, a compound of Nos 244, 283 (or 253), and 217. 30

No 246

1. **išid bukani**, ŠARIN, *an insect of some sort*, CT **14** 42 31c (B 5545).
2. **zirbabu**, KIŠI, KAŠ, *a destructive insect*, S^b^ iv 51, HWB 723b (B 5560, M 3886).
3. ^karpat^**ḫarû**, *a kind of vessel*, **5** 42 31c, CT **17** 26 44 (B 5546, M 3887).
4. **ḫarubu**, ḪARUB, *grasshopper*, S^b^ iv 52 (B 5544).
5. **kisimmu**, KISIM, *a destructive animal*, S^b^ iv 53 (B 5547).
6. **nabbillu**, ZIBIN, *an animal* or *insect destructive of young plants*,
7. **ṣaṣiru**, ŠURIN, *a destructive insect*, **2** 5 20c (B 5549). [**2** 5 19c (B 5548).
8. **šiḫu**, KISIM, *a destructive animal* or *insect*, **2** 5 18c (B 5550).

H 474 thought the sign was possibly composed of Nos 244, 273, and 10; UKZ 171 n regarded it as a composite sign. The analogy of Nos 247 and 248 would indicate that the sign is not a compound. The meanings suggest that the original picture represented an insect.

No 247

1. **ṣirtu**, AGAN, *a female breast*, S^b^ iv 50, CT **12** 27 17a (B 5554, M 3890).
2. **tulû**, UBUR, *a female breast*, S^b^ iv 49, CT **12** 27 18a (B 5555, M 3891).

UKZ 171 n believed the sign to be composite. MSL 24 believed it to be a composite of Nos 118 and 275. The sign clearly represented originally the human breast. Some ornamentation or tatooing on it was afterward formed into the sign for milk.

No 247 a

ŠARAN (CT **12** 27 21a).

The form suggests that it may be a compound of No 244 and No 309, but it may have had quite a different origin.

No 248

1. **subûru**, **supûru**, AMAŠ, *wall*, S^b^ iv 48, CT **12** 27 11a (M 3893, B 5558).
2. **puḫalu**, ? CT **14** 11 93080 13a (M 3894).
3. (?) **rê'û**, UTUL, *shepherd*, **2** 32 54a (M 3895).
4. **rašubu**, *mighty*, *prince*, CT **14** 11 93080 14a (M 3896).

KISIM (CT **12** 27 12).

UKZ 171 n regarded the sign as a compound; MSL 31 explained it as an enclosure with a door in it. Possibly the sign represented a wall with a door in it; perhaps, a sheepfold which contained a sheep and a staff.

No 249

1. **adiru**, *fear*, CT **19** 10 4197 9 (M 3952).
2. amel**aklu**, *scribe*, ZK **2** 302 9, **5** 13 4a 45c (B 5568, M 3901).
3. **amêlu**, MU, *man*, ZA **9** 163 4 (M 3907).
4. **appu**, *top*, **4**² 15* 14b, CT **17** 18 10 (B 5569, M 3909). 5
5. iṣ**aru**, PA, *offspring, spawn*, Sᵇ iv 11, CT **16** 6 212 & **14** 22 44 (B 5570, [M 3911).
6. (?) **aśâtu**, ? CT **12** 22 38180 11b (M 3912).
7. (?) **eli**, *upon*, CT **12** 22 38180 8b (M 3903).
8. **elâtu**, *height*, **2** 48 56c (B 5572).
9. (?) **elâtu śa śamê**, *height, of heaven*, CT **12** 22 38180 5b (M 3905). 10
10. (?) **elîtu**, *height*, CT **12** 22 38180 4b (M 3904).
11. **erêbu**, SIG, *enter*, ASKT 127 49 (B 5615).
12. **itanbuṭu śa kakkabê**, ḪUD, *shine, of stars*, **5** 42 58c (B 5617).
13. (?) **iṣu**, *wood*, CT **12** 22 38180 7b (M 3910).
14. **usu śa . . .**, GIŠTURU (?) ? CT **12** 22 38180 10a 11a (M 3908). 15
15. **uptarrusu** (?) ZIQQU (?) ? CT **12** 22 38180 16 (M 3953).
16. **bellu** (?) ZIQQU (?) ? CT **12** 22 38180 15 (M 3954).
17. **gappu**, *wing*, **4**² 16 65a (B 5571).
18. **damâqu**, *be favorable*, RH 31 26 (M 3913).
19. **zâqu**, *blow violently, storm*, BC 882 K 7926 2 (M 3914). 20
20. **zaqîqu**, ZIKKU (?) SIG, *storm, wind*, **5** 50 25a (M 3955).
21. **zarâbu śa libbi**, SIG, *oppress, of the heart*, **2** 28 60d (B 5593).
22. **zurbu**, SIG, *oppression*, **4**² 26 50b (B 5594).
23. **zurub libbi**, *oppression, of the heart*, CT **19** 4197 10 (M 3915).
24. **ḫaṭṭu**, ḪAṬ (?) *sceptre*, CT **12** 22 38180 9a, **2** 28 60f (M 3916, B 5573). 25
25. **ḫâśu**, SIG, *hasten*, ASKT 127 49 (B 5616).
26. **ka'aru** (?) ? CT **12** 22 38180 10a (M 3917).
27. karpat**kabduqqu**, *a kind of vessel*, possibly *an inkhorn*, **5** 42 18e (B 5574).
28. **kamû**, *sieze*, **2** 34 70a (B 5575).
29. **kappu**, *wing*, CT **16** 11 67a (M 3918). 30
30. (?) **lu'bu** (?) *oppression*, **2** 45 24g (M 3956).
31. **mêḫû**, *storm, rain*, **2** 38 22g (B 5619).
32. **maḫâṣu**, SIG, *shatter*, **5** 19 55c (B 5576).
33. **miḫṣu**, SIG, *wound*, ASKT 84 85 89 (B 5577).
34. **malâku**, *consider*, **4**² 15 17b (B 5618). 35
35. **maṣâlu** (?) *sink* (?) **2** 27 11g (B 5578).
36. (?) **miqtu** (?) ? **5** 31 29c (M 3919).
37. il**Nabû**, *god Nabu*, **2** 54 67g (B 5579).
38. **nibrîtu**, SIG, *hunger, famine*, CT **19** 10 K 4197 11 (M 3920).
39. **nadû**, *throw, cast*, **4**² 1 10a (B 5580). 40
40. **niṭû**, *right*, BA **5** 639 11 (M 3958).
41. **nakâsu**, *cut*, **4**² 3 52b (B 5581).

42. **namâru**, HUD, KUN, *be bright*, AL³ 82 iv 1, 2 (B 5582).
43. **nasâku**, *appoint*, CT **17** 6 7 (M 3959).
44. (?)**napâšu**, *breathe*, CT **12** 22 38180 6b (M 3921).
45. **narâdu**, SIG, *become weary*, ASKT 127 49 (B 5583).
5 46. **narâṭu**, *be weary*, RH 7 14 (M 3922).
47. **nurruṭu**, *slow, heavy*, RH 7 22; 126 No 78 2 (M 3960).
48. [il]**Nergal ša sûqi**, *god Nergal, of the street*, CT **24** 41 74 (M 10751).
49. **natû**, *strike, crush*, **5** 17 48c (B 5620).
50. **saḫâru**, *turn*, CT **16** 43 49 (M 3923).
10 51. **pašâḫu**, SIG, *be at rest*, HAS xiii 10, 11, CT **17** 33 19 (B 5584, M 3924).
52. **pâštu**, *a two edged sword*, CT **12** 42 50a (M 3925).
53. [karpat]**ṣindû** (?) *a coupling, fetter*, **5** 42 14e (B 5586).
54. (?)**qatu**, *hand*, CT **12** 22 38180 8b (M 3926).
55. **rapâsu**, *beat, crush*, **5** 17 29c (B 5621).
15 56. **ritû**, SIG, *erect, make firm*, **4²** 30 4a (B 5585).
57. **šâbu** (?) *be old*, RH 78 6–9; CT **16** 43 62 (M 3928).
58. **šâbu**, *be old*, **4²** 19 45b (M 3962).
59. (?)**šabattu**, *sceptre*, CT **12** 22 38180 9b (M 3929).
60. **šaḫâḫu**, SIG, *bow down, oppress*, **4²** 3 9a (B 5587).
20 61. **šaḫâṭu**, SIG, *tear off, flay*, **4²** 6 19c, CT **16** 43 56 (B 5623, M 3930).
62. **šaḫarratu**, SIG, *a kind of vessel*, AL³ 74 306, **2** 38 25g (B 5624, B 5588).
63. **šapiru**, *scribe*, ZK **2** 302 10 (B 5590).
64. **šuqamumu** (?) SIG, *silence* (?) **4²** 13 58b (B 5591).
65. **šaqummu**, *quiet, silent*, CT **16** 28 44 (M 3931).
25 66. **šaqummatu**, *silence*, **2** 38 24g (B 5625).
67. **šâru**, *wind*, **2** 38 21g (B 5622).
68. **šutaktumu**, *overpower*, CT **19** 15 5448 A 6 (M 3965).
69. **tamḫuṣu**, SIG, *broken* (?) **4²** 13 9b (B 5626).

ZAG (ASKT 75 obv 4). LU (CT **18** 37 7). UGULU (CT **12** 22 38180 8a).

30 EM **2** 109 explained the sign as the picture of an oil flask; OC, as a stylus. The sign probably represented the head of a primitive club used in fighting, which afterward developed into a sceptre. The sign stood for sceptre. As the stylus was of similar shape it represented that also. Its two uses as a club and a stylus 35 account for all the meanings. Perhaps the club could alternate with the picture of a battle axe; *cf.* No 563. From the club came all such meanings as *fight, shatter, oppress, storm*, etc. From the stylus came *scribe, god Nebo*, and *height*. It was made of *wood*. *Fire* and *shine* may have developed from *wood*, or from *storm*. If 40 from the latter, it was because of the lightning which accompanied the storm.

No 250

1. **têrtu ša šipri**, GARZU, TERTUM, TERTIM, *command, of a communication*, **2** 27 47c (B 5643 *cf.* M 3988).

The late form suggests that the sign is compounded of Nos 249 and 7, but in the absence of earlier forms this cannot be asserted. 5
The meaning does not clearly confirm the suggestion of the form.

No 251

1. **billudû**, BILLUDU, *divine command*, S^b iv 15 (B 5649).
2. **parṣu ša ili**, KUŠ, *command, of a god*, **5** 19 33c (B 5648),
3. **parṣu ša šarri**, GARZA, *command, of a king*, S^b iv 14 (B 5647). 10

UKZ 158 has correctly explained the sign as composed of Nos 249 and 13.

No 252

1. **arû**, *go forth*, **5** 51 29a (M 3991).
2. **parâsu ša sîri**, *divide, of a wall*, **2** 28 67 (B 5653). 15
3. **šarâpu**, *burn*, ASKT 129 18 (B 5654).
4. **šarâqu**, *present*, **2** 19 40a (B 5655).
5. **târu**, *turn*, **5** 51 29a (B 5656).

The sign was clearly composed of No 249 plus No 99, to which No 207 was later added. No 249 originally represented a club, 20
No 99, an arm, and No 207, a foot. Why this combination should have the above meanings is not clear.

No 253

1. **rabiṣu**, MAŠKIM, *watcher, demon*, S^b iv 16 (B 5659).

The forms show that the sign was compounded of Nos 249 and 25
204. No 249 represented a club and 204, the head of a young animal. It was easily possible for the combination to suggest *demon*.

No 253 a

1. **nabâlu**, PARIM, *dry land*, RH 10 131 (M 3994).

The sign is evidently a variant of No 253. Perhaps a club and 30
an animal suggested cultivation, and hence, *dry land*.

No 254

1. **šabrû**, ŠABRA, *seer, magician*, S^b iv 17 (B 5663, M 3995).

The sign is clearly a compound of Nos 249 and 260. It is often used in the temple archives to designate a class of priests or magi- 35

cians. No 249 designated an officer or priest, while No 260, which pictured a *pick-axe*, probably suggested that the priest could penetrate the future.

No 255

5 1. (?)[amel]**utullu**, *a kind of priest*, NE 44₅₈ (M 3996).
2. **baqâmu**(?) ŠAB, *cut off, tear off*, CT **11** 32₂b (B 5667).
3. **barû ša šîri**, ŠAB, *inspect, of flesh*, **2** 62₃₇a (B 5668).
4. **ḫarâšu**(?) ŠAB, *coerce, bind*, CT **11** 32₁b (B 5669).
5. **qablu**, ŠAB, *midst*, ASKT 127₄₈ (B 5670).
10 6. **šabbu**, ŠAB, *some kind of a vessel*, Sᵇ iv 18 (B 5671).
7. [karpat]**šappu**, *a kind of vessel*, CT **16** 48₁₉a (M 3997).
8. **šarâmu**, ŠAB, *cut off*, Sᵇ iv 19 (B 5672).

UKZ 50 has correctly explained the sign as a compound of Nos 249 and 480. Here No 249 indicated *officer* and the other part 15 represented some article of clothing (either a belt, breastplate or turban) worn by seers, (see below No 480). JR ch. XX ff. has shown that the inspection of the liver was an important function of seers in ancient Babylonia. When one takes into account the location of the liver and the cutting necessary to get at it, the connection of 20 all the meanings with the sign is easily accounted for.

No 256

1. [il]**Nusku**, NUZKU, *the god Nusku*, Sᵇ iv 12 (B 5683).

Clearly composed of No 249 and No 481 b. Why the combination represented the god Nusku is not altogether clear. Since No 481 b 25 represented a garment, it is probable that, as in the instance of the preceding signs, a priest was at first designated by some article of clothing, and that from this it passed to denote the god himself.

No 257

1. **bêlu**, *lord*, **5** 13₅₃a (B 5687).
30 2. **rê'u**, SIBA, *shepherd*, Sᵇ iv 13 (B 5688).

UKZ 50 correctly explained the sign as a compound of Nos 249 and 482 — *staff* or *club* and *sheep*. It originally signified *shepherd*. *Lord* arose from a figurative application of *shepherd*.

No 258

35 1. **eṣu**, GIŠ, *wood*, AL⁵ 163 (B 5700).
2. **ešêru**, *be upright*, TN 317 (M 4004).
3. **idlu**, GIŠ, *bolt, bar*, AV 3955 (B 5702).
4. **iṣṣu**, *wood*, **5** 26₄₄e, **2** 45₅₇e (B 5701, M 4003).

5. [il]Gilgameš, *Gilgamesh*, MVAG 1902 6 37 (M 4005).
6. zikaru, GIŠ, *remembrance*, **2** 7 8c (B 5707).
7. zikru(?) *mention*, SAK 170 No xi 18 (M 10771).
8. [amel]marû, *name of an officer*, **5** 21 59g, **2** 32 67a *cf.* HWB 425 (B 5703, [M 4006).
9. nîru, *yoke*, *Cf.* **3** 7 22 with Assurnaṣirpal iii 22 (M 4018).
10. rabû, *great*, **2** 48 18a (B 5704).
11. rigmu(?) *cry*, MSW 7, 4166 6 (M 4007).
12. šamû, GEŠ, MU, *hear*, **2** 50 22c (B 5705).
13. šutêšuru, *rule*, AL[5] 163 (B 5706). [(M 4008).
14. têrtu(?) ša piḫati(?) *command, of a governor*, CT **19** 29 4378 8b

EM **2** 111, UKZ 16 & 77, OC and LBA 311 have explained the sign as a beam or a piece of wood. The sign was clearly the representation of a log or section of the trunk of a tree. Most of the meanings arose so clearly from this that little comment is necessary. As it stood upright it came like No 439 to signify *man*. If it really stood for *mention* it was because of the similarity in Semitic of zikru, *mention* and zikaru, *man*. It came to stand for *Gilgamesh* through the abbreviation of the ideogram GIŠ-ṬU-BAR. *Cry, hear, rule* and *command* were extensions of the meaning *yoke*.

No 259

1. [arah]Airu, *month Iyyar*, Str *Nbk* 22 18 (B 5736).
2. alpu, GU, GUD, *ox*, **4**[2] 27 20b (B 5737).
3. ekimmu, *demon, spirit*, **4**[2] 1* 14c 16c (B 5738).
4. ḫarru(?) *canal*(?) MSW 25 R 2 588 5b (M 4036).
5. lû, *ox*, AV 4841 (B 5739).
6. mâtu, *land*, RH 19 6 (M 4038).
7. qarradu, *warrior*, RH 20 28 (M 4039).

DAPARA (**2** 51 13c). ḪAR (**3** 68 64a).

EM **2** 64 explained the sign as the picture of a horned animal; H 463, as the horned head of an ox; UKZ 179, OC, OCS 234 & 250, and LBA 311 all explained it as the picture of an ox-head; LSG 20, as the head and neck of an ox. The picture was clearly the head and horns of an ox. As the wild ox fights and the domestic ox ploughs the land, it could stand for *warrior* and *demon* on the one hand, and for *land* on the other. Airu is abbreviated from a compound ideogram. The other meanings were directly suggested by the picture.

No 260

1. [iş]allu, AL, *a pick-axe*, BE **1** No 84 i 39, S[b] iv 26 (M 4068, B 5747).
2. idinnu, ŠITIM, ? RT **27** 120 5 (M 4067).

3. **naṣâru**, *guard*, **5** 44 54c (B 5748).
4. **ṣêru**, *high*, *lofty*, AL³ 82 26 (B 5749).

LSG 20 explains the sign as the picture of a pick-axe. This is evidently correct. It became the designation of a class of priests 5 (*cf.* No 254) perhaps because they had oversight of the diggers. Possibly it was from the functions of these priests that it came to mean *guard*, and *high*.

No 260 a

No syllabic or ideographic value has been preserved. Possibly 10 the sign is composed of Nos 260 and 99.

No 260 b

ḪIBIS, ŠUŠBAR (CT **12** 31 38885 4 & 7b).

Possibly the sign is compounded of Nos 260 and 214.

No 260 c

15 GIŠBAR (CT **12** 31 38885 5b).

Possibly the sign is compounded of Nos 260 and 258.

No 260 d

LIDIM (CT **12** 31 38885 6b).

Possibly the sign is composed of Nos 260 and 395.

20 **No 260 e**

Neither syllabic or ideographic value has been preserved. Possibly the sign was compounded of Nos 260 and 419.

No 260 f

IL (CT **12** 31 38885 9).

25 Possibly the sign was compounded of Nos 260 and 434.

No 260 g

ḪIBIRA (CT **12** 31 38885 8b).

Possibly it was composed of Nos 260 and 523.

No 261

30 1. **illuru**, *a sprout*, **2** 26 4a (B 5780). [M 4099).
2. **kibratu**, *territory*, *region*, **2** 35 40a, KL 97 & 98, 45 + 90 (B 5782,

3. **karmu**, AR, *arable land*, S^b v 42, CT **12** 11_{4a} (B 5781, M 4100).
4. **na'âdu**, *exalt*, HAS xiii 18 (B 5783).
5. **tubqu**, UB, *enclosed space, inner chamber* S^b v 41 (B 5786).
6. **têlu**, UB, *lofty*, CT **12** 11_{5a} (M 4101).
7. **têltu**, *loftiness, glory*, **2** 35_{31a}, CT **12** 39 Rm 2 25_5 (B 5785, M 4102).
8. **tanadtu, tanadâtu**, *loftiness, glory*, **2** 35_{32a}, CT **12** 11_{4a} (B 5784, M 4103).
9. **tanittu**, *loftiness, glory*, CT **12** 11_{8a} (M 4103).

EM **2** 109 explained the primitive picture as *a nose*; UKZ 175, as a variant of No 330, MSL 37 follows UKZ; OC explains it as a pentogram. It is doubtful whether the original picture can now be divined. It is possible that originally the sign pictured a ploughshare. That might denote *arable land*, then *territory, enclosed space*, and *sprout*. From the idea of the possession of such land it might come to designate *exaltation, glory*. All this is, however, doubtful.

No 261 a

1. **siblukku**, ŠIBBULUG, ? S^b iii 36 (B 5808).

The form of the sign is not certain. CT **11** and AL^5 96 170 copy it differently. It seems to be a compound of No 261 and No 557, or No 260 doubled.

No 262

1. **àšâbu**, *dwell*, ASKT 119_{14} (B 5812)
2. **esêru**, *bind*, RH 75_7 (M 4121).
3. **eqû**, *twist, go astray*, **2** 36_{44c} (M 4122).
4. **urbatu**, *a field-devastating animal*(?) HWB 720a (M 4123).
5. **ḫâšu**, *hasten*, RH 31_{18} (M 4125).
6. **labânu**, MAR, *throw down*, 4^2 20 obv 9 (B 5813).
7. **migganu**, ? **2** 28_{9b} (B 5814).
8. **malû**, *fill*, RH 27_{18} (M 4127).
9. **marru**, *a chariot*, PSBA **23** 200_{18} (M 4126).
10. **nadû**(?) *throw down*, RH 118_{49} (M 4129).
11. **nâḫu**, *rest*, CRT 11_{6a} (M 4128).
12. **nasâḫu**, *wrench away*, **5** 11_{37d} (B 5816).
13. ^{is}**narkabtu**, *a chariot*, AL^3 89 vi 75 (B 5815).
14. **salû**, *throw*, 4^2 28* No 4_{36b} (M 4130).
15. **paṭâru**, *pierce*, **5** 16_{26a} (B 5817).
16. **raḫâṣu**, *flood*, **5** 11_{24d} (B 5818).
17. **šaḫâtu**, *destroy, ruin*, **5** 11_{26d}, BA **5** 632_{16} (B 5819, M 4131).
18. **šakânu**, MARA, *set, place*, S^b v 13 (B 5820).
19. **saqâšu**(?) *destroy, ruin*, RH 75_{25} (M 4132).
20. **šarâqu**, *present, bestow*, **5** 11_{36d} (B 5821).

21. **tultu**, *worm*, HWB 720a (M 4134).
22. **târu**, *turn*, **4**² 9₂₈ₐ (B 5822).

The origin of this sign is obscure. The objective meanings are *chariot* and *worm*. Perhaps the sign was a diagram of a chariot
5 when viewed from above, the single line representing the pole and the two lines at the left the projecting wheels. The use of the chariot in war would suggest *destroy* (a later extension of which would give *worm*), *throw down*, *wrench away*, *bind*, *hasten* and *turn*. A common figure of speech, *to overthrow like a deluge* Shal. *Obl.*
10 face A, 21, would connect *flood*, *fill* with *throw down*. Another extension of the same meaning would give *set* and *dwell*. All this is, however, problematical.

No 263

1. **ana**, *unto*, **4**² 13₄₄c (B 5847).
15 2. **e**, *water*, RH 68 rev 4 (M 4155).
3. **iku**, *lake*, *reservoir*, **2** 38₁₄ₐ (B 5841).
4. **ittu**(?) *side*, CT **19** 28 48487b (M 4156).
5. **bâbilu**ki, *Babylon*, Str *Camb* No 396₈ (B 5840).
6. **mû**, *water*, **4**² 13₄₄ₐ (B 5844).
20 7. **qâbu**, E, *water*, *ditch*, *reservoir*, Sb iv 44 (B 5842).
8. **qabû**, E, *reservoir*, Sb iv 45 (B 5843).
9. **qibû**, *speak*, TN 329 (M 4157).
10. **rabû**, *be great*, **4**² 15*₅₂b (B 5845).
11. **šadû**, *be high*, **2** 50₅₅c (B 5846).

25 MSL 92 explains the sign as the representation of an irrigating ditch. It is, I believe, a part of a system of such ditches or canals. Such a ditch would easily suggest *lake* or *reservoir*. It might naturally suggest *be great*, an extension of which would give *high*. Perhaps the prepositional meanings came about by a syllabic mixture
30 of **E** with **A**, or rather the deflection of **A** to **E**. It came to express the verb *speak* from the likeness of **qibû** to **qabû**, *reservoir*. In late writing it designated Babylon through the accident that the Neo-Babylonian form of the sign is identical with the last part of the Neo-Babylonian form of TIR (No 329). The name TIN-TIR was abbre-
35 viated by writing the last, TIR, which chanced to coincide with our sign.

No 264

1. **urrubbu**, URRUB, ? CT **12** 21 93058₂b (M 4196).
2. **urṣubbu**, URṢUB, ? CT **12** 21 93058₃b (M 4197).
40 3. **dàmu**, KURUN, *blood*, *red wine*, CT **12** 21 93058₆b (M 4198).

4. **ṭâbu**, KURUN, *good, good wine*, CT **12** 21 93058 5b (M 4199).
5. ^{is}**kannu ša mê**, *vessel of water*, CT **12** 46 19a (M 4200).
6. **kannatu**(?) . . . IR, ? CT **12** 24 30a (M 4201).
7. **karânu**, KURUN, *wine*, CT **12** 21 93058 9b (M 4202).
8. **kurunnu**, KURUN, *sesame-wine*, CT **12** 21 93058 7b (M 4203). 5
9. **karpatu**, *pot, vessel*, **4**^{2} 26 33b, CT **12** 24 26a (B 5893, M 4204).
10. **luṭṭu**, ? JRAS **1905** 829 45 (M 4226).
11. **lummu**, ? JRAS **1905** 829 44 (M 4227).
12. **nalpatu**, *knife*, JRAS **1905** 829 46 (M 4228).
13. **ṣurṣubbu**, ṢURṢUB, ? CT **12** 21 93058 4b (M 4207). 10
14. **šikinnu**, ŠIKIN, *homage, worship*, CT **12** 21 93058 1b (M 4208).
15. **šikâru**, KURUN, *strong drink*, CT **12** 21 93058 8b (M 4209).

MSL 89 and OCS 238, 257 have correctly explained the sign as the picture of a drinking jar. One still sees such in the East. The picture is identical with the original of No 217. The sign 15 naturally meant vessel, and that which was drunk from it, such as water and various kinds of wine. From the wine it came to stand for *good* and *blood*, and from the use of wine and blood in libations, *for worship*.

No 265 20

1. **inbu**, INBU, *fruit*, **5** 19 57a; *cf.* UKZ 105.

GURIN (**5** 19 59a).

UKZ 105 ff. explains the sign as composed of eight wedges, which indicate *eightfold*, which stood for *increase* (*cf.* English hundredfold) and so came to signify *fruit*. In reality the sign is a variant 25 of the following sign.

No 266

1. **inbu**, BURU, *fruit*, **5** 19 67a ff.; *cf.* UKZ 105 ff.

UKZ 105 ff. explains the sign in the same way as he explained the preceding one. The origin of the sign is obscure. It resembles 30 the Kassite cross pictured in SCWA p. 394, which Ward traces to an old sun-picture. It may also have been a picture of a four-handled storage jar viewed from above, or even of a well with drinking troughs radiating from it. The value BURU (No 365) would favor the last view. 35

No 267

1. **inbu**, GURIN(?) *fruit*, Sᵇ i 66; *cf.* **4**^{2} 18 18a (B 5907).
2. ^{is}**ḫanibu**, *sprout, fruit*, **5** 19 9a (B 5908).
3. ^{šam}**kirbân eqli**, *a kind of plant of a field*, CT **14** 20 31b (M 4252).

Perhaps the original picture represented a hanging cluster of dates.

No 268

1. **mâtu**, KALAMA, *country, land*, S^b iv 47 (B 5914).
5 2. **nišu**, UKU, *people*, S^b iv 46 (B 5915).

H 479 explained the sign as a compound of No 281, *house* with a representation of *scepter* which indicated *ruler*; BBH 17, as a compound of a representation of canals with a symbol for *many*; UKZ 142 ff., as a compound of three motifs, indicating respectively
10 *great, many*, and *people*; OGB 75, as a compound of Nos 244 and 94. One cannot suggest an origin with any certainty, but I suspect that it originally represented a standard carried in battle. The Stele of Vultures pictures EANNATUM as holding a conventionalized bird in his hand. This was evidently a standard, (*cf.* Déc. pl. 4^{bis}). A
15 comparison of that figure lends support to the theory that this sign, when erect, was a similar standard, the lines representing the fingers of the hand that grasped it.

No 269

1. **ana**, *unto*, **4**[2] 27 31b (B 5936).
20 2. **erṣitu**, LIL, *land*, CT **12** 22 36991 7b (M 4257).
3. **-i**, *of*, BE **1** No 87 i 40 (B 5935).
4. **u**(?) *and*, **4**[2] 19 11a (B 5937).
5. **zâqu**, *blow, storm*, BC 1376, Sm 49 2 (M 4259).
6. **zaqîqu**, LIL, *storm wind*, AL[3] 72 212, CT **11** 31 35b, *cf.* CT **17** 29 5 [(B 5934, M 4260).
25 7. **kitu**, GE, *end*, S^b iv 34 (B 5930).
8. **kitu ša qanê**, GE, *end, of reeds*, MSW 25 R 2 588 16b (M 4261).
9. **lilû**, LIL, *demons*, AL[3] 72 213 (B 5931).
10. **silitu**(?) LIL, *deficit*, CT **11** 31 8 (B 5932).
11. **ṣîru**, LIL, *high*, CT **12** 22 36991 6b (M 4262).
30 12. **šâru**, LIL, *wind*, CT **11** 31 33b (B 5933).

KID (AL[3] 52 iv 9). SAḪ (AL[3] 52 iv 7).

UKZ 166 ff. hesitatingly explains the sign as a variant of No 281, the sign for *house*. Probably the original picture represented a cloud, hence the meanings *storm, wind, demon*. As demons brought things
35 to an *end* it attained this meaning also. By the time of GUDEA it was in form confused with No 281. Probably *land* came to be represented by the sign because it was wind-swept. The prepositional meanings were due to syllabic usage in Sumerian.

No 270

1. **alaktu**, ŠID, *road, progress*, **2** 48_{25g} (B 5964).
2. **alak têšliti**, *going of a missive*, CT **18** 39_{24c} (B 5991).
3. **alallu**, ALAL, *water-holder, precious stone*, **2** 44_{27c} (B 5965).
4. **idlu**, MÊS, *man, lord*, S^b ii 54 (B 5967).
5. **itqu**, AG, *wool*, S^b iv 40 (B 5968).
6. ^{is}**uttu** . . . , ? AL^3 86 i 18 (M 4268).
7. **dašâpu** (?) ZAG, *be sweet, agreeable*, AV 1928 (B 5966).
8. ^{aban}**kunukku**, *a seal*, **2** 40_{48g} (B 5971).
9. **lâšu**, *knead*, CT **12** 36_{24a} (M 4271).
10. **maḫâṣu ša iṣi**, TU, *split, of wood*, MSW 25 R 2588_{31b} (M 4274).
11. **manû**, *count*, **2** 8_{32a} (B 5972).
12. **mênûtu**, ŠITI, UTTU, *number*, S^b iv 39, MSW 25 R 2588_{38b} (B 5973, M 4275).
13. ^{is}**mêsu**, *a kind of tree*, RH 7_{24} (M 4272).
14. ^{il}**Marduk**, *god Marduk*, AV 5135 (B 5974).
15. **nikâsu**, *cut off*, **5** 11_{4d} (B 5975).
16. **naṣâbu ša iṣi**, PISAN, *a vessel of wood*, **2** 33_{4c} (B 5976).
17. **pisannu**, PISAN, *jar, granary*, S^b iv 42 (B 5978).
18. **paqidu**, *appointee, overseer*, **5** 51_{26b} (B 5977).
19. **qirbannu**, LAG, *offering*, S^b iv 41, CT **4** 8_{35a} (B 5969, M 4270).
20. **qurbannu**, LAG, *gift*, **2** 38_{11c} (B 5970).
21. (?)**rubû**, MES, *great*, CT **12** 14_{18a} (M 4277).
22. **rittu**, KIŠIB, *seal, signet*, S^b ii 55 (B 5979).
23. **šûlu ša ṣuri**, SUMUG, *direct, of thoughts*, CT **12** $14_{23\ 24a}$ (M 4279).
24. **šangu**, SANGU, *priest*, S^b iv 43 (B 5980).

PA (**2** 20_{20c}) and TE (**5** 42_{34g}).

H 479 explained the primitive sign as the picture of a backbone; BNA **13** 375, as a dish on which are things offered; UKZ 169, as a compound of No 118, *a net* plus No 127, *fill*; OCS 239 & 258, as some article of priestly clothing. The origin is obscure. I still believe that my former conjecture is more probable than any other. This would account for the meanings *wool, priest, man, overseer* and all such meanings. Probably *seal* and such meanings came in through mixture with No 157, while all meanings, which have to do with holding water, such as *jar, vessel*, etc. were attached to the sign through mixture with No 272. Mixture with these signs was caused by the approximation of their respective forms at one stage of the development of the writing.

No 271

1. **tarîtu**, EMÊ, UMMEDA, *pregnant woman*, **2** 32 56c, CT **12** 14 27a (B 6006, M 4298).

MSL 100 explains the sign as a compound of No 270, *water-*
5 *pipe*, and No 478, *man*. The sign is probably a compound, as its treatment in Neo-Babylonian shows, and the component parts are those which PRINCE indicated. The meaning, however, which he has assigned to those parts is improbable. I am unable to explain how the combination came to stand for *pregnant woman*.

10 ## No 271 a

1. **umṣatu**, SAMAG, *want, sorrow*, CT **12** 14 26a (M 4299).

The sign is apparently composed of No 270 and No 443, but why it meant *want* or *sorrow* is uncertain. Perhaps it signified a rent or hole in the garment.

15 ## No 272

1. ^is^**elallu**, ELAL, *water-vessel*, **5** 26 60a (B 6012).
2. **dupšarru**, DUBBISAG, *scribe*, S^b iv 38 (B 6011).
3. ^il^**Nabu**, DUBBISAG, *god Nabu*, **5** 43 28c (B 6013).
4. **naṣâbu ša qanê**, ALAL, *collect*(?) *of reeds*, **2** 33 6c (B 6014).
20 5. ^is^**pisannu**, PISAN, *earthen* or *wooden jar, granary*, **5** 26 61a (B 6015).

UKZ 168 ff., which is followed by MSL 29, explains the sign as compounded of No 270 and No 519; OCS 238 & 257, as a water-jar. The original pictograph shows that the object portrayed was a jar of different shape and ornamentation from No 264. This picture
25 signified *water vessel, jar*, either of earth or wood. The meaning *scribe* came in from confusion with No 270, and *Nabu* from an extension of the meaning *scribe*, Nabu being the Mercury of the later Babylonian pantheon.

No 273

30 1. **aḫu**, KUŠ, *net, bird-trap*, **2** 48 48c (B 6021).
2. **akâlu**, *eat, food*, **4**[2] 16 25b (B 6022).
3. **ammatu**, *cubit*, **1** 33—58 vi 25 (B 6023).
4. **ilu**, *god*, CT **19** 1 K 4200 rev 7 (M 4301).
5. **iṣu**, *wood*, RH 111 9a (M 4302).
35 6. **ûmu**, *storm*, RH 13 2 (M 4300).
7. **biltu**, *burden*, RH 13 2/4 (M 4303).
8. **lê'u**, *strength*, HAS xiii 26 (B 6024).

9. **mâkalu**, *meal time*, RH 9 114 (M 4304).
10 **ṣibaru**(?) *a kind of plant*, ASKT 74 22 (B 6026).
11. **rêtu**, *fodder*, **5** 40 5c (B 6025).
12. **šammu**, ŠAM, *a plant*, S[b] ii 7 (B 6027).

U (S[a] iv 51). GUD (**5** 42 62a). 5

EM **2** 107 explained the sign as a network for measuring; SAYCE, TSBA **6** 483, as a loaf of bread; UKZ 165 n 1, as a net for catching birds; HOMMEL, OC as a representation of fodder; OCS 237 & 257, as a net. The sign was clearly the picture of a net. This suggested *food* then *plants*, because they were eaten, then, by extension, *wood*, 10 and *strength*. *Strength* suggested *burden*. From the sacredness of trees it came to stand for *god*, and, perhaps through this meaning, for *storm*. Probably *cubit* was attached to the sign through syllabic usage in Sumerian.

No 274 15

1. **abukatu**, *destruction*, **5** 40 27a (B 6060).
2. **ašlukatu**, *destruction*, **5** 40 28a (B 6061).
3. **eltutu**, *divinity*(?) *height*(?) **5** 40 25a (B 6062).
4. **urbatu**, *destruction*, **5** 40 24a (B 6064).
5. **kililu**, *devastation*(?) **5** 40 27a (B 6063). 20

The sign is evidently compounded of No 273 and No 329 doubled. The latter represented a *wood* and the former a *net*. A net set in a wood was, of course, intended to *destroy*, hence the combination naturally represented *destruction*.

No 275 25

1. **alâku marû ḫanṭu**, *go, slowly* [or] *swiftly*, **5** 11 4a (B 6108).
2. **arû**, *go*, CT **19** 39 K 7697 9a (M 4343).
3. **etêqu**, *march*, CT **19** 46 K 4597 2 (M 4344).
4. **babâlu**, *carry, bring*, RH 4 10 (M 4345).
5. **bašû**, *be*, **2** 16 21c (B 6109). 30
6. (?)**gurištu**, ? CT **19** 45 20a (M 4346).
7. **kamâru ša makuri**, *strike down, with a staff*, **2** 62 8 & 4g (B 6111).
8. **kî**(?) *so, when*, **2** 30 21c (B 6112).
9. **kiṣṣu**(?) *dwelling*, **4**[2] 3 44b (B 6113).
10. **laqlaqqu**, ? CT **19** 45 21a (M 4347). 35
11. **qalâdu**, *be favorable*, **5** 11 16a (B 6110).
12. **šizbu**, *milk*, **4**[2] 4 30b (B 6114).
13. (?)**šalâlu**, *spoil*, BA **5** 620 20 (M 4349).

14. $^{er(?)}$**šingallu,** $^{er(?)}$**gannu,** ? **5** 32 68a *cf.* HWB 673 (M 4350).
15. **tebû** (?) *approach,* RH 27 28 (M 4351).
16. **tulû,** *female breast,* ASKT 84/85 86 (B 6115).

GA (S^a iii 48). GUR (**2** 62 8g). TAH (AL^3 65 ii 5). TU (AL^3 65 ii 6).

5 OC explained the sign as the picture of a jar; MSL 111, as a gunu of No 227, meaning a *gunated point,* but used as a motif for a *teat;* OCS 234 & 249, as the picture of a teat. The sign was the picture of a breast or udder and a teat. This easily meant *breast, milk,* and from the process of milking, the various forms of *going* 10 catalogued above. As milk is so important a food, *be* and *be favorable* were easily suggested by it. The meaning *dwelling* occurs in the phrase, *dwelling of the heart,* — a figurative expression for *breast.*

No 276

1. **kašû,** GARAŠ, ? **5** 38 22f, 59 i (B 6131).
15 2. **purussû,** GARAŠ, *decision,* AL^3 65 ii 4 (B 6132).

The sign is clearly composed of Nos 275 and 177. Probably they were combined in Sumerian in syllabic spelling.

No 277

1. **aḫâzu,** IL, *seize, take,* ASKT 126 27 (B 6144).
20 2. (?)**alâlu** (?) *be strong* (?) CT **21** 41 8a (M 4384).
3. **aṣû,** IL, *go out,* **5** 51 26a (B 6145).
4. **elû,** IL, *be high,* **5** 21 25a (B 6146).
5. **zabâlu,** *carry, lift up,* RH 61 23b (M 4398).
6. $^{amel(?)}$**kinattu,** *an officer* (?) CT **19** 27 24a; *cf.* **2** 32 69a (M 4385).
25 7. (?)**maḫrû,** *front, first,* CT **19** 42 24a (M 4386).
8. **malû,** GUR, *be full,* **4**^{2} 9 28a, RH 74 8 (B 6147, M 4387).
9. (?)**mašû** (?) *forget,* HN, Taf. XIII rev 5; *cf.* BA **5** 677 rev 5 (M 4388).
10. **napâḫu,** *flame up,* RH 104 27 (M 4389).
11. **našû,** ILI, IL, GURU, GUR, GA, *lift up,* **4**^{2} 27 48a, **2** 26 43—45c, AL^3 65 ii 10 [(B 6148).
30 12. **niššu,** IL, *lifting up,* **4**^{2} 20 obv 9 (B 6149).
13. **padû,** IL, *be relentless, merciless,* **2** 26 38c, CT **19** 42 39b (B 6150, [M 4390).
14. **rabû,** *be great,* Šurpu vii 11 (M 4391).
15. **šapû** (?) *be heavy, thick,* ASKT 128 rev 1 (B 6152).
16. **šaqû,** IL, *be high,* **2** 30 8a (B 6151).
35 17. **tibîtu,** *advancing, threatening,* RH 105 22/24 (M 4392).

GIL (AV 1615). DU (**2** 61 10g). DUSSU (**5** 32 67d).

OC explained the sign as a jar on a head, OCS 232 & 242, as a king wearing his primitive headdress, standing with one hand out-

stretched, and the other resting on his hip; ML 23, as a vessel balanced on a head. I still think my former explanation the most probable, though the man may not have been a king, but a porter. All the meanings could easily be suggested by such a picture.

No 278

1. **galâdu**, LAḪ, *be afraid*, **2** 35_{10c} (B 6166).
2. **misû**, LAḪ, *wash, cleanse*, S^b ii 9 (B 6167).
3. **sukallu**, ŠUKKAL, LUḪ, *messenger*, S^b ii 10 (B 6170).
4. **palâḫu**, *fear*, **2** 35_{9c} (B 6168).
5. **pašišu**, *anointed* or *anointing*, **2** 25_{81c} (B 6169).

LIḪ (**3** 19_{61}). LUḪ (AL^5 97_{76} var). SUKAL (**3** 68_{64d}).

BE **1** 41 n 6 explained the sign as water poured out; UKZ 100, as a doubled gunu sign; OC as water, OCS 237 & 256, as a snare reversed or rendered impotent. My former explanation seems to me the right one. The fact that the sign was a snare suggested *fear*; as washing and anointing were ceremonies which rendered impotent the snares of evil spirits it easily suggested *wash, anoint*, and then a class of priests who attended to such matters. As these priests were messengers of the gods, it came to denote *messenger*.

No 279

1. **aban suluppi**, *date stone*, CT **12** 47_{41b} (M 4401).
2. ^{qan}**aklu**, *a kind of reed*, CT **19** 2_{13b} (M 4402).
3. **aqṣu**, KALA, *strong, hostile*, CT **11** 31_{16a} (B 6188).
4. **aqâru**, *be costly, precious*, $\mathbf{4}^2$ 13_{36b} (M 4403).
5. **aqru**, KALA, *costly, precious*, S^b iii 39 (B 6187).
6. **ašâridu**, KALA, *supreme ruler*, CT **11** 31_{18a} (B 6189).
7. **ašṭu**, KALA, *high, proud, steep*, CT **11** 31_{16a} (B 6190).
8. **emuqu**, *be strong*, **5** 40 No 3_8 (B 6195).
9. ^{iṣ}**ešû**, *oak, strong tree*, AV 2734 (B 6196).
10. **idlu**, GURUŠ, *man, lord*, S^b iii 39 (B 6197).
11. **izzu**, *strong*, ASKT 71_4 var (B 6198).
12. ^{šipat}**atû**, *clothing*, **5** 14_{13c} (B 6222).
13. ^{iṣ}**ušû**, *a kind of tree*, **5** 26_{19a} + ZA **9** 223_1, **2** 45_{48b} (M 4405, B 6208).
14. ^{aban}**ušû**, *a kind of stone*, **2** 40_{25d}, HWB 144, ASKT 81_{23} (M 4406, B 6209).
15. ^{il}**bêl ša napḫari**, *lord of all*, **2** 54_{8a} (B 6191).
16. **gašru**, *strong*, BA **5** 642_1 (M 4407).
17. **damâqu**, *be favorable*, TN 313 (M 4408).
18. **danânu**, *be strong*, **2** 36_{57c} (B 6193).
19. **dannu**, KALA, *strong*, CT **11** 31_{13a} (B 6194).

20. **dunânu,** *figure, bodily appearance,* **4**^{2} 51$_{31b}$ *cf.* Šurpu ii 88 (M 4411).
21. (?)**dunnu,** *strength,* BA **5** 708$_9$ (M 4410).
22. ^{amel}**kalû** (?) *lord,* ASKT 220, K 5208 (B 6199).
23. ^{is}**Kallu,** *a vessel,* **5** 26$_{5g}$ (B 6200).
24. ^{il}**Lamassu** (?) *bull deity,* BE **9** 68$_{51e}$ (M 4433).
25. ^{is}**martû,** ESI (?) ? AV 5192 (B 6201, M 4415).
26. **na'baru** (?) *be strong* (?) RH 55 rev $_9$ (M 4434).
27. (?)**nasâḫu,** *tear away, remove,* CT **17** 26$_{44}$ (M 4416).
28. ^{is}**nappaṣu,** ESI, ? **5** 26$_{81a}$ (B 6203, M 4417).
29. **naqâru** (?) *destroy, tear down,* **2** 15$_{32a}$ (B 6202).
30. **papsukal ša Lamassi,** *messenger, of a Lamassu,* **3** 67$_{61c}$ (M 4414).
31. **ša rištan,** KALA, *leader* (?) CT **11** 31$_{18a}$ (B 6204).
32. ^{amel}**šabrû** (?) *an officer* (?) **5** 3$_{11R}$ (AL^3 No 172) (B 6205).
33. **šabbiṭu,** *sceptre,* **5** 26$_{7g}$ (B 6206).
34. **šaqû,** *be high,* BA **5** 707$_{11b}$ (M 4418).
35. **šûquru,** *costly, precious,* BA **5** 707$_{9b}$ (M 4419).
36. **šarâpu** (?) *burn,* BA **5** 708$_8$ (M 4420).
37. **šûtuqu,** LIB (?) *renowned, glorious,* **4**^{2} 24$_{48a}$ (B 6207).

DAN (S^a iii 43). KAL (S^a iii 44). RIB (AV 5193).

There is no real clue to the origin of the sign. Possibly in the early perpendicular writing the sign portrayed an idol or was the representation of a demon. Such a figure would suggest *strong, glorious, costly* and the circle of thought from which all these meanings spring.

No 280

1. ^{il}**išum,** ALAD, *a kind of demon,* **2** 50$_{11c}$ (B 6232).
2. ^{il}**šêdu,** ALAD, *a demon, a bull deity,* Sb iii 41 (B 6233).

Apparently the sign is a late differentiation of No 279.

No 281

1. **bîtu,** E, *house,* S^b iv 32 (B 6238).
2. (?)**namû,** *ruin, decay,* CT **16** 26$_{27}$ (M 4437).
3. **qutrutu,** ? RT **27** 121$_{18}$ (M 4438).

BID (**3** 68$_{59d}$).

EM **2** 114 explained the sign as the picture of a house; UKZ 166, as a reed hut or a house of layers of bricks; OC, as a picture of a house; OCS 237 & 255, as lattice work to represent a reed house. The sign, no doubt, represented in some way a reed hut.

No 282

1. **etillu**, NIR, *ruler*, S^b ii 64 (B 6282).
2. **bêlu**, NIR, *lord*, **4**[2] 25 46b (B 6281).
3. **zigguratu**(?) *a temple tower*, **2** 50 1a (B 6289).
4. **maliku**, *decider*, *prince*, **2** 26 15e (B 6284). 5
5. **mitlûtu**, *heroic*, RH 69 7b (M 4490).
6. **nîru ša ašli**, *a yoke, in square measure*, **5** 18 22a (B 6285).
7. **salâḫu**(?) *sprinkle*, KM **12** 7 *cf.* p. 125 (M 4491).
8. **šarru**, *king*, **5** 16 7a (B 6286).
9. **šitalû**, ? **5** 30 41g (B 6301). 10
10. (?)**sutêmuqu**(?) *supplication*, CT **12** 17 6a (M 4492).
11. **tâniḫu**, *lamentation, sighing*, **2** 62 22c, CT **17** 37 291 4b (B 6287, M 4493).
12. **tarâṣu**, *extend, spread out*, **5** 31 64e, RH 20 24 (B 6288, M 4494).

UKZ 44 explained the sign as No 94 doubled. Probably the sign originated in a rude representation of a tower. Such is its 15 meaning in the earliest passage where it occurs. As a prince was a kind of tower of strength to his people (*cf.* the name given to Urkagina in *Déc.* LI, No 4 xii 36) most of the other meanings would naturally arise through this figurative use. The meanings *supplication, lamentation* came from an abbreviation of A-NIR, in which the sign 20 NIR originally meant *great* or *much*. The meaning *sprinkle* is very doubtful, resting entirely upon a conjecture of KÜCHLER's, but if genuine, it probably originated in a similar way.

No 283

1. **apâlu**, GI, *overthrow, sell*, ASKT 66 18 (B 6308). 25
2. **edêpu**(?) *overthrow*(?) ASKT 86 70 (M 4508).
3. **ekêmu**, *take, capture*, AL[3] 82 iii 4 (B 6310).
4. **enû ša qibîti**, *answer, of a speech*, CT **19** 42 25b (M 4509).
5. **'ûru**, *surround*(?) **5** 39 30c (B 6333).
6. **daḫû**, *overthrow, oppress*, ASKT 90 71 (B 6309). 30
7. **dâku**, *kill*, RH 95 27 (M 4520).
8. **ḫuaku**, ? **2** 44 75g (B 6311).
9. **kâbu**(?) ? **2** 35 62g (B 6312).
10. **kalû**, *hinder*, **4**[2] 1 28a (B 6313).
11. **libû**, ? **2** 44 77g (B 6314). 35
12. **lamû**, *surround*, CT **19** 26 19b (M 4511).
13. **maḫâlu**, *defile*, **2** 44 76g (B 6315).
14. **maḫâru**, *be in front, receive*, **2** 36 22a (B 6316).
15. **malû**, GA, *fill*, **2** 32 1. 2g (B 6317).
16. (?)**marâṣu**, *be difficult, sick*, RH 53 22 (M 4522). 40

17. **nakâmu**, *heap up*, AL³ 82 iii 6 (B 6318).
18. (?)**nakâpu**, *break loose*, *storm*, BC 1376 S 49 7 (M 4513).
19. **nakâru**(?) *be hostile*, **4**² 2 25a (B 6320).
20. **nakru ša amâti**, *hostile*, *of a word*, AL³ 83 iii 50 (B 6319).
5 21. **našû**, *lift up*, **4**² 3 66a (B 6321).
22. **saḫâru**, *turn*, **4**² 21* 80b (B 6324).
23. ^iš^**saḫiru***, ? **5** 11 16c (B 6338).
24. **piḫû**, *close*, *bar*, PSBA **17** 64 ff. Pl I i 18 (M 4514).
25. **paqâdu**, *appoint*, **4**² 4 8b (B 6322).
10 26. **pašâḫu**, *reconcile*, **4**² 22 54a (B 6323, M 4523).
27. **pitû ša pâni**, *open*, *of the face*, **5** 16 50c (B 6337).
28. (?)**qalû**(?) *insult*(?) RH 84 16 (M 4524).
29. **ša'âlu**(?) *ask*(?) CT **17** 21 117 (M 4525).
30. **šabû**, *oppress*, *overthrow*, **4**² 28* 68b (B 6325).
15 31. **šabâru**, *reap*, ASKT 71 19 (B 6326).
32. **šabâṭu**, *beat*, *strike*, **4**² 16 9b (B 6327).
33. **šalâmu**, *be whole*, *complete*, AV 7845 (B 6328).
34. **šanânu**, *be like*, *equal*, **4**² 26 58a (B 6329).
35. **šapâru**, *send*, **4**² 17 40a (B 6330).
20 36. **têbû**(?)** *arise*, *approach*, ASKT 86 70 (B 6332).
37. **târu**, *turn*, **4**² 18 No 2 r 5 (B 6331).

GA (**2** 32 18g).

UKZ 78 explained the sign as a **gunu** of No 92; OC, as a plant; OCS 236 & 255, as a picture of a larger variety of reed than No 92.
25 My former explanation seems to me clearly right. The prevailing meaning is *overthrow*, *be hostile*, etc. This may have come from the cutting of the reeds in large numbers for binding and other purposes (*cf.* HLC, pl. 16, RTC, Nos 305, 306 and AJSL **27** 322 ff.), or from their use in making bows and arrows, (*cf.* Dél. IX, Nos 10
30 and 12).

No 284

1. *prosperity*, Déc p XLVII No 6 iv 18.
2. *make bright*, BE **1** No 87 ii 45.

GIG (**1** 19 90). ḪIL (**3** 8 50).

35 AL³ No 39 correctly explained the sign as No 283 doubled.

No 285

1. ^il^**da'ummatu**, *darkness*, *obscurity*, CT **16** 19 29a (M 4528).
2. **šimêtan**, USAN, *evening*, *gloaming*, Sᵇ vi 36; AL³ 106 367 (B 6347).

* Var. **sakiru**. ** M reads **edêpu**; *cf.* meaning No 2.

3. [il]šimêtan, *evening, gloaming,* **1** 7 6a BA **5** 707 6a (B 6348, M 4529).
4. [il]šittu(?) *sleep,* CT **16** 27 20 n 2 (M 4530).

UKZ 74 explained the sign as a **gunu** of No 120. No 120 was the picture of a jar with a pointed bottom. This picture probably represented such a jar colored black. It was used to suggest darkness, 5 and then, because all creatures sleep at night, *sleep.*

No 286

1. **raḫaṣ ûmi,** *close of day,* **5** 30 20e (B 6349).
2. **šimêta**(?) *evening,* **5** 30 19e (B 6350).

Probably a variant development from the same original as the 10 preceding.

No 287

1. **aḫâzu,** *seize, take,* **5** 21 50g (B 6353).
2. **ana,** *unto,* **2** 31 30g, CT **12** 29 38266 r 23a (B 6365, M 4532).
3. **anâku,** *I,* HAS xiii 12d (B 6354). 15
4. **ašâbu,** *dwell,* **2** 31 26e (B 6355).
5. **elî,** *upon,* CT **16** 27 4, 23 (M 4531).
6. **ina,** *in,* CT **12** 29 38266 r 24a (M 4533).
7. **dâku,** *kill,* CT **12** 29 38266 r 21a (M 4534).
8. **lâ,** *not,* **5** 21 45g (B 6356). 20
9. **lû,** *verily, or,* **5** 21 52g (B 6358).
10. **lapâtu,** *turn,* AV 7339 (B 6357).
11. **maḫâṣu,** *shatter, fight,* **4**[2] 29 No 3 8 (M 6359).
12. **maḫâṣu ša amêli,** *fight, of men,* **5** 19 56c, CT **12** 29 38266 r 29a
13. **miḫṣu,** *wound,* CT **19** 39 K 9888 r 5 (M 4536). [(B 6360, M 4535). 25
14. **malâku,** *take counsel,* CT **12** 29 38266 r 20a (M 4537).
15. **mašâdu,** *strike down, oppress,* CT **12** 29 38266 r 19a (M 4538).
16. **nâru,** *kill,* CT **12** 29 38266 r 25a (M 4539).
17. **nîrtu,** *slaughter,* CT **19** 29 38266 r 26a (M 4540).
18. **palâku,** *divide, separate,* CT **19** 29 38266 r 27a (M 4541). 30
19. **ṣabâtu,** *seize,* **5** 21 53g (B 6363).
20. **rabâṣu**(?) *lie down, encamp,* CT **19** 2 12a (M 4542).
21. **raḫâṣu,** RA, *flood,* S[b] iii 46, CT **19** 29 38266 r 14a (B 6361, M 4543).
22. **ramû,** *throw down,* **2** 31 25e (B 6362).
23. **rasâbu,** *strike, smash,* CT **19** 29 38266 r 17a (M 4544). 35
24. **rapâdu,** *lie down, encamp,* CT **12** 29 38266 r 16a (M 4545).
25. **rapâsu,** *beat, crush,* CT **12** 29 38266 r 15a (M 4546).
26. **ša,** *which, of,* **5** 21 40g, CT **16** 28 38 & 40 (B 6364).
27. **šakânu,** *set, place,* CT **12** 29 38266 r 18a (M 4548).
28. **šaqâtu,** *watering, flood,* CT **12** 29 38266 r 28a (M 4549). 40

EM **2** 110 explained the sign as the representation of a country furrowed with canals; H 475, as channels of irrigation; UKZ 158 ff., as a compound of No 118, *net*, and No 127, *fill*, hence the meaning *canal*; HILPRECHT, OBI **2** 41, as *canal* plus No 127, *fill*; OC, as an
5 irrigating wheel. HOMMEL's explanation is probably right. The wheel took up the water and poured it down. From this process came the meanings *throw down*, *strike down*, then *kill* and all kindred significations. The prepositional and pronominal meanings were attached to the sign through Sumerian syllabic spelling.

10 **No 288**

1. **adâru**, *be large*, AL[3] 84 25 (B 6382).
2. **alpu**, *ox* (?) CT **17** 36 12 (M 4561).
3. [il]**Andullu**, *protection*, *covering*, AV 378 (M 4562).
4. **anâḫu**, KUŠ, *be old*, ASKT 116 8 (B 6383).
15 5. **ezêzu**, ŠUR, *be strong*, **4**[2] 28 No 2 11a (B 6384).
6. **izzu**, ŠUR, *strength*, AL[3] 66 iv 25 (B 6385).
7. **uggatu**, ŠUR, *anger*, **4**[2] 10 50a (B 6391).
8. **kuburu**, *great*, *mighty*, AV 4468 (B 6386).
9. **nâḫu**, KUŠ, *be fat*, **2** 48 5a (B 6387).
20 10. [(?) ṣubat] (?) **patinnu**, *a kind of garment*, CT **18** 34 6b (M 4563).
11. [il]**ṣalûlu**, *shade*, *protection*, **5** 44 7c (B 6388).
12. [il]**ṣalmu**, ṢALMÊ, ṢALAM, *dark*, *black*, **2** 49 42e (B 6389).
13. [šal]**šigritu**, ANDUL, *protection*, MSW 24 R 2 26 10 (M 4565).
14. **šamru**, ŠUR, *powerful*, **4**[2] 24 33a (B 6390).

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25 ṢALMÊ (**2** 49 42e).

UKZ 70 explained the sign as a gunu of No 129; OCS 232 ff. & 244 explained it as originating in the picture of a head with a beard; OGB, as originating in the picture of a head with a protecting covering, such as is pictured on the stele of Vultures and in MEYER's
30 *Sumerier und Semiten in Babylonien*, p. 80, 81. Dr. OGDEN's researches have, I believe, established the origin of this sign. The protection to the head pictured was, as MEYER noted, worn by warriors. This fact, together with the ideas suggested by the protection itself, easily produced all the meanings.

35 **No 289**

1. **amêlu**, *man*, **4**[2] 6 9a (B 6399).
2. **anaku**, *I*, **5** 27 34 (B 6400).
3. **bêlu**, *lord*, **5** 13 47a, RH 48 18 (B 6401, M 4568).
4. **mû**, *name*, CT **18** 47 R II 429 3 (M 4569).

5. **mamman**, *some one*, **5** 24 $_{86a}$ (B 6402).
6. **mašlû**, *midst*, **2** 62 $_{66c}$ (B 6403).
7. **nakru**, *enemy*, **5** 16 $_{86a}$ (B 6404).
8. **nišu**, *people*, PB 86 (B 6405).
9. **ša**, *who, which*, **2** 31 $_{14g}$ (B 6406). 5
10. **šarru**, *king*, AV 5122 (B 6407).

GAL (ZA **1** 192 $_{198}$). GULU (**2** 32 $_{67a}$). LU (**2** 32 $_{61a}$). MULU (ZA **1** 22 n 1).

H 462 & 468, OC, UKZ 23, OCS 231 & 241, LBA 311, and LSG 20, have all correctly explained the sign as originating in a rude picture 10 of a man. The origin explains all the meanings except *king*. This came in from mixture with No 169.

No 289 a

The form is clearly No 289 plus No 70, *i. e.* a *man* in whom is a *dagger*. No syllabic value for it is known, but it seems to be an 15 ideogram for *corpse*; *cf.* SAK 69.

No 290

1. **aḫu**, ŠÊS, *brother*, S[b] v 11 (B 6437).
2. **annûti**, *these*, **2** 35 $_{4c}$, CT **23** 46 $_{3}$; 50 $_{15}$ (B 6438, M 4578).
3. [iṣ]**urinu**, ? MSW 27 574 $_{8}$ (M 4579). 20
4. **damu**, *blood*, RH 131 $_{7}$ (B 6439, M 4580).
5. **limnu**, ŠÊS, *evil*, **4**[2] 2 $_{12a}$, CT **16** 11 $_{63}$ (B 6440, M 4581).
6. **marâru**, *be bitter*, HWB 427 (M 4582).
7. **marru**, GIN, *bitter*, ASKT 84 85 $_{37}$, CT **12** 30 93066 $_{4}$ (B 6442, M 4583).
8. **maratu**(?) *bitterness*, **2** 39 $_{81g}$ (B 6441). 25
9. **naṣâru**, URU, *guard*, S[b] v 12 (B 6443, M 4587).

H 468 declared the origin unknown; BNA **12** 407 connects the sign in some way with No 289; UKZ 116 ff., without fully explaining the origin, holds that it belonged to the group which was formed with an arrow as one element; OC, as a lance or a lily. It should 30 be noted that the Assyrian form of the sign differs widely from all others. That form has been influenced by the form of No 289. Probably the sign originated in a picture of a bow with an arrow in close proximity. This would suggest *guard*, an extension of which would give *brother*. The use of the arrow for defense would give 35 *evil*, *bitter*. *Blood* might have grown out of either group.

No 291

1. **adî**, ZAG, *until, as long as*, **2** 62$_{8c}$, CT **11** 41 4196 r $_{15}$ (B 6464, M 4595).
2. **aḫu**, ZAG, *side, share*, ASKT 31$_{18}$ (B 6465).
3. **amûtu**, *a part of the body*, **2** 62$_{81a}$ (B 6466).
4. **asidu**, *foundation*, **5** 29$_{58a}$ (B 6467).
5. **aśaridu**, ZAG, *leader, prince*, **5** 29$_{64a}$, CT **11** 41 4196 r $_{16}$ (B 6468, M 4608).
6. **aśirtu**, ZAG, *sanctuary*, CT **11** 41 4196 r $_{18}$ (M 4606).
7. (?)**ebêru**, *cross over*, CT **12** 18$_{18a}$ (M 4593).
8. (?)**elî**(?) *over, upon*, CT **12** 18$_{37a}$ (M 4597).
9. (?)**ema**, *in, with, while*, CT **12** 18$_{38a}$ (M 4600).
10. **emûqu**, ZAG, *be strong*, **5** 29$_{63a}$, CT **11** 41 4196 r $_{19a}$ (B 6473, M 4601).
11. **emittu**, *right hand*, **2** 39$_{8c}$ (B 6474).
12. **eśrêtu**, *shrine*, **4**^{2} 9$_{30a}$ (B 6475).
13. **idu**, ZAG, *side, hand*, **4**^{2} 18$_{32a}$, CT **16** 35$_{28}$ (B 6476, M 4594).
14. (?)**imittu**, *right hand*, CT **12** 18$_{17a}$ (M 4602).
15. **inu**, ZAG, *lord*, **5** 22$_{69b}$ (B 6477).
16. **isḫu**, *brood, family*, **5** 29$_{68a}$ (B 6478).
17. **iśdu**, *foundation*, **5** 29$_{59a}$ (B 6479).
18. (?)**itû śa kirî, eqli**, *side, of a forest* or *field*, CT **12** 18$_{34, 35}$ (M 4610).
19. **ittu**, *side*, **2** 15$_{89c}$ (B 6480).
20. **itti**, *with*, AV 3964 (B 6481).
21. **ullânu**, ZAG, *side, front*, HAS 38 K 4648$_{12}$, CT **11** 41 4196 r $_{14}$ (B 6494, M 4598).
22. **bamâtu**, ZAG, *high place*, **5** 29$_{60a}$ (B 6469).
23. (?)**bêru**, *deep*, CT **12** 18$_{30a}$ (M 4611).
24. **birku**, ZAG, *knee*, **5** 22$_{78f}$ (B 6470).
25. **diśpu**, *honey*, **5** 29$_{67a}$ (B 6472).
26. **zangû**, ? ASKT 127$_{39}$ (B 6496).
27. **zâqu**, *blow, storm*, **5** 29$_{62a}$ (B 6495).
28. (?)**ṭâbu**, *good*, CT **12** 18$_{27a}$ (M 4617).
29. **labû**, *surround*, ASKT 79 No 10$_{8}$ (B 6482).
30. **meśrêtu**, *justice*, CT **16** 3$_{80}$ (M 4618).
31. **muśtaltu**, *decision*, **5** 29$_{69a}$ (B 6483).
32. **pûdu**, *side*, **5** 29$_{55a}$ (B 6487).
33. **pâṭu**, *boundary, limit*, **2** 38$_{8c}$ (B 6485).
34. (?)**puquttu**(?) *appointment*(?) CT **12** 18$_{9a}$ (M 4621).
35. (?)**paru**, ? CT **12** 18$_{19a}$ (M 4619).
36. **piriśtu**, *decision, oracle*, **5** 29$_{73a}$ (B 6486).
37. **pâtu**, ZAG, *boundary, side*, S^b vi 29 (B 6484).
38. **pûtu**, *border, front*, **5** 29$_{56a}$ (B 6488).
39. **ṣêru**, *back, plain*, **5** 29$_{61a}$ (B 6492).
40. (?)**ṣirritu**, *a rival wife*, CT **12** 18$_{29a}$ (M 4623).
41. **riksu**, *bond*, **5** 29$_{65a}$ (B 6491).

42. **rêmu**, *compassion, mercy*, **5** 29 71a (B 6489).
43. **rêšu**, *head*, **5** 29 70a (B 6490).
44. (?)**šaḫâtu**, *be angry, rage*, CT **12** 18 10a (M 4627).
45. **tamîtu**, *word*, **5** 29 78a (B 6493).

ZANGU (**5** 22 69g). KIR (**5** 29 73c). SAG (**5** 29 65c). 5

UKZ 94 ff. regards the sign as a **gunued** form of No 68. The origin of the sign is difficult to discover. When we first come upon it in Déc. pl. 1 bis it has passed into an adjectival meaning. Many of the above meanings are also abstract. It is clear that it is a very old and a much used sign. Possibly it was a picture of a bit 10 of brick wall. Such a picture would give us *foundation, sanctuary*, of which *high place* would become a variant meaning. It would give *side, limit* in all their various ramifications. *Be strong, surround*, would also naturally be expressed by it. From the latter meaning *lord* might come. From his conduct, *be angry, blow* or 15 *storm* might arise. The various ideas of *justice, decision, word*, would arise from *sanctuary*. *Good* is an extension of *justice* and *honey* a special form of *good*.

No 292

1. **abbuttu**, QAR (GAR), *bond, fetter*, Sb iii 61 (B 6534). 20
2. isiškaru, *fetter, chain*, **5** 30 23g (B 6535).

MSL 272 without explaining the form, declares that the meaning *fetter* is inherent in the sign. Sayce in a private letter, suggests that it was the badge of servitude. The earliest known form is probably considerably removed from the original pictograph, but it 25 suggests that the sign represented some object with a fetter or chain around it.

No 293

1. **aḫu**, *side*, **4**2 16 23b, RH No 79 11 (B 6546, M 4680).
2. **emûqu**, *strength*, **4**2 16 53b (B 6547). 30
3. **idu**, *hand*, **5** 20 58g (B 6548).
4. **itâti**, *side*, **4**2 10 60a (B 6550).
5. **itti**, *with*, AV 3964, CT **17** 29 25 (B 6551, M 4681).
6. **kappu**, *wing*, AV 3617 (B 6552).
7. **maḫru**, *front*, **5** 5 29 (B 6554). 35
8. **qarnu**, *horn*, **2** 24 50c, BC K 5003 (B 6553, M 4682).

AŠ (BPS 39). ID (MS1 408). I (**5** 12 19a b).

EM **2** 109 explained the original picture as a *vase incliné*; H 470, as a hand; BERTIN, (quoted by HILPRECHT), as an ornamented sleeve; BE 1^2 40, as a tatooed arm; OC, as an arm; UKZ 180 ff., as an arm, though uncertain whether the marks represent tatooing or gunuing. The original picture represented an extended arm with a sleeve. All the more prominent meanings are directly suggested by it. Whether the marks near the hand represented ornaments or tatooing cannot now be determined. *Wing* is an extension of the meaning *hand*, and *horn*, which was a symbol of strength, is an extension of the same meaning, the hand being a symbol of strength. *Front* is an extension of *side*.

No 294

1. (?)**alâku**, *go*, RH 74$_{13b}$ (M 4758).
2. **ana**, *to*, *unto*, 4^2 13$_{42a}$ (B 6655).
3. **ašṭu**, *high*, *proud*, *mighty*, 4^2 13$_{26b}$ (B 6646).
4. **idu**, DA(?) *hand*, 4^2 15*$_{5b}$ (B 6647, M 4757).
5. **ina**, *in*, **5** 51$_{29a}$ (B 6656).
6. **u**, *and*, 4^2 9$_{3b}$; **5** 50$_{21a}$ (M 4755).
7. **ṭiḫu**, *approach*, WM 27 i 30 (M 4759).
8. **kima**, *like*, **5** 44$_{42c}$ (B 6649).
9. **kukšušu**(?) ? CT **19** 37$_{6a}$ (M 4760).
10. **kiššu ša . . .**, *strength*, *of . .*, CT **19** 37$_{5a}$ (M 4761).
11. **le'û**, *wise*, *prudent*, TN 320 (M 4762).
12. **lû**, *strong*, **5** 21$_{45c}$ (B 6650).
13. **našû ša amêli**, *lift up*, *of men*, **2** 26$_{49c}$ (B 6651).
14. **^{iṣ}pidnu**, *stand*, *support*, **2** 26$_{25c}$ (B 6652).
15. **qibû**(?) *speak*, 4^2 22$_{58a}$ (B 6648).
16. **šaḫâtu**, *side*, ASKT 86/87$_{63}$, CT **16** 26$_{26}$ etc. (B 6653, M 4764).
17. **šaqû**, *high*, **5** 21$_{46c}$ (B 6654).

DU (AV 1764). TA (AV 1764).

BNA **13** 485 explained the sign as an uplifted arm; UKZ 180 ff., OC, and LBA 311, all explain it as an arm; LSG, as the arm and fingers of the right hand. Like No 293 the sign was a picture of an outstretched arm, but without the ornamentation of tatooing. The origin of most of the meanings is obvious. *Lift up*, of which *high* is an extension, is an act often preformed by the hand. *Go* was suggested by the frequent movements of the hand. How *speak* came to be expressed by the sign, I do not know unless, through the use of the hand in writing. The prepositional uses arose through syllabic usage.

No 295

1. **lillu**, LIL, *blast, storm-wind*, S^b vi 26, **4**[2] 27 56a (B 6699, M 4791).

Like No 269 the sign means *storm* and *storm-demon*. No 269 was probably the picture of a cloud. Perhaps this one at first represented a cloud which was thought to terminate at the top in 5 the head of a demon.

No 296

1. **aŝarêdu**, NISAG, *leader, prince*, CT **12** 7 36a (M 4793).
2. **bîru**, *midst*, ASKT 81 21 (B 6707).
3. **birîtu**, MURU, *enclosure*, CT **12** 7 30a (M 4794). 10
4. **ḫalâqu**, *perish*, **4**[2] 12 rev 33 (B 6724).
5. **kabtu**, NISAG, *heavy*, CT **12** 7 35a (M 4795).
6. **nisannu**, NISAG, ? CT **12** 7 31a (M 4796). [B 6710).
7. **niŝaqqu**, NISAG, *a class of priests*, CT **12** 7 32a, S^b ii 23 var. (M 4797,
8. **niqû**, NISAG, *pour a libation*, S^b ii 23, CT **12** 7 34a (B 6709, M 4798). 15
9. **qablu**, MURU, MURUB, *midst, battle*, S^b ii 22, CT **12** 7 29a (B 6708,
10. **ŝubtu**, UNU, *dwelling*, S^b iii 56 (B 6712). [M 4799).
11. **sakkanakku**, NISAG, *governor*, CT **12** 7 37a (M 4800).

UMUN (**2** 33 56c).

UKZ 79 and Res No 50 regard the sign as a **gunu** of No 50; 20 OGB, as the picture of a libation bowl. We have not yet sufficient information to enable us with any certainty to divine the original picture. It clearly had nothing to do with ITU (No 50). Dr. OGDEN may be right in thinking it a libation bowl, if the lines at the top may be taken to represent out-flowing liquid. Their perpendicular 25 position is not proof that they were not so intended, as water pictured on early seals shows. (Compare SCWA p. 99, especially Nos 286 and 288). A comparison of No 566 below makes it possible that the sign originated in the picture of an altar. Either origin would give the meanings *libation, priest*, and by an extension of the last, 30 *leader, governor*. Probably *midst*, and *battle* came in from No 297 by mixture due to similarity of form, while *enclosure, dwelling* are due to similar mixture with No 199.

No 297

1. **abâlu**, *bring*, RH 121 4 (M 4802). 35
2. **abâtu**, DE, *perish*, **5** 25 17a (B 6721).
3. **alâku**, *go*, **5** 41 59e (B 6738).
4. [il]**Ea ŝa nappaḫi**, *god Ea, of smiths*, **2** 58 58b (B 6723).

5. **ummânu**, *artisans*, AV 2579 (B 6734).
6. **ummâtu**, UMUN, *heat*, **5** 34$_{41a}$, CT **18** 44$_{57a}$ (B 6735, M 4803).
7. **biblu**, *product, fruit*, **5** 11$_{6d}$ (B 6722).
8. (?)**dillatu**(?) GIGU ..., *some part of a ship*, RT **27** 122$_{4}$ (M 4804).
9. **mummu**, UMUN, *unfathomable depths*, S^b ii 24 (B 6725).
10. **nappaḫu**, SI, SIU, SIMUG, *be inflamed, a smith*, S^b ii 26, WM 27 ff. [(B 6726, M 4805).
11. **niqû**, *pour a libation*, **2** 45$_{39e}$ (B 6727).
12. **natâku**, DE(?) *pour out*, MSW 17, K 13663 rev $_{8}$ (M 4806).
13. **sisitu**, DIM, *irrigation*(?) S^b ii 25 var. (B 6728).
14. **ṣâdu ša erê**, DÊ, *shine, of bronze*, **2** 24$_{49a}$ (B 6729, M 4808).
15. **qibû**, *speak*, PSBA **17** 64 ff., Pl **2** iii 11 (M 4809).
16. **qablu**, *midst*, RH 105$_{25}$ (V 6727).
17. **raḫû**, *pour out*, RH 130$_{24\ 28}$ (M 4810).
18. **šasû**, *speak*, RH 38$_{10}$ (M 4811).
19. **šapâku ša mê**, *pour out, of water*, AV 7996 (B 6732).
20. **šaqû ša eqli**, DE, *water, of a field*, **2** 30$_{13a}$ (B 6730).
21. **šiqîtu**, DÊ, *irrigation*, S^b ii 25 (B 6731).
22. **tabâku**, *pour out*, **4**^{2} 26$_{40b}$ (B 6733).

DI (**2** 20$_{24c}$). DIM (S^b ii 25 var.). DU (**5** 39$_{43g}$).

UKZ 81—84, followed by MSL 74, explained the sign as No 296 plus a motif for *entrance*, the whole meaning *the time beginner* i. e. *the new moon*. The original picture represented a furnace, in the bottom of which was a fire, and from the top of which a flame poured. This accounts for the meanings, *heat*, *shine*, *be inflamed*, *smith* and *perish*. Possibly *unfathomable depths* and *midst*, were also suggested by it. All the meanings which are connected with *pouring out* such as *libation*, *irrigation*, etc., came in through mixture with No 296. Possibly the idea of *pouring out* inheres in the picture because of the pouring out of the smoke and flame of the furnace, but, if so, the applications of the idea were heightened through mixture with the preceding sign.

No 298

1. - - - *30 qa*, BE **20** No 29 ii 12 (B 6744).
2. **arratu**, AŠ, *curse*, CT **11** 32$_{2b}$ (B 6745).
3. **eziru**, *wish, desire*, **5** 21$_{18c}$ (B 6746).
4. **irritu**, *curse*, **4**^{2} 13$_{34a}$ (B 6749).
5. **bît rimki**(?) AŠ, *house of cleansing*, AL^3 73$_{227}$ (M 4819).
6. **ḫašâḫu**, AŠ, *desire, wish*, **2** 7$_{49e}$ (B 6747).
7. **ḫišaḫtu**, AŠ, *a desire, wish*, **2** 7$_{8g}$ (B 6748).
8. **kunâšu**, ZIZ, ? AL^3 80 ii 28 (B 6750).
9. **ṣibûtu**, AŠ, *wish, will*, CT **11** 32$_{4b}$, BDA 204$_{8}$ ff. (B 6751, M 4821).

10. **šabâṭu**, *month Shebet*, AL³ 93 1 (B 6752).
11. **šamû**, DÈŠŠU, *burn*, **2** 50 26c (B 6753).

Two signs originally distinct have been merged in the development of the writing into one. No 298a clearly represented a jar or measure crossed by three lines to indicate that it was divided into three parts; from this the numerical value came. The other sign, which when first found is far from an ideogram, is of different origin. Nearly all the meanings of this sign are connected with *wishing* or *cursing*. The earliest occurrence of it known to me is in tablet ꜩ, where it seems to mean *curse*. In EANNATUM (Déc. p. XLIII, vii, 19), it is a part of the name of the temple TI-RA-AŠ — a name which apparently means *of life the desire*. In the incantation texts it is often used in one of these meanings; (*cf*. *Shurpu*, VI 2, 8, 10, 22, 43, 45, 47, 49, 157). In the time of the dynasty of Ur the sign represented the name of a plant. Neither meaning seems to grow naturally out of the earliest form, and we are compelled to leave the origin unexplained. This sign came to indicate the *month Shebet* by the abbreviation of a longer ideogram.

No 299

1. **alâdu**, MA, *bear*, CT **11** 29 10b (B 6770).
2. **eššaba**(?) *dwelling*, ASKT 185 1 (B 6772).
3. **-ia**, *my*, **5** 12 24b (B 6783).
4. **banû**, *build*, *beget*, *create*, **2** 31 8h (B 6771).
5. **bîtu**, *house*, RH 97 59 (M 4834).
6. **zikru**, *name*, **5** 21 65c (B 6782).
7. **kalû** (êmê sal), ? **2** 21 37c (B 6830).
8. **mâ**, *and*, **5** 21 58e (B 6773).
9. **mana**, *a* **mana** *of weight*, BE **14** No 67 1, *cf*. p. 28 (M 4836).
10. **minu**, *what*(?) **5** 52 44b (B 6775).
11. **mâtu**, MA, *land*, CT **11** 29 9b (B 6774).
12. **nabû**, *call*, **5** 21 62c (B 6776).
13. **nîbu**, *naming*, *numbering*, **5** 21 67c (B 6777).
14. **nalbašu**, *covering*, *garment*, **2** 47 35e (B 6778).
15. **nasâḫu**(?) *remove*, **2** 31 81 (B 6779).
16. **raḫâṣu**, *wash*, **5** 11 25d (B 6831).
17. **rạkâsu**, *bind*, BA V 617 18 (M 4868).
18. ^amel^**ša'iltu**, *a priest*, *enchanter*, **5** 13 51c (B 6780).
19. **šakânu**, *set*, *place*, **5** 11 32d (B 6833, M 4869).
20. **šumu**, *name*, **5** 21 61c (B 6781).
21. ^iṣ^**tittu**(?) *fig tree*, **2** 45 75c; *cf*. **5** 26 24e (M 4837).

UKZ 143 incidentally speaks of the sign as a motif for land —

a statement which MSL 228 repeats. OC questions whether it can have represented a ship. The pictograph originally represented by the sign cannot now be made out with certainty. It is possible that it was a picture representing a house. This would give the meaning *build*, 5 *create*, *beget*, and *dwelling*, which might easily expand to *land*. A building might also suggest *covering*, which might pass into *garment*. Probably the sign came to express *name* through phonetic similarity to MU. After the meaning *name* was established, *call* etc., were natural extensions of it. Another extension of the same meaning 10 led to the signification *enchanter*. The conjunctional and pronominal meanings are due to the influence of the syllabic value *ma*.

No 300

1. **alû**, GAL, *a demon*, **4**[2] 21 obv 24 (B 6840).
2. **butuqtu**, *inundation*, *flood*, **2** 34 17a (B 6841).
15 3. **gallu**, GAL, *great one*, *demon*, **4**[2] 18 No 3 40a, RH 122 7 (B 6842, M 4880).
4. **zaqru**, *high*, **4**[2] 26 37a (M 4881).
5. [iṣ]**kussû**, *throne*, AL[3] 87 i 65 (B 6843).
6. [amel]**mu'irru**, *director*, *leader*, MSW 4 9a (M 4882).
7. [il]**Malik**, *goddess Malik*, **2** 57 18a (B 6844).
20 8. **rabû**, GAL, *great*, S[b] ii 58 (B. 6845).
9. **rabû**, *be great*, **3** 46 No 8 9 (B 6846).
10. **rubû**, *prince*, **5** 44 20c (B 6849).
11. [karpat]**rabitu**, *name of a pot*, **5** 42 29e (B 6847).
12. **rubbutu**, *great*, **4**[2] 1 18a (B 6848).
25 13. **rapšu**, *width*, *breadth*, RH 78 35 (M 4899).

SA (**2** 25 56a).

RYLANDS, TSBA **6** 462 n, explained the sign as a *crown* or *umbrella*; UKZ 163, as No 478 plus the gunu marks; OCS 231 ff., 239, and 258, as the turban or headdress of a chieftain or king. The 30 hint of RYLANDS, in which I formerly concurred, still affords the most probable explanation. The sign was the turban or headdress of a primitive chieftain, indicating his greatness, (*cf.* No 169). Standing for *great* the other meanings easily followed. *Cf.* the feathered headdresses in Déc. Pl. 1 [bis] and Banks, *Bismya* 268.

35 ## No 301

1. **ašâbu**, *dwell*, **2** 35 54c, CT **12** 26 50a (M 4904).
2. **udû**, *furniture*, **2** 36 1c (B 6882).
3. **bašâmu**, *restore*, *build*, **2** 36 2c, CT **12** 26 50 52a (B 6876, M 4905).
4. **malku**, *arbiter*, *prince*, CT **12** 34 16a (M 4906).

5. **mûšabu**, *seat, dwelling*, CT **12** 26 50a (M 4907).
6. **nîmedu**, *room, dwelling*, CT **12** 26 49a (M 4908).
7. arab**Nisannu**, *month Nisan*, AV 6274 (B 6877).
8. **parakku**, BARA, *sanctuary*, Sb vi 19 (B 6878).
9. **šubtu**, *dwelling*, **5** 62 47a, CT **12** 26 50a (B 6881, M 4909). 5
10. **šâru**, ŠARA, *something set apart*, Sb vi 20 (B 6879).
11. **šarru**, *king*, **4**2 40 7a (B 6880).

OC explained the sign as a veil before the holy of holies; MSL 55, as a **gunation** of No 444. The original picture probably represented, with a lack of perspective similar to that exhibited on 10 Shalmeneser's bronze gates of Balawat, a reed hut, or a tent with its supporting ropes. This accounts for the meanings, most of which are directly suggested by the picture. In time it was used especially to represent the dwelling of a god, hence the meanings *something set apart* and *king*. *Nisan* is an abbreviation of a longer 15 ideogram.

No 302

1. **adâru**, *fear, be terrified*, AL3 84 29 (B 6914).
2. **bullulu**, ? **4**2 22 51b (B 6918).
3. **dalâḫu**, LU, *disturb, trouble*, AL3 65 iii 8 (B 6915). 20
4. **dulḫu**, *trouble*, RH 54 6b (V 6915).
5. **kukku**, GUG, ? AL3 65 iii 7 (B 6916).
6. **marâsu**, *mix*, **4**2 13 59 (B 6917).
7. {**niḫabbû ša murṣi**, LULU, *hiding place* (?) *of disease*, **2** 62 51c (B 6922).
   {**niqilpû ša murṣi**, LULU, *pealing, of disease*, **2** 62 51c (M 4921). 25
8. **raḫâṣu** (?) **ša mâti**, *flood, of a country*, MVAG 1905 250 29 (M 4922).

UKZ § 10 regarded it as a **gunu** formation. The above meanings do not greatly help us. The earliest occurrence of the sign known to me (RTC, No 13) stands in a list of objects, in which there are bowls, quantities of wool, and a garment. Its occurrence in GUDEA 30 (Cyl. A, xxviii, 6) is in a context of doubtful signification. In RU No 128 iv 20 the sign stands as a part of the name of a reed-stalk. The close resemblance of the form to some of the forms of No 484 suggests that, like that sign, it was the picture of a rug or garment. Perhaps the stripes were intended to suggest variations in color, 35 and hence the meaning *mix*, the metaphorical applications of which may have given the meanings *trouble*, *fear* etc. This does not, however, seem very natural, and it is possible that, like No 269, it was the picture of a cloud the suggestion of which was *terror*, *fear*, etc. 40

No 303

1. **aru**, PEŠ, *a blossom*(?) CT **11** 29 32b, **5** 39 40c (M 4923, B 6929).
2. (?)**arâku**(?) *be long*, BA **5** 621 24; RH 112 18 (M 4924).
3. **ukkudu**, ?, ZA **9** 161 32 (M 4938).
4. **ḫuzâbu**, PEŠ, *part of the date palm*, CT **11** 29 34b (B 6930).
5. **kabattu**, *heavy*, **2** 36 53e (B 6931).
6. **libbu**, PEŠ, *female flower of date palm*, CT **11** 29 31b (B 6932).
7. **mikdu**, *power*, *strength*, ZA **9** 169 31 (M 4926).
8. **mamlu**, PEŠ, *monster*, CT **11** 29 33b (B 6933).
9. **marû**, *be fat*, **4**[2] 9 3b (B 6934).
10. **napâšu ša** ..., PEŠ, *be broad*, *of* ...., CT **11** 39 31b (B 6935).
11. **rapâšu**, PEŠ, *be wide*, CT **11** 29 32b (B 6936).
12. **šaḫû**, GIR, KIR, ? CT **11** 27 ob 20b (M 4930).
13. **šalâšu**, PEŠ, *be triple*, **2** 14 20a (B 6937).
14. **šalalti**, PEŠ, *three*, CT **11** 29 35b (B 6938).
15. **šûquru**, PEŠ, *be valuable*, *costly*, ZA **9** 161 34 (M 4932).
16. **šuššušu**, *three fold*, CT **12** 33 18a (M 4931).

EM **2** 112 explained the primitive picture as a kind of fish; UKZ 71, as a gunu of No 523; OC, as a picture of a fish; MSL 269, follows UKZ; OCS 235, 253, as a fish; OGB, as the picture of a fish. This sign was undoubtedly the picture of a large, terrible-looking fish. The meanings *heavy*, *wide*, *long*, *threefold* etc., were suggested by its size. The fecundity of the palm tree and that of the fish perhaps brought the portion of the palm tree and *blossom* into connection with this sign.

No 304

1. **agû**, AGA, *crown*, AL[3] 65 ii 15 (B 6949).
2. **agâgu**, GIR, MER, *be angry*, BL 291 II 1 (B 6950).
3. **izzu**, GIR, MER, *strong*, **4**[2] 13 22b, HN Taf V 1 (B 6952, M 4939).
4. **iltânu**, GIR, *north*, CT **11** 29 21a (B 6951).
5. **uzzu**, GIR, MER, *power*, AL[3] 65 ii 15 (B 6955).
6. **zuqaqîpu**, MER, *scorpion*, **5** 32 7d, HWB 723 b (B 6956, M 4940).
7. **mêḫu**, GIR, MER, *storm*, *rain*, CT **11** 29 20a (B 6953).
8. **maḫâḫu**, *pour out*, ASKT 127 35 (M 4941).
9. **nâgiru**, NIMGIR, *steward*, *overseer*, WM 27 ff. i 8 (M 4942).
10. **šibbu**, GIR, MER, *girdle*, CT **11** 29 19a (B 6954).

UKU (**2** 24 58a).

UKZ 63, followed by MSL 158, explained the sign as a gunu of No 528. OC explained it as a plumed crown. HOMMEL is undoubtedly right as to the origin. The sign was a headdress indicating

an officer. *Strength* was an idea suggested by the rank of the officer, *anger*, *storm* and *scorpion* being applications of strength made in various ways. *Pour out* came from *storm*, while *north* was the storm quarter. *Girdle* was a strong belt.

No 305

5

1. (?) **dêpu**, DUN, ?, WM BE 13667 i 9 (M 4949).
2. **nagiru**, LAGIR, LABIR, *a high officer*, **4**[2] 15 157 ff., *cf.* BPS 60 (B 6966).
3. **nâṫiru** (?) *helper* (?) CT **16** 28 64 (M 4950).

Res No 91 has correctly explained the sign as a variant of No 304.

No 306

10

1. **abnu**, BUR, *stone*, CT **11** 29 30b (B 6973).
2. **abrutu**, *totality*, RH 109 79 (M 4952).
3. **bûru**, BUR, *a stone vessel*, AL[3] 70 119 (B 6974).
4. **naptânu**, *that which is eaten*, RH 20 30 etc. (M 4953).
5. **salâtu ša . . .**, *libation bowl, of* . . CT **11** 29 12b (B 6975). 15
6. karpat aban **pûru**, BUR, *a vessel*, CT **16** 11 34 (M 4955).

UKZ 72 ff. explained the sign as a **gunu** of No 530, an opinion which MSL 63 follows; OC, as a vessel; OGB, as a vessel containing something. Clearly the sign pictured a stone vessel either with an ornamented edge or containing something. It differed from the vessel 20 pictured by No 530 solely in the lines which indicated this ornamentation or its contents. The bowl itself directly suggested nearly all the meanings. *Totality* was suggested by its containing power.

No 307

1. **aḫzêtu**, UGUNU, *possessions*, **5** 37 34a (B 6988). 25
2. il **Ištar**, *goddess Ishtar*, RH 20 28 (M 4974).
3. **ištarîtu**, GAŠAN, *goddess*, **5** 37 33a (B 6991).
4. **bêlu**, GAŠAN, *lord*, **5** 37 28a (B 6989).
5. **bêltu**, GAŠAN, UGUNU, *lady*, **5** 37 27a (B 6990).
6. na-am **bêlûtu**, *lordship*, RH 92 a 14 (M 4975). 30
7. **namḫibiššu**, UGUNU, ? **5** 37 38a (B 6993).
8. **qaridtu**, GAŠAN, *power, might*, **5** 37 31a (B 6992).
9. **šaqû**, GAŠAN, *be high*, **5** 37 29a (B 6994).
10. **šaqûtu**, GAŠAN, *high*, **5** 37 30a (B 6995).
11. **šarratu**, GAŠAN, *queen*, **5** 37 32a (B 6996). 35
12. **têkitu**, UGUNU, *weakness* (?) **5** 37 36a (B 6997).
13. 10 **bur**, BUR-U, *a land measure*, CT **12** 3 38a (M 4976).

GUN (BPS 19). PURU (?) (**2** 29 63c).

UKZ 78 explained the sign as a **gunu** of No 365. The earliest pictures probably represented a well from which irrigating ditches radiated. Early peoples thought such wells the residences of deities who possessed the land (*cf.* RS², Lect. II); hence the meanings *lord, lady*. The meanings *high*, etc., were developed out of the attributes of the deity. Perhaps "10 Bur" of a field was as much as could be irrigated from one well. If so, the use of the sign to denote this unit of land measure would be explained.

No 308

1. ^{arib}**adudilu**(?) *an insect*, **5** 27_{6g} (M 5022).
2. **aḫarriqânu,** *disease*, ASKT 88_{47} (B 7016).
3. **amurriqânu,** *diseased*, KM Taf. XVIII 4, 6, 7 (M 5023).
4. **ara,** SIG, *flower, blossom*, AL³ 83 iii 68 (B 7009).
5. **arâqu,** SIG, *be green*, CT **12** 17_{14b} (M 5007).
6. **arqu,** SIG, *green*, AL² 83 iii 68, CT **12** 17_{18b} (B 7010, M 5008).
7. **aśâbu**(?) **śa ma'dûti,** *green*(?) *of a mass*, CT **12** 17_{7b} (B 5009).
8. ^{im}**egû,** *storm, flood*, **5** 27_{10e} (M 5021).
9. **banû,** SIG, *be green, yellow*, **4**² 5_{8a} (B 7011).
10. **banû śa ramâni,** *be yellow or bright, of one's self*, CT **12** 17_{5b} (M 5010).
11. **banû śa kidati,** *be yellow, of a jug*, CT **12** 17_{6b} (M 5010).
12. **ḫuppû śa duppi,** *broken, of a tablet*, CT **12** 17_{11a} (M 5011).
13. **ṭibûtu**(?) **śa . . .,** *sunken, of a . . . .*, CT **12** 17_{12b} (M 5012).
14. **lâ banû,** *not yellow*, CT **12** 17_{4b} (M 5013).
15. **lâ naṭimu,** *not dark-colored*, CT **12** 17_{3b} (M 5014).
16. **maḫâṣu,** SIG(?) *shatter*, CT **12** 17_{15b} (M 5015).
17. $^{giś\text{-}ma\text{-}nu}$**murrânu,** *a staff*, **5** 26_{8g} (M 5026, B 7017).
18. **sibû śa . . .,** SIG, ? **2** 26_{18c} (B 7012).
19. **sipû śa iṣṣuri,** *yellowish*(?) *of a bird*, CT **12** 17_{9b} (M 5016).
20. **sipû śa śârti,** *tawny*(?) *of hair*, CT **12** 17_{10b} (M 5016).
21. **ṣarâpu śa abni,** *glow of a stone*, **2** 34_{62a} (B 7013).
22. **qaṣâru śa śurîpi,** *bind of* ? CT **12** 17_{8b} (M 5017).

IGI (AL³ 52 No 6_{9b}). SI (**5** 27_{6g}).

BNA **13** 87 explained the sign as composed of No 307, *an herb*, plus No 406, *an eye*; UKZ 63, 72, as a **gunu** of No 406; OC regards it as the picture of a plant; OGB, as a by-form of No 175, and so originating in a picture of heads of wheat. The variant forms, 308 b, 308 d, 308 e, are probably all artificial ways of writing the large numeral*. 308 c strongly resembles forms of Proto-Elamitic writing;

* Several similar forms were artificially constructed to express large numerals; *cf.* HLC part **2** pp. 16. 17.

see Dél. **6** p. 109 ff. Nos 836—848. The fact that CT **5** 7 iii 7 identifies all these with our sign is, when we take into account the forms published in BE **20** No 29 and CT **12** 24, and discussed in HLC **2** pp. 16. 17, a proof that IGI-GUNU stood for a large numeral, probably 3600 Bur*, and all the forms which we have put together in the table really belong to this sign. This is confirmed by the similarity of the forms of Nos 307 and 308 in the Ur and Kassite periods, by the similarity of the variants of these two signs, Nos 320, 321, and by the fact that the identity of the meanings of 308 with meanings of 307 indicates a common origin for the two. No 307 stood for 10 Bur, and 308, for 3600 Bur (*Res* No 513). If No 307 originated in the picture of a well, No 308 may well have originated in a picture of a larger well or a well with a curb from which irrigating channels radiated. This picture would suggest *green* because of the fertility which irrigation produces. From this meaning the other significations of colors were derived. This would account for all the meanings except those connected with *breaking* and *binding*. These may have been introduced by mixture, through syllabic identity, with No 175.

No 309

1. **ilu Ea ša kalû**, *god Ea, of the Kalu-priests*, **2** 58 61c (B 7027).
2. **itpuṣu**, ? **2** 48 48c (B 7037).
3. **balaggu**, *cry, howl*, BA **5** 641 7 (M 5031).
4. **balangu**, BALAG, *cry, howl*, Sb iii 22 (B 7026).
5. **kalmat šamaš**, *appearance of the sun*, CT **14** 2 40a (M 5037).
6. **kamâru**, *strike down*, BA **5** 617 16 (M 5038).
7. **nâḫu**, *rest*, **4**2 20 No 1 17 (B 7028).
8. **napâṣu**, DUB, *break, kill, slay*, Sb iii 21 (B 7029).
9. **pašâḫu**, DUB, *calm, sooth*, AV 7488 (B 7030).
10. **ṣirḫu**, *cry, howling*, RH 128 21 (M 5032).
11. **râbu**, *disappear*, RH 6 16; 9 87 (B 7031, M 5033).
12. **tamâḫu**(?) *seize*, HN Taf. XII 6a (M 5034).
13. **tarâku ša qinnazi**, DUB, *strike, of a whip*, **5** 19 27c (B 7032).

MSL 87 compares the sign with No 146, which originated in the picture of a spear or dagger. SAK p. 68 nf rightly explains the sign as a musical instrument. This origin makes all the meanings clear, except *kill, slay*, and these were developed out of *strike*. No 595 is a variant of this sign.

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* It is probable that 308 b consists of the periphery and six inserted wedges, though they are accidentally so joined as to look like four.

No 310

1. **lû**, ŠA, *verily*, Sᵇ i 63 (B 7047).
2. **pidnu**, NA, ? Sᵇ i 62 (B 7048).

UKZ 133 ff. explained it as the **gunu** of an unidentified sign which occurs in the inscription of LUGALZAGGISI, OBI No 87 iii 17; OC, as a basket, or vessel. HOMMEL is probably right. The sign is apparently a variant picture of No 306. The variant consists in the portrayal of a bit of ground on which the vessel rested.

No 311

1. **êlû**, *be high*, **5** 39_{67e} (B 7068).
2. **eliš**, *lofty*, RH 17_{9} (M 5059).
3. [šam]**elpitu**, *name of a plant*, RH 10_{127} (M 5060).
4. **emûqu**, *be strong*, **4**[2] 8_{19b}, RH 105_{22} (B 7069, M 5061).
5. (?)**idu** *side, hand*, CT **11** 33 8298_{1} (M 5058),
6. (?)**ittu** *with*, CT **11** 33 8298_{3} (M 5062).
7. (?)**ubânu**, *finger*, CT **16** 8_{282} (M 5057).
8. **biltu**, *tribute, sway*, RH 7_{86} etc. (M 5063).
9. **gimillu**, *mercy, preservation*, **2** 39_{40c} (B 7070).
10. [arab]**du'uzu**, *month Tammuz*, Str *Nab* No 3_{15} (B 7067).
11. (?)**milu kaššu**(?) *great flood*, RH 77_{5} (M 5064).
12. **qâtu**, *hand*, **4**[2] 9_{26a} (B 7071).
13. **rubû**(?) GE, *prince*, MSW 25 R 2 588_{11b} (M 5065).
14. (?)**rittu**, *hand*, CT **11** 33 8298_{2} (M 5066).

ŠU (MS[1] 393 ff.). KAT (MS[2] 232).

EM **2** 110 explained the sign as the picture of a hand; UKZ 179, OC, LBA 311, and BARTON, JAOS **22** 124 n 11, all concur in this. As BARTON points out, the picture of a wing was merged with the picture of a hand. The picture of a hand was a very common sign in Egyptian; see EAG p. 208, No 76. *Hand*, and *strong* were directly suggested by it. *Prince* and *great flood* are special applications of the idea of *strong* as was also *tribute*. *Be high* may have been suggested by the picture of a wing. *Protection* may have been suggested by either picture. The sign came to stand for the month Tammuz in late writing through the abbreviation of a longer ideogram (*cf.* AL[5] p 113 No 3. 4).

No 312

1. [il]**Ea**, *god Ea*, **2** 58_{60b} (B 7270).
2. **dannu**, *strong*, **2** 47_{54c} (B 7269).

3. **kûru**, *oppression*, **4**[2] 7 8a (B 7271).
4. **ma'du**, *much*, **2** 47 54c (B 7272).
5. [amel]**nâru**, NAR, *a singer*, ZK **2** 300 12, RH 109 71 (B 7274, M 5259).
6. **sarâru**, LUL, *be discontented, rebellious*, RH 8 52 (M 5260).
7. **sarru**, LUL, *rebellion*, ASKT 127 56 (B 7275). 5
8. **sartu**, *rebellion*, RH 78 21 (M 5261).
9. **šattammu**, ŠATTAM, *an officer*, MSW 21 R 388 14 (M 5262).

LIB (MS[2] 149). LUB (MS[2] 150). PAḪ (MS[2] 203).

No one has, so far as I know, attempted an explanation of this sign. Perhaps the original picture represented an arm bent bearing 10 a shield attached to the elbow, (*cf.* Déc. pl. 3 [bis]). This would suggest *warrior, officer, strong, oppression, discontent, rebellion* by a gradual evolution of the meanings. *Much* might grow out of *strong* as might also *Ea*. Why it came to mean *singer* is not so clear. Perhaps on account of the victorious songs of warriors. 15

No 313

1. **bunnû**, ŠAG, *pure, clear*, **4**[2] 3 25b (B 7288).
2. [is]**gišimmaru**, GIŠIMMAR, *palm tree*, AL[3] 65 iii 23, CT **16** 10 v 1 (B 7289, [M 5272).
3. [is]**gišimmaru zikru**, *male palm tree*, **2** 46 29a (B 7293).
4. [is]**gišimmaru zinništu**, *female palm tree*, **2** 46 30a (B 7294). 20
5. **damâqu**, ŠA, ŠAG, *be favorable*, AL[3] 65 iii 23 (B 7290).
6. **damqu**, ŠAG, *favor*, **5** 52 21a (B 7291).
7. **dumqu**, ŠAG, *favor*, **5** 62 65a, BA **5** 710 8b (B 7292, M 5273).
8. **dannu**(?) *strong, powerful*, RH 136 41 (M 5274).
9. **ṭâbu**, *good*, HWB 300 (M 5275). 25
10. **namâru**, *be bright*, **4**[2] 12 rev 11 (M 10986).

ŠANGA (AV 7981).

Ball, PSBA **16** 193, explained the sign as a picture of the fertilization of the date palm; UKZ 144, 145, as a compound of three motifs which meant respectively, *favor, people*, and *open*; Hommel 30 and OCS 236 & 255, as a date palm whose branches are blowing in the wind, and whose roots are encircled with an irrigating ditch. The picture which survived was a palm tree, the top of which was blown in the wind, and the roots of which were encircled by an irrigating ditch. In one early inscription the sign consists simply of 35 the top of the tree, (*cf.* Pt **1** p VII iii 3). When we remember the many vital necessities which were supplied by the palm tree, (see SO, 77 ff.), all the meanings are easily suggested by the picture.

No 314

1. ^{il}**šamaš**, KAŠŠEBI, *god Shamash*, **2** 48 $_{49a}$ (B 7296).

There is no real clue to the origin of this sign. Possibly it is a variant of No 315.

5

No 315

1. **lânu**, *image*, **4**^{2} 22 $_{9a}$, CT **18** 38 $_{1a}$ (B 7299, M 5326).
2. **ṣalmu**, ṢALAM, *image*, S^b vi 43 (B 7300).

KAŠŠEBA (**3** 69 $_{67g}$).

BBH **20** 296 ff. explained the sign as the picture of a pair of
10 knees plus the picture of a couch. The sign clearly originated in a representation of an image. The early writing offered more than one form of it. These varied from a pair of *maṣṣebas* to rude representations of the human figure.

No 316

15 1. **Akkadû**^{ki}, UR, URI, *Akkad*, **5** 29 $_{47c}$ (B 7308). [(M 5328).
2. **Amurrû**, ARI, *Amor. Amorite*, WM 27 ff. 13667, ii 7; CT **11** 15 ii 5
3. ^{iṣ}**appatân**^{ki}, URI, *palm tree land*, **5** 26 $_{22a}$ + ZA **9** 223 $_4$ (M 5331).
4. ^{iṣ}**urṭû**, TILLA, *a plant or tree*, **2** 48 $_{13c}$ (B 7306, M 5329).
5. ^{iṣ}**ṣinnitân**^{ki}, URI, *palm tree land*, **5** 26 $_{24a}$ + ZA **9** 223 $_5$ (M 5332).
20 6. ^{iṣ}**ṣirratân**^{ki}, GIŠURI, *palm tree land*, **5** 26 $_{23}$ + ZA **9** 223 $_4$ (M 5333).

BARTON, JAOS **23** 24 ff., explained the sign as the picture of some plant which grew abundantly in Akkad; MSL, 332 ff., as No 306 doubled. It seems clear from the meanings that the sign originally pictured the leaf of a palm tree. This was the characteristic tree
25 of the land of Uru or Uri, which was probably situated in North Arabia, see review of CLAY's *Amurru* in *Bibliotheca Sacra*, LXXX, 173 ff. Its inhabitants migrated in part to Akkad and in part to the land of the Amorites, carrying the name Uru with them. When they began to write, they took the palm leaf to represent their land.
30 This satisfactorily accounts for all the meanings.

No 317

1. **ištên**, GE, *one*, MSW 25 R 2 588 $_{14b}$ (M 5334).
2. $^1/_{36}$ **gan**, or 50 **šars** in land measure, RU p 165.

PINCHES, PSBA **4** 111 and ZA **1** 8, explained the sign as a variant
35 of No 439; MSL 139, as a variant of No 365. Probably originally the

sign was an oblique wedge employed as part of a numerical notation in land measure. Afterward it was confused with No 365 and thus acquired the syllabic value GE. After this confusion it acquired the value *one* because No 365 denoted 1 Bur of a field.

No 317 a

1. **istên**, GE, *one*, MSW 25 R 2 588_{8b} (M 5335).

It seems probable that the sign is a variant of No 365 and that it came to signify *one* in the same way that No 317 did.

No 318

1. **dillatu**, GAM, *pouring out*, **2** 45_{65c} (B 7316).
2. **galâšu**, GUR, *pour forth*, ASKT 81_{29} (B 7319).
3. **ḫaššu**, *weak*, **4**² 19_{39a} (M 5337).
4. **ḫarâṣu**, *dig, ascertain, define*, CT **17** 29_{18} (M 5336).
5. **kamâsu**, *bow, prostrate*, **4**² 24 No 3_{10} (M 5338).
6. **kanânu ša** . . ., *crouch, cower, of* . . . ., **2** 36_{13g} (B 7320).
7. **kanânu ša šipri**, *submit, of a messenger*, CT **12** 43_{39a} (M 5339).
8. **kanâšu**, *submit*, AL³ 80 ii 19 (B 7322).
9. **kapâpu**(?) *depress, subdue*, BD $84_{1ff.}$ (M 5340).
10. **kupusu**, ? AL³ 80 ii 5 (B 7324).
11. **kapâṣu**, *bend, draw together*, **2** 39_{48e} (B 7323).
12. ^{iṣ}**kippatu**, GAM, *part of a bird-trap*, **4**² 22_{9b}, ZA **9** 222 S 80_{1} (B 7321, M 5341).
13. **kaššatu**, GAM, ? AL³ 80 ii 27 (B 7325).
14. **lânu**, GAM, *weak*(?) **2** 45_{64e} (B 7326).
15. **lû**, GAM, *verily*, **2** 45_{63e} (B 7327).
16. **mâtu**, *die*, BA **5** 617_{7} (M 5342).
17. **mûtu**(?) *dead*, VA *Šamaš* **14** 57 (M 10997).
18. **nazâzu**, *stand*, RH $131_{8\,8}$ (M 5343).
19. **qadâdu**, GAM, *bow down*, AL³ 80 ii 7 (B 7317).
20. **qiddatu**, GAM, *low parts, coasts*, **4**² 20 No 1_{7} (B 7318).
21. **šalâlu**, *plunder, spoil*, PSBA **17** 64 ff. i 7 (M 5344).

MSL 121 regards the sign as without doubt a variant of No 365. We have no form of the sign which approaches a pictograph, but the oldest known form, taken in connection with the meanings, suggests that in the perpendicular writing it represented a pair of bent human knees (*cf.* No 347). This would suggest *bow down, submit* — an idea which is found in most of the meanings. *Die*, and *spoil* arose from developments of this idea; *verily*, came by syllabic mixture with No 160.

No 319

1. **Tiltu**, *numeral nine, Orient. Stu.* of Or. Club of Phila. p. 138.
2. **Tišit**, *numeral nine*, AL³ 38.

Res No 514 has correctly explained the origin as a shortening
5 of the old method of writing 10 minus one.

No 320

1. **bêltu**, *lady*, **5** 52 12b (B 7337).

NIN(?) (AV Syl. 469).

Res No 475 has correctly explained the sign as a variant of
10 No 307.

No 321

1. **arqu**, *green*, AV 7245 (B 7377).
2. **banû**, *beget, create*, **4²** 23 9c (B 7378).
3. **dummuqu**(?) *favorable*(?) AV 6010 (B 7380).

15 NAMMU (**2** 59 28a). SIG(?) (BPS 38). SIGI(?) (AL³ 51 No 5 i 10).

Res No 101 has correctly explained this sign as a variant of No 308.

No 322

1. **êkallu**(?) *palace*, HWB 48 a (M 5353).
20 2. **erṣitu**, KUR, *earth, land*, **4²** 15 66b (B 7392).
3. **dadmu**, KUR, *dwelling*, ASKT 121 6 (B 7390).
4. **dannu**, KUR, *strong*, **5** 30 50e 51e (B 7391).
5. **kašâdu**, KUR, *capture*, **5** 2 131 (B 7393).
6. **mâtu**, KUR, *country*, Sᵇ v 34 (B 7394).
25 7. **napâḫu**, *kindle, enflame*, BA **5** 649 2 (M 5357).
8. **nipḫu**, *brilliant*, TA 103 r 9 (M 5358).
9. **sisû**, *horse*, HL 61 11 (M 5359).
10. **rabû**, *great*, PSBA **18** 256 ff., Pl I ii 12 (M 5360).
11. **ša ukni elli**, GIN, *of bright lapis lazuli*, **5** 37 48a (B 7397).
30 12. **šadû**, KUR, *mountain*, Sᵇ v 35 (B 7396).
13. **tibû**, *rise, rise against*, MSW 7 K 4166 8b (M 5361).

LAD (Sᵃ v 22). MAD (Sᵃ v 23). NAD (Sᵃ v 24; *cf.* AL³ 48).
ŠAD (Sᵃ v 21). ŠA (**5** 31 56c).

EM **2** 112 explained the sign as the picture of an open hand;
35 UKZ 28, as a series of mountain peaks — an explanation in which

OC, LBA 311, and LSG, 20, concur. The sign was clearly a series of mountain peaks. Signs of similar origin are found in Egyptian and Chinese, (*cf.* EAG 216, No 40 and ECW Pl. VII, No 93). Mountains naturally suggested all meanings having to do with *land, strong* and *great.* Owing to the hostile relations of early times the picture naturally suggested *capture, rise against.* From *country* came, by extension, *dwelling* and *palace.* From the touch of sunsets on the mountains came *brilliant, enflame.* *Horse* is a late meaning derived from an abbreviation of *mountain-ass,* the name by which the horse was called, because it came from the mountains or beyond.

No 323

1. ^{arah}**Adâru,** *month Adar,* Str *Nab* 215_{6} (B 7422).
2. (?)**dimmatu,** *wailing,* RH No 16_{8} (M 5387).
3. **zîru,** *seed,* ASKT 72_{34} (B 7438).
4. **kabâbu,** *quiver* (?) **5** 38_{26a} var. (B 7423).
5. **kapâpu,** *bend,* **5** 38_{26a} (B 7424).
6. **kippatu,** *bending,* **5** 38_{25a} (B 7425).
7. **liqû,** ŠUG, *take,* **5** 38_{30a} (B 7426).
8. **liqûtu,** ŠUG, *taking,* **5** 38_{31a} (B 7427).
9. **mû,** ŠE, *water* (?) CT **11** 24_{38b} (M 5388).
10. **magâru,** *be favorable,* **2** 7_{28g} (B 7428).
11. ^{šah}**marû,** *fat pig,* **2** 6_{37c} (B 7429).
12. ^{amel}**marû,** NITAḪ, *fat man,* **2** 32_{66a} (B 7430).
13. **rabû,** SUG, *great,* **5** 38_{27a} (B 7431).
14. **rubbu,** *torrent* (?) *flood?* **5** 38_{28a} (B 7432).
15. **šê,** *a measure,* BA **3** $317_{21\ 26}$ (M 5390).
16. **šê,** *a denomination of money,* SBAW 1896 714 ff. (M 5391).
17. **šû,** *he, him, that,* **5** 20_{59a} (B 7435).
18. **šê'u,** ŠE (?) *grain,* **2** 39_{73a} (B 7433).
19. **šêmû,** *price,* **2** 7_{7a} (B 7434).
20. **tappinnu,** *seed,* **5** 50_{57b} (B 7436).
21. **tarbûtu,** ŠUG, *increase,* **5** 38_{29a} (B 7437).

H 475 explained the sign as a picture of corn-grains; UKZ 125, as a motif for the idea of plant; OC, an ear of wheat. HOMMEL's explanation is right; the sign was a picture of a head of wheat. This readily suggested *grain, seed, increase, fat, be favorable, take. Bend* and *quiver* were readily suggested by the growing grain; *price,* because wages were paid in grain. Its use as a measure came from the use of a kernel of grain as the smallest weight. If it meant *water* probably it was because irrigation was necessary for the growth of grain. *Wailing* may have come either from the quaver of the voice, or from

the shedding of tears — a specialization of *water*. Adar is a late meaning arising from the abbreviation of the Sumerian ŠE-GUR-KUD.

No 324

1. ^{il}**Nisaba**, *god Nisaba*, **4**^{2} 16_{27a}, CT **17** $35_{27\ 29}$ (B 7454, M 5432).

OC explained the sign as originally a picture of ears of grain lying down. Nisaba was a grain deity and probably the sign pictured a heap of severed ears.

No 325

1. **ana**, *unto*, CT **12** 20 38276 rev 12 (M 5519).
2. (?)^{is}**alalû**, GIDI, ? HWB 73 b (M 5521).
3. **arâku**, GID, *be long*, **2** 11_{55g} (B 7511).
4. ^{is}**ariktu**, GID, *length*, **2** 19_{5b}, RH 128_{29} (B 7512, M 5524).
5. **ebêru**, GID, *produce fruit*, **5** 21_{44g} (B 7517).
6. ^{il}**Ellil**, *god Ellil*, CT **24** 45_{52} (M 11025).
7. **enêšu**(?) *be weak*, RH 80_{16} (M 5522).
8. **ina**, *in*, CT **12** 20 38276 rev 12 (M 5520).
9. ^{amel}**ispu**, *harvester*(?) CT **18** 50_{22b} (M 5523).
10. **baqâmu**, BU, *cut off, tear*, AV 1036 (B 7513).
11. **gaṣâṣu**, SIR, *cut off, tear*, AV 1597 (B 7514).
12. **gitmalu**, SIR(?) *complete, perfect*, MSW 27 574_{12} (B 7515).
13. ^{il}**Damkina**, BUZ, *goddess Damkina*, **2** 47_{20e} (B 7516).
14. **zarâbu**, *press*, RH 8_{72} (M 5550).
15. **ḫabâbu**, *cry, howl*, **2** 49_{68g} (B 7569).
16. **kakasiga**, ? **5** 38_{38a} (B 7519).
17. **mâ**, SIR(?) *thus, so*, **5** 38_{37a} (B 7521).
18. ^{qan}**malîlu**, *flute*, ASKT 122_{10} (M 5529).
19. **mâru**, *son, child*, **2** 47_{19e} (B 7522).
20. **markas**, GUZ, *a rope*, **2** 47_{21e} (B 7523).
21. **mašlû**, SIR, *middle*, **2** 62_{65c} (B 7524).
22. **mutasu**(?) ? CT **18** 47 10083_4 (M 5530).
23. **namâru**, ŠÊR, *be bright*, **5** 38_{42a} (B 7525).
24. **nummuru**, ŠER, *brightness*, **5** 38_{34a} (B 7526).
25. **nasâḫu**, GID, BUR, *wrench away*, **5** 38_{37a} (B 7528).
26. **napâḫu**, BU, *glow, burn*, **2** 11_{56g} (B 7527).
27. **nûru**, SER, *light*, **5** 38_{33a} (B 7530).
28. **našâḫu**, SIR, *bite*(?) **4**^{2} 27_{10a} (B 7529).
29. **našarbuṭu**, ? CT **17** 29_5 (M 5551).
30. **nuššû**, ? **5** 16_{47e} (B 7571).
31. **sadâdu**, ? **2** 11_{54g} (B 7534).
32. ^{il}**Sin**, *god Sin*, TN xii & 272 (M 5531).

33. **sanâbu**, ? **2** 34_{18a} (B 7535).
34. **sanâqu**, GID, *press, afflict*, **5** 41_{47a} (B 7536).
35. **^{is}pirḫu**, *sprout*, AV 3803 (B 7531).
36. **ṣabâtu**, GID, *seize*, **4**^{2} 10_{58a} (B 7533).
37. **ṣiriptu ša . . .**, ? **2** 34_{53a} (B 7537).
38. **qatâpu**, *pluck up, break off*, AV 7362 (B 7520).
39. **rabâṭu**, ? **4**^{2} 2_{4a} var. (B 7572).
40. **rûqu**, *be distant*, Schrader, Höllenfart 77 (B 7532).
41. **šadâdu**, *drag*, AV 4418 (M 5532).
42. **šiddu**, *side*, RH 92b $_{22}$ (M 5533).
43. **šaḫû**, GID, *wild boar*, **2** 6_{44c} (B 7540).
44. **šalâpu ša . . .**, SIR, *draw, pull, of . . . .*, AV 1593 (B 7573).
45. **šamâṭu**, *pluck, cut off*, **2** 29_{28c} (B 7574).
46. **šapû**, SIR, *dense, thick*, **4**^{2} 5_{33a} (B 7541).
47. **šapû ša urpiti**, *dense, of clouds*, **3** 64_{11a} (M 5534).
48. (?)**šapâku ša urpiti**, *to pour out, of clouds*, **3** 64_{4} (M 11027).
49. **šipiru**(?) ? CT **18** 47 K 10083_{3} (M 5535).
50. **šupšuḫu**, SIR(?) *hard, steep*, **5** 38_{86a} (B 7543).
51. **šêrû**, SIR, ? AV 8314 (B 7542).
52. **šarâpu**, *burn*, CT **18** 47 K 10083_{5} (M 5536).
53. **šurrû**, ? AV 8314 (B 7576).
54. **šitadudu**, GID-GID, ? **5** 42_{8c} (B 7575).

PI (**5** 38_{39a}). ŠUŠ (**2** 25_{33c}).

EM **2** 109 explained the sign as the picture of a knot; BNA **12** 396, as a sprouting plant with its root; UKZ 67, as a serpent(?), OC, as braided work or a serpent(?); OGB 11 ff., as an early linear representation(?) of a thunderbolt. Dr. OGDEN has made out a good case for the theory, though a picture of a serpent-post has, I believe, been blended with the picture of a lightning flash; *cf.* Below No 327 and SCWA Nos 438 & 439. These would easily suggest all the above meanings.

No 326

1. **usû**, UZ, *a kind of bird*, AL^3 67_{4b} (B 7588).
2. **buṣu**, *ravager*, **2** 37_{33a} (B 7589).
3. **iṣṣur ḫarri**, *a kind of bird*, **2** 37_{33a} (B 7589).

UKZ 136 explained the sign as belonging to the grain series, but considered the meanings too few to determine its origin; MSL 359 explained the sign as No 323, *grain*, plus No 83, *bird*. The earliest form known, though not primitive, justifies PRINCE's view. Probably it pictured a bird eating from a head of grain.

No 327

1. ^{is}**alalû**, GIDI, ALALA, *water pipe* or *bog*, ZA **9** 221_{6} & $_{8}$ (M 5566).
2. **amâru**, *see*, **2** 36_{24g} (B 7596).
3. **arû**, *go*, **2** 48_{22g} (B 7598).
4. **arâku**, *be long*, **2** 11_{57g} (B 7597).
5. **arku** (?) *long*, **2** 44_{8a} (B 7599).
6. **arrakatu**, *length*, $\mathbf{4}^2$ 24_{36a} (M 5603).
7. **elîtu**, SUG (?) *height*, **2** 30_{16c} (B 7601).
8. **erêšu**, SUG (?) *spread*, $\mathbf{4}^2$ 27_{8a} (B 7602).
9. ^{is}**ikrû**, ? ZA **9** 220_{17} (M 5565).
10. **itkulu**, ? CT **12** 30 38179_{9} (M 5571).
11. **itquru**, ? CT **12** 30 38179_{10} (M 5572).
12. **uddupu**, [better **adabu***], *darken*, $\mathbf{4}^2$ $29^{*}_{4c\ 24a}$ (M 5601).
13. **ulluḫu**, *sharpened* (?) BA **5** 684_{16} (M 5602).
14. **urû**, *beam, rafter*, **2** 30_{22e} (B 7622).
15. ^{is}**gazizu**, GAZIN, *some shearing instrument* (?) ZA **9** 221_{4} (M 5573).
16. ^{is}**gašišu**, GIZI (?) *post, stake*, **2** 22_{11a}, ZA **9** 226_{15} (B 7600, M 5604).
17. **dimmu**, *post, stake*, **2** 22_{11a} (B 7600).
18. **zaqnu**, *beard*, $\mathbf{4}^2$ 9_{19a} (B 7623).
19. **zarâbu** (?) **ša** ..., *be pressed, of* .., CT **12** 30 38179_{13} (M 5574).
20. **zarâqu**, SU, *sprinkle*, Šurpu XV 25, **2** 48_{22a} (B 7608, M 5605).
21. **ḫanâbu ša še'i**, *sprout, of grain*, CT **12** 30 38179_{5} (M 5575).
22. **ṭêbu**, *approach, come*, RH 73_{5} etc. (M 5576, M 5606).
23. **ṭêbitu**, *sunk*, AL^3 88 v 8 (B 7607).
24. ^{is}**ma'du** (?) GIZI (?) *a plant* or *tree* (?) ZA **9** 221_{1} (M 5577).
25. (?) **malû**, *be full*, CT **15** 12 rev 11 (M 11053).
26. ^{is}**mallû**, MALLALA, *a plant* or *tree*, ZA **9** 220_{17} (M 5578).
27. ^{is}**malallu**, MALALA, *a plant* or *tree*, ZA **9** 220_{18} (M 5579).
28. ^{is}**maššû**, GIZI (?) *a plant* or *tree*, ZA **9** 220_{20} (M 5581).
29. **niḫabbû** (?) ? **2** 62_{50c} (B 7616).
30. **nussusu ša zibbati**, ?, *of a tail*, AV 6844 (B 7617).
31. **niqilpû****, ? **2** 62_{50c} (M 5607).
32. **saḫâlu**, *pierce*, CT **16** 32_{135} (M 5608).
33. **salâḫu**, *sprinkle*, $\mathbf{4}^2$ 22_{14b}, CT **16** 24_{6} (B 7604, M 5609).
34. **sullumu**, *reconciliation*, CT **12** 30 38179_{4} (M 5585).
35. **sapânu**, *cover, overpower*, $\mathbf{4}^2$ 24_{56a} (B 7605, M 5586).
36. **ṣênu**, *fill, load*, CT **16** 24_{10}, CT **16** 49_{294ff} (M 5587, 5611).
37. **raḫâḫu**, ? CT **12** 30 38179_{12} (M 5591).
38. ^{is}**rikkû** (?) RIKKI (?), *a kind of plant*, ZA **9** 221_{5} (M 5590).
39. **rêqu**, *be wide, distant*, CT **17** 29_{27} (M 5612).

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* *Cf.* HWB, 21a. ** A different reading of B 7616.

40. **rûqu**, SUD, *wide, distant*, **4**[2] 9 28a (B 7603).
41. **rêšu**(?) *rejoice*, BA **5** 634 8 (M 5589).
42. **rašuḫu**(?) ? CT **12** 30 38179 11 (M 5592).
43. **šadâḫu**, *walk, march*, **4**[2] 9 17a, CT **12** 30 38179 6 (B 7619, M 5593).
44. **šalû**(?) *wade*(?) **4**[2] 30 No 2 11b (B 7620). 5
45. **šaqû**, SUG(?) *be high*, **2** 30 10a (B 7606).
46. **šatâḫu**, ? CT **12** 30 38179 7 (M 5594).

EZU (**3** 69 71e). SU (S[a] i 24). SIR (AL[5] No 215). ŠUD (MS[2] 276).

UKZ 67 explained the sign as a **gunu** of No 325; OGB 11 ff., as a picture of the caduceus or serpent emblem, the lines originating 10 in an attempt to represent the curves of the serpent. A comparison of the meanings with those of No 325 makes a kindred origin probable. The most significant meanings, arising from the ideas of *length, overpower*, etc., are identical in the two signs. For the way serpents were portrayed as curving in early Babylonian art, see Ward, SCWA 15 p. 127, Nos 362—365, p. 138, No 388 and p. 405.

No 328

1. [šam]**lisân kalbi**, *dog's tongue plant*, **2** 42 67c (B 7640).
2. [il]**Saḫan**, *the god Saḫan*, CT **24** 8 11a (M 11038).
3. [il]**Ṣir**, *the god Ṣir*, BE **14** 110 5 (B 7641). 20
4. **ṣîru**, *a serpent*, **4**[2] 1 32a (B 7639).

MUŠ (MS[2] 171). ṢIR (MS[2] 223).

UKZ 67 explained the sign as a form of the motif for long; OC, as the picture of a serpent. It seems clear that the sign was the picture of a serpent, the lines as in the case of No 327 representing 25 the curves of the snake.

No 328 a

The sign is clearly 328 doubled.

No 329

1. **admânu**, *dwelling, abode*, **2** 34 7a (B 7659). 30
2. **idlu**, *bar, bolt*, RH 136 13 (M 5634).
3. **ismânu**(?) *dwelling*, CT **18** 34 8a (M 5634).
4. **kištu**, TER, *forest*, **2** 5 7c (B 7661).
5. (?)[iṣ]**kirû**, *orchard*, CT **13** 37 5 (M 5635).
6. **šubtu**, *dwelling*, **2** 34 8a (B 7662). 35
7. **šulpu ša nâri**, *overflow*(?) *of a river*, **2** 26 39c (B 7663).

UKZ 136 explained the sign as a compound of No 282 and a motif for plant. The original picture represented two trees with tops joined. It is easy to see how all the meanings arose from this picture.

No 330

1. **adâru**, *oppress, trouble*, **5** 20_{15e} (B 7686).
2. **alâku**, *go*, RH 84_{89} (M 5652).
3. **eburu**, *splendid, precious*, **5** 40_{15c} (B 7691).
4. **emêdu**, TE, *stand*, **5** 40_{10c}, CT **12** 11_{10a} (B 7692, M 5653).
5. **ipu**, TE, ? CT **12** 11_{11a} (M 5654).
6. **bullû**, TE, *destroy, ruin*, **5** 40_{14c}, CT **12** 11_{11a} (M 5655, B 7687).
7. **banû**, TE, *build*, CT **12** 11_{18a} (M 5656).
8. **daḫû**, *press down, oppress*, S^b v 44 (B 7688).
9. **diḫû**, *oppression*, **4^2** 27_{43b} (B 7689).
10. **dukumu**, ? CT **19** 3_{9b} (M 5697).
11. **dukušu**, ? CT **19** 3_{11b} (M 5698).
12. **duppuru**, TE, ? CT **12** 11_{8a}, **5** 40_{8c} (M 5657, B 7690).
13. **durû**, ? CT **19** 3_{8b} (M 5699).
14. **zukû**, TE, *clean, pure*, CT **12** 11_{15a} (M 5658).
15. **zurrubu**, *oppression*, CT **19** 3_{12b} (M 5700).
16. **ḫunnatu**, TE, ? CT **12** 11_{13a} (M 5659).
17. **kannu**, TE, *fetter, bond*, CT **12** 11_{14a} (M 5660).
18. **kasû**, TE, *bind, tie*, CT **12** 11_{15a} (M 5661).
19. **la'bu**, *oppress*, **2** 45_{22g} (B 7693).
20. **lêbu**(?) *oppression*, **5** 40_{9c} (B 7694).
21. **liqû**, *take, receive*, ASKT 115_{11a} (B 7695).
22. **lêtu**, TE, *intelligence, word*, CT **12** 11_{9a} (M 5662).
23. **maḫâru**, *receive*, **2** 48_{10c}, RH 117_{27} (B 7696, M 5663).
24. **minû**, *what, why*, **4^2** 10_{31b}, RH 11_{19b} (B 7697, M 5664).
25. **nâḫu**, TEN, *rest*, **5** 40_{12c}, CT **12** 11_{16a} (B 7698, M 5665).
26. **nisû**, *tear away*, **5** 40_{6c} (B 7699).
27. **nišû**, TE, *lift up, bear*, CT **12** 11_{7a} (M 5667).
28. **natû**(?) **nuttû**(?) *crush*(?) *crushed*(?) CT **19** 3_{15b} (M 5701).
29. **saḫâlu**, *bore through*, **5** 40_{11c} (B 7703).
30. **saḫulu**(?) *a boring*(?) CT **19** 3_{7b} (M 5702).
31. **suḫumu**, ? CT **19** 3_{10b} (M 5703).
32. **salâḫu**(?) TE, *sprinkle*(?) CT **12** 11_{10a} (M 5668).
33. **simtu**, TE, *fitting, suitable*, **5** 40_{8c}, CT **12** 11_{6a} (B 7705, M 5669).
34. **summatu**, *dove*, ASKT 115 rev 9 (B 7713).
35. **sanâqu**, *press*, **5** 40_{7c}, CT **12** 11_{9a} (B 7704, M 5670).
36. **pu'ḫu**, ? RT **27** 121_{20} (M 5671).
37. **palâḫu**, *fear*, ZA **1** 180 n, PSBA **17** 41 ff. ii 13 (B 7700, M 5672).

38. **pulluḫu**, *terror*, CT **19** 3_{18b} (M 5704).
39. **pânû**(?) *face*, RH 54_{6b} (M 5673).
40. **pašâḫu**, TEN, *pacify*, **5** 40_{18c}, CT **12** 11_{17a} (B 7701, M 5674).
41. **ṣurušu**(?) ? CT **19** 3_{14b} (M 5706).
42. **qâpu**(?) *ruin*, ZA **9** 160_{29} (M 5705).
43. **raḫâṣu**, TE, *inundate*, CT **12** 11_{14a} (M 5675).
44. **ruppu**(?) *weaken*, **5** 40_{16c} (B 7702).
45. **ruššû**, TE, ? CT **12** 11_{19a}, ZA **9** 159_{23} (M 5676, M 5707).
46. **šabattu**, TE, *some special day*, CT **12** 11_{8a} (M 5677).
47. **šakânu**, *set*, *place*, ASKT 90_{7a} (B 7706).
48. **šilimtu***, TE, *womb*(?) CT **12** 11_{12a} (M 5678).
49. **šûpû**, TE, *besieging implement*, **5** 40_{4c}, CT **12** 11_{7a} (B 7708, M 5679).
50. **šišitu***, *womb*(?) **2** 47_{84c} (B 7707).
51. **têḫû**, *approach*, **2** 48_{49g}, RH 106_{85} (B 7709, M 5680).
52. **temênu**, TEMEN, DIMMÊNNA, *a temple platform*, Sᵇ v 43, CT **12** 11_{18a} (B 7710, M 5681).

H 478 explained the sign as quarries or half-quarries of bricks or tiles viewed diagonally; UKZ 172 ff., as a motif for direction; OC, as a foundation. Probably the original sign represented a brick, such as was used in temple-platforms with a line drawn diagonally across it. Banks found such at Bismya, as well as others with more than one line (AJSL **20** 266). Before the invention of writing these lines were used to distinguish the bricks of different builders. In writing, the picture of such a brick would suggest *build*, *temple platform*. The building itself or the foundation suggested *press down* and all the variations of it such as *oppress*, etc., of which *set*, *inundate*, *ruin* are extensions. *Pacify* came to be indicated by the sign because of the sacrificial rites of the *temple*; *pure* and *splendid*, because of the nature of the temple itself; *intelligence*, because the temple was the place of oracles; and *dove*, because of its sacredness in certain temples. The pictograph represented not an abstract motif, but a common object, a brick.

No 331

The sign consists of Nos 330 and 478 accidentally written in conjunction. They never formed an ideogram.

No 332

1. **arbu**, KAR, *entrance*, CT **12** 11_{22} (M 5713).
2. **eṭêru**, KARA, KAR, *cover*, *protect*, Sᵇ v 45, CT **12** 11_{19a} (B 7739, M 5711).

* These are different readings of the same signs.

3. **ekêmu**, KAR, *take, capture*, S^b v 46, CT **12** 11_{19a} (B 7740, M 5712).
4. **irribu**, KAR, *income, increase*, CT **12** 11_{21a} (M 5714).
5. **bašâmu**, KAR, *make, form*, CT **12** 11_{22a} (M 5715).
6. **ḫabâlu**, KAR, *harm, ruin*, CT **12** 11_{24a} (M 5716).
7. **kabâsu** (?) *tread*, CT **20** 27_{9b} (M 5718).
8. **kâru**, KAR, *dyke, dam*, ASKT 58_{10}, CT **12** 11_{23a} (B 7741, M 5717).
9. **lasâmu**, KAR, *stretch out*, CT **12** 11_{23a} (M 5720).
10. **mašâ'u**, KAR, *plunder*, CT **12** 11_{24a} (M 5721).
11. **na'rubu**, KAR, *entrance*, CT **12** 11_{21a} (M 5722).
12. **napšuru**, KAR, ? CT **12** 11_{20a} (M 5723).
13. **šûzubu**, KAR, *save*, S^b v 47, CT **12** 11_{20a} (B 7742, M 5724).

UKZ 173 correctly explained the sign as a compound of Nos 330 and 519. The combination of a *brick* and *water* suggested *dyke*. This formed the *protection* of Babylonian fields and the *entrance* of water irrigating into them. The breaking of the dyke ruined the field. It is easy therefore to see how the various meanings came to be expressed by the sign.

No 333

1. **maša'u**, *plunder, hold back*, **2** 48_{60c} (B 7746).

The meaning, since it is identical with one of the meanings of No 332, indicates that the sign is a variant form of that sign.

No 334

1. **šuršu**, *root*, CT **17** 19_{41} (M 5631).
2. ^{iṣ}(?)**šinbiltu**, *a kind of tree*, AV 8279 (M 5633).

Apparently a compound of No 328 doubled, plus Nos 521 and 71. We have no early form, however, and this appearance may be deceitful.

No 335

1. ^{šam}**abukatu**, *a kind of plant*, **5** 40_{27a} (M 5640).
2. ^{šam}**ašlu**, NINNI, *a kind of plant*, CT **11** 45_{10a} (M 5643).
3. ^{šam}**ašlukatu**, *a kind of plant*, **5** 40_{28a} (M 5644).
4. ^{šam}**elpitu**, *a kind of plant*, **5** 40_{25a} (M 5641).
5. ^{šam}**urbatu**, *a kind of plant*, **5** 40_{24a} (M 5642).
6. ^{šam}**kilîlu**, *a kind of plant*, **5** 40_{26a} (M 5645).

The meanings confirm the suggestion made by the form of the sign (though this form is late), that the sign is simply No 329 doubled.

No 336

1. **itquru***, *cutting*, AL[3] 87 iii 41 (M 5731).
2. **itqurtu**, DÊL, *a cutting instrument*, S^b v 27 (B 7750, M 5732).

LIŠ, S (MS[2] 150).

UKZ 103, 168 pronounced the origin uncertain; MSL 74 explains it as a motif for cutting. Probably the original sign pictured some sort of a cutting instrument. 5

No 337

1. **abâbu**, *bright, pure, clean*, **4**[2] 13_{52a} (B 7925).
2. **abnu**, ZALAG, *stone*, CT **12** 6_{60a} (M 5742). 10
3. [il]**Adad**, U, *god Adad*, **2** 44_{6a}, CT **12** 6_{11a} (B 7791, M 5802).
4. [iṣ]**alalû** (?) ALALA, *a water pipe*, ZA **9** 221_{9} (M 5748).
5. **aṣû**, BABBAR, *go out*, **2** 39_{14c} (B 7779).
6. **ebbu**, DAG, ZALAG, ḪAD, RA, *bright*, CT **12** $6_{39a\ 48a\ 57a\ 21b}$ (M 5741).
7. **elêlu**, *be bright*, CT **12** 6_{41a} (M 5746). 15
8. **ellu**, DAG, ḪAD, ḪUD, RA, *bright*, CT **12** $6_{25a\ 20b\ 26b\ 29b}$ (M 5747).
9. [nâr]**ellitu**, *canal Ellitu*, **2** 50_{16c} (B 7928).
10. **enûma**, U, *at that time, once*, CT **12** 6_{5a} (M 5753).
11. **erṣitu**, U, *earth, land*, CT **12** 6_{9a} (M 5754).
12. **ibbu**, *bright*, **5** 51_{35b} (B 7926). 20
13. **ikkillu**, U, *lamentation*, CT **12** 6_{17a} (M 5745).
14. **immu**, U, UG, *daylight, day*, CT **12** $6_{2a\ 23a}$ (M 5749).
15. **înu**, *eye*, **4**[2] 24_{9b} (B 7781).
16. [il]**Ištar**, U, *goddess Ishtar*, CT **12** 6_{13a} (M 5755).
17. **u'a**, *woe*, RH 151_{26} (M 5739). 25
18. **ûmu**, U, UG, *day*, S^b ii 14, CT **12** $6_{1a\ 22a}$ (B 7797, M 5740).
19. **ummedu**, U, ? CT **12** 6_{4a} (M 5750).
20. **umṣu**, *want*, CT **12** 6_{32a} (M 5751).
21. **umšu**, U, *daily*, CT **12** 6_{6a} (M 5752).
22. **urru**, UD, *light*, **2** 47_{60e} (B 7798). 30
23. [il]**Bêl**, U, *god Bel*, CT **12** 6_{10a} (M 5756).
24. **biltu**, *something brought*, RH 131_{8} (M 5757).
25. **birratu**, BIR, *brightness*, CT **12** 6_{16b} (M 5758).
26. **gugû**, U, ? CT **12** 6_{15a} (M 5759).
27. **ganâṣu**, BIR, ? CT **12** 6_{18b} (M 5760). 35
28. **ḫanâbu** (?) BIR, *sprout*, CT **12** 6_{48b} (M 5761).
29. **ḫuppuru** (?) **ša išari**, BIR, ? *of justice*, CT **12** 6_{14b} (M 5762).
30. **ḫaš** (?) ḪAŠ, ? CT **12** 6_{52b} (M 5763).
31. **ḫeš** (?) ḪEŠ, ? CT **12** 6_{51b} (M 5764).

* M supplies the determinative iṣ before this, but, as it seems to me, on insufficient grounds. 40

32. **ḫutpu ša sippari**, ḪAD, ḪUD, ? *of copper*, CT **12** 6_{27a} (M 5765).
33. **ṭâbu**, *be good*, CT **12** 6_{55a} (M 5766).
34. **kîbu**, ? CT **12** 6_{45a} (M 5768).
35. **kakku**, *weapon*, BBR No 27 rev 20 (M 5771).
36. (5) **kakasiga**, ḪUD, PAR, ? CT **12** 6_{29a} (M 5772).
37. **kalâṣu**, BIR, ? CT **12** 6_{12b} (M 5773).
38. **kiâm**, *thus, so*, CT **12** 6_{49a} (M 5767).
39. **kînu**, *be firm*, CT **12** 6_{46a} (M 5769).
40. **kaianu**, *continuous, lasting*, CT **12** 6_{48a} (M 5770).
41. (10) **kaṣṣu**, *cold*, **2** 45_{1e} (B 7782).
42. **kuṣṣu**, *cold*, **2** 45_{2e} (B 7783).
43. **kapâru ša qemi**, BABBAR, *ruin, of grain*, CT **12** 6_{11b} (M 5774).
44. [iṣ]**laḫû**, LAḪ, ? ZA **9** 220_{11} (M 5775).
45. [il]**Marduk ša kînâti**, *god Marduk, of servants*, CT **24** 50_{9b} (M 11055).
46. (15) [il]**Malik**, *god Malik*, **2** 57_{27a} (B 7929).
47. [il]**Malik** (?) **ša šamê**, UTU, *prince* (?) *of heaven*, **2** 57_{15a} (B 7784).
48. **muṣlalu**, *roof*, CT **12** 6_{35a} (M 5777).
49. **maṣit** (?) MAṢIT, *exit*, CT **12** 6_{54b} (M 5778).
50. **mušu**, *night*, CT **12** 6_{37a} (M 5779).
51. (20) **mašâdu ša** . . ., LAḪ, *oppress, of* . . . ., **4**[2] 29 No 3_3, CT **12** 6_{35b} [(M 5780).
52. **nabâṭu, nubbuṭu**, UL, ḪAD, ḪUD, *shine, splendor*, CT **12** $6_{24b\ 54b}$ [(B 7786, M 5782).
53. **nabâlu** (?) *glow*, HWB 444b (M 5922).
54. **nagâgu**, *speak*, CT **12** 6_{33a} (M 5783).
55. **namâru ša ûmi**, BABBAR, ZALAG, *be bright, of day*, CT **12** $6_{57a\ 9b}$, (25) AL[3] 82 iv 5 (M 5784, B 7785).
56. **namru**, BABBAR, DAG, ḪAD, PAR, PIRIG, RA, *bright*, CT **12** $6_{40a\ 2b}$ [$_{4b\ 18b\ 19b\ 22b\ 28b\ 31b}$ (M 5785).
57. **nunšu**, U, ? CT **12** 6_{7a} (M 5786).
58. **nipirdû**, BABBAR, ZALAG, *brilliant*, CT **12** $6_{58a\ 5b}$ (M 5787).
59. **nûru**, *light*, AL[3] 82 iv 12 (B 7932).
60. (30) [il]**Sin**, U, *god Sin*, CT **12** 6_{12a} (M 5788).
61. **sippiru**, ? **5** 26_{26c} (B 7792, M 5789).
62. **puḫpuḫḫû**, U, *roar, noise*, CT **12** 6_{18a} (M 5790).
63. **puḫru**, BABBAR, *assemblage, totality*, CT **12** 6_{8b} (M 5791).
64. **parzillu**, *iron*, **5** 30_{52a} (B 7787).
65. (35) **piṣû**, BABBAR, GIN (?) *white, clear*, **2** 39_{14e}, CT **12** 6_{8b}* (B 7788, M 5792).
66. **puṣṣû ša qân duppi**, BABBAR, *whiten, of a tablet reed*, AL[3] 83_{80} [(B 7790).
67. [šipat]**piṣâtu**, *white garment*, **5** 14_{20a} (B 7789).
68. **piṣit**, PIṢIT, *white*, CT **12** 6_{53b} (M 5793).
69. **ṣûḫu**, BIR, *desire*, CT **12** 6_{15b} (M 5794).
70. (40) **ṣalâqu** (?) ZALAG, ? CT **12** 6_{60a} (M 5796).
71. **ṣinnabu**, LAḪ, ? CT **12** 6_{39b} (M 5797).

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* *Cf.* CT **12** 30 93066 5.

72. **ṣarpu**, *silver*, **5** 30 53a (B 7793).
73. **ṣêtu**, U, ṢETU, *going out, exit*, CT **12** 6 8a 55b (M 5795).
74. **ṣît šamsi**, BABBAR, *sunrise*, **2** 39 16e, CT **12** 6 6b (B 7794, M 5795).
75. **qadâdu**, U, *bow down*, CT **12** 6 21a (M 5798).
76. **qadâšu**, U, *cleanse, dedicate*, CT **12** 6 21a (M 5799). 5
77. [iṣ]**qilûtu** (?) GIŠLAḪ, *burning*, ZA **9** 220 18 (M 5800).
78. **rigmu**, U, *word*, CT **12** 6 14a (M 5801).
79. **šabattu**, U, *some special day*, CT **12** 6 24a (M 5803).
80. **šamû ša** . . ., U, LAḪ, *burn, of* . . ., CT **12** 6 8a 86b (M 5805).
81. **šumma**, U, *when, if*, CT **12** 6 19a (M 5806). 10
82. [il]**Šamaš**, BABBAR, AMNA, *the sun god*, **2** 5 45a, CT **12** 6 57b (B 7795, M 5807).
83. **šisîtu**, U, *call, cry*, CT **12** 6 16a (M 5808).
84. **šattammu**, *an official name*, CT **12** 6 47a (M 5809).
85. **talimu** (?) *companion*, CT **12** 6 50a, ZA **3** 410 10 (M 5810, M 11056).

BAB (**2** 55 14a). ḪIS (AL³ 50 No 2 10). TAM (AL³ 50 No 2 12). 15
TU (AL³ 50 No 2 15). UTA (AL³ 50 No 2 11). UTU (**2** 57 16a).
ZAL (AL³ 50 No 2 18). ZALA (AL³ 50 No 2 16).

EM **2** 109, H 469, BNA **13** 83, UKZ 37, OC, MSL 48 and LBA 311 have all explained the sign as originating in a picture of the sun or of the rising sun. LSG 20, as a picture of the sun. No doubt the 20 sign originated in a picture of the rising sun. Thus it stood for the *rising of the sun*, *the sun god*, and for *brightness*, *day*, *heat*, *white*, etc. From signifying **Shamash**, it was extended in time to stand for other gods also. By the psychological law of contrast it came in time to stand for *night*, *cold*, etc. *Lamentation*, *woe*, *oppression*, may well 25 have been an extension of the meaning *darkness*. *Stone*, *iron*, *if*, etc. are shortened from longer ideograms, of which this sign was the first element; compare the meanings of No 338. Numerous as the meanings are they are practically all accounted for by this origin.

No 338 30

1. **ebbu**, ZABAR, *bright*, **5** 23 16f, CT **12** 7 11a (B 7812, M 5818).
2. **ellu**, ZABAR, *bright*, **5** 23 15f, CT **12** 7 10a (B 7811, M 5819).
3. **ḫutpu**, ZABAR, ? **5** 23 20f, CT **12** 7 15a (M 5820, B 7813).
4. **kakku**, ZABAR, *weapon*, CT **12** 7 10a (M 5821).
5. **kemaššû**, ? ASKT 98 54 (B 7814). 35
6. **mušâlu**, ZABAR, *mirror* (?) **5** 23 19f, CT **12** 7 16a (B 7816, M 5823).
7. **namru**, ZABAR, *bright*, **2** 24 48a (B 7817, M 5824).
8. **sabbu**, ZABAR, ? CT **12** 7 9a (M 5825).
9. **siparru**, ZABAR, *copper*, S[b] ii 47, CT **12** 7 7a (B 7819, M 5826).
10. **qû**, ZABAR, *bronze*, **5** 23 12f, CT **12** 7 8a (B 7815, M 5827). 40

11. **šabru** (?) ZABAR, *fragments*, **5** 23$_{18f}$ (B 7820).
12. **šuḫtu**, ZABAR, *anger*, *wrath*, CT **12** 7$_{14a}$ (M 5829).
13. **šinnu**, ZABAR, *tooth*, **5** 23$_{18f}$, CT **12** 7$_{18a}$ (B 7821, M 5830).

MSL 360 explained the sign as a compound of Nos 337, 15, and 77, No 15, being confounded in the combination with No 129. The sign is composed of the three signs which PRINCE designated. They expressed something like *brightness in the mouths of its side*. The combination was at first descriptive of copper, then of things made of copper, hence *mirror*, *weapon*, then because of the use of the latter, *anger*. Finally it was applied figuratively to *tooth*.

No 339

1. $^{\text{šam}}$**arantu** (?) *cedar*, CT **14** 35 K 271$_{14}$ (M 5964).
2. **uznu**, *ear*, **2** 56$_{49c}$ (B 7969).
3. $^{\text{šam}}$**urnu** (?) *a kind of plant*, CT **14** 19$_{5a}$ (M 5963).
4. $^{\text{šam}}$**sunuš** (?) *a kind of plant*, CT **14** 19$_{6a}$ (M 5966).
5. **rapašu**, *be wide*, *large*, ASKT 81$_{17}$ (B 7968).

A (**2** 39$_{14b}$). GELTAN (S^{a} iii 56). MÊ (S^{a} iii 53).
PÊ (S^{a} iii 52). TAL (SA^{a} iii 55). TAM (AL^{4} No 223).
TU (AL^{4} No 223). WA (JAOS **31** 43 ff.). WÊ (JAOS **31** 43 ff.).

EM **2** 109, UKZ 28, OC, and LBA 311, have all recognized that the sign was the picture of a pair of ears. This is correct.

No 340

1. **amâtu** (?) *word*, RH 25$_{21}$ ff. (M 5975).
2. **irru**, *a part of the heart*, CT **17** 25$_{34}$, **2** 20$_{8c}$ ff. (B 7986, M 5976).
3. **išdu**, *foundation*, *horizon*, BC 1426, Sm 690$_{1}$ (M 5977).
4. $^{\text{amel}}$**ḫablu**, *destroyer*, **2** 48$_{9a}$ (B 7985).
5. **libbu**, ŠA, ŠAB, ŠAG, *heart*, S^{b} i 56 (B 7988).
6. **labâšu**, *clothe*, **5** 51$_{46b}$ (B 7989).
7. **mîlu**, *high water*, *flood*, **2** 26$_{55c}$ (B 7990).
8. **puḫru**, *totality*, **5** 21$_{63g}$ (B 7991).
9. **qirbu**, ŠA, ŠAG, *midst*, **2** 47$_{18c}$ (B 7987).
10. **qirbitu**, *what is within*, RH 8$_{70}$ (M 5978).
11. **šaplu**, *deep*, **2** 62$_{65}$ (B 7992).
12. $^{\text{amel}}$**šaqšu** (?) *an officer*, ZA **19** 368 (M 5979).

LIB (MS^{2} 148).

EM **2** 115 explained the sign as the picture of a heart; H 476, as a representation of something placed in the middle; BNA **12** 411, as the heart in an enclosure; UKZ 189 ff. and OC, as the picture of

a heart. The original picture represented the two lobes of the heart. Certain of the meanings are clearly derivable from the picture. *Flood* and *deep* were probably suggested by the flowing blood; *word* because it expressed the meaning of the heart; *totality*, because the heart seemed to contain the whole life; *destroyer* because *heart* represented courage.

No 341

1. **kînu**, NANAM, *firm, faithful*, S^b i 61, CT **11** 15_{61} (M 6062, B 8092).

MSL 353 explains the sign as composed of No 340, *heart* and No 185, *fire*, and that the compound originated in a Semitic pun. This may be correct; we have no means of testing it.

No 341a

1. **erû**, *conceive*, **2** 16_{48a} (B 8093).

The existence of this sign in Assyrian is doubtful. In the published text of the one passage containing it (**2** 16_{58a}) we have in reality No 344. The sign appears to be a compound of Nos 340 and 337.

No 342

1. **nakàsu**(?) *cut*, **5** 42_{46a} (M 6063).
2. **šarâṭu**, BIR, *rend, tear*, S^b i 60 (B 8095).

The sign probably pictured a heart with some weapon in it.

No 343

1. **kinâtu**, GUDU, *servants, menials*, S^b i 57 (M 6064, B 8097).

The sign, from the late form which has survived, seems to be a compound of No 340, *heart*, and No 490, *dark* or *angry*. The origin is, however, uncertain.

No 344

1. **alâdu**, PEŠ, *bear, beget*, S^b i 59, RH 114_{18} (B 8100, M 6065).
2. ^{aban}**erî**, *testicle*, **2** 40_{10c} (B 8102).
3. **erû**, PEŠ, *conceive, be pregnant*, S^b i 58, Šurpu IV 24 (B 8101, M 6066).
4. **biṣṣûru**, *pudenda*, CT **14** 3_{17b} (M 6067).
5. ^{aban}**ḫandammu**, ? AV 3188 (B 8107).
6. **liplipi**, *offspring*, LTP 173 n 2 (B 8104).
7. **lîpu rûqu**, *remote descendant*, LTP 173 n 2 (B 8105).
8. ^{aban}**šiqitu**, *a precious stone*, **2** 40_{10c} (B 8108).

SUR (AL^3 82 iii 22).

MSL 269 rightly explains the sign as a compound of No 340, *midst*, and No 521, *the generating seed*.

No 345

1. ^{aban}(?) **algamešu**, *a conjuring stone*, HN 30 $_{18, 28}$ (M 6068).
2. ^{is}**kutû**, *some kind of vessel*, AL[3] 88 iv 6 (B 8110).

There is no clue to the origin.

5

No 346

1. **illatu**, *strength*, **5** 23 $_{6f}$, *cf.* ZA **1** 68 (B 8128).
2. **imtu**, *poison*, **5** 23 $_{7f}$ (B 8129).
3. ^{is}**iṣṣur šâri**, *wind-bird*, AL[3] 86 i 13 (B 8130).
4. **uḫḫu**, *spittle*, **5** 23 $_{8f}$ (B 8135).

10 5. **upe**^{ki}(?) *the city Opis*, BD **2** 33 $_{5}$ (M 6069).

6. **ḫaḫḫu**, *a kind of vermin* (?) **5** 23 $_{9f}$ (B 8126).
7. **ḫurḫummatu**, *a kind of vermin* (?) **5** 23 $_{10f}$ (B 8127).
8. **kêšu**^{ki}, *city of Kesh* (?) CT **16** 36 $_{8}$ (M 6070).
9. **kušû**, ? ASKT 81 $_{27}$, RH $_{15}$ 1 (B 8131, M 6071).

15 10. **ru'utu**, UḪU, *spittle*, S[b] ii 18 (B 8132).

11. **rupuštu**, *spittle*, **5** 23 $_{5f}$ (B 8134, M 6072).

UḪ (AL[3] 50 No 2 $_{4}$).

UKZ 55 n explained the sign as No 70, *open*, inserted in No 419, *earth*. The oldest forms prove the above explanation wrong. It
20 represents an arm holding a stretched bow aiming an arrow at a mark; *cf.* the scene pictured in DE CLERCQ, *Catalogue*, II 369, pl. 33. This might easily suggest *strength* and *poison*. *Spittle* and *vermin* are developments of the meaning *poison*. How it came to designate the *city Opis* is not clear.

25

No 347

1. **ummânu**, *men*, **1** 12 $_{10}$ (B 8170).
2. ^{is}**gišrînu**, ? **5** 26 $_{15c}$, **5** 26 $_{8c}$ (B 8143, M 6075).
3. **nabâṭu**, *shine*, **4**[2] 4 $_{40b}$ (B 8144).
4. **namâru**, LAḪ, *be bright*, ASKT 117 $_{23}$ (B 8145).

30 5. **namru**, LAḪ, *bright*, **5** 30 $_{24c}$, BA **5** 649 $_{6}$ (B 8146, M 6076).

6. **nûru**, LAḪ, *fire*, **4**[2] 14 No 2 $_{18b}$ (B 8147).
7. **paḫâru**, *assemble*, JD **3** 112 (M 6077).
8. **ṣâbû**, ERIM, *laborer, soldier*, S[b] v 28 (B 8148).

PIR (MS[2] 34). ṢAB (AL[3] 50 No 2 $_{9}$). ZAB (AL[3] 50 No 2 $_{9}$).

35 H 469 explained the sign as a variant of No 337; UKZ 102 ff., 142 ff., as a development from a motif for people; LSG 20, as a double yoke of oxen. The original sign represented in some way a servant or slave. This is its usual meaning in the archives from Telloh. Perhaps it was the outline of two knees in a kneeling position,

indicating submission; or slavery (*cf.* No 318). *Soldiers* were servants of the king. In the middle period of Babylonian writing the form of the sign resembled closely that of No 337, the picture of the sun. The meanings *fire, shine, be bright* came in at that time through mixture.

No 348 5

1. **^{aban}erimmatu**, NUNUZ, *necklace*, **2** 37 $_{56g}$, CT **12** 19 $_{9b}$ + CT **11** 33 7772 $_{7}$ [(B 8176, M 6090).
2. **lîpu**, *sprout, offspring*, LTP 173 n 2 (B 8177).
3. **sinništu** (?) NUNUZ, *woman*, K 8276 $_{12}$ (CT **11** 28) + K 7772 $_{6}$ (CT **12** 33) [(M 6093).
4. **pilû**, NUNUZ, *red color* (?) S^b v 30 (B 8178).
5. **pilû ša iṣṣûri**, NUNUZ, *red color, of a bird*, CT **18** 34 $_{8b}$ (M 6094). 10
6. **pir'u**, NUNUZ, *shoot, offspring*, S^b v 30 (B 8179).

UKZ 103 explained the sign as a compound of No 347 and No 353. The earlier occurrences of the sign show that it was a picture of two beads connected by a string. This suggested *necklace*, and because these were worn by women, *woman*. The beads thus connected 15 suggested the connection between mother and child, hence, *offspring*. *Red* was, perhaps, suggested on account of the color of many of the beads of early time.

No 349

1. **luḫtanu**, *a vessel*, S^b v 32 (B 8186). [M 6109). 20
2. **^{karpat}luḫtanu**, LUHTAN, *a vessel*, **2** 22 $_{23d}$, JRAS **1905** 829 $_{29}$ (B 8187,

Probably originally the sign pictured some kind of a jar or jug with two handles; *cf.* No 351.

No 350

1. **qinnazu**, USAN, *scourge*, S^b vi 31 (B 8190, M 6110). 25

Perhaps originally the sign pictured a man stretched upon his face with hands outspread each side of ready for scourging.

No 350 a

The syllabic and ideographic values of the sign are unknown. The essential parts of it were No 350, *a scourge*, and No 60, **buluk**- 30 *grain*. Before the sign for this grain No 323, *grain*, was sometimes written, and sometimes, No 481 c, *meal* or *flour*, but so far as we can tell these variations did not affect its value.

No 351

1. **^{karpat}ḫuburu**, MUD, *a kind of vessel* or *jug*, S^b v 33, JRAS **1905** 35 829 $_{38}$ (B 8192, M 6111).
2. **^{karpat}piḫu**, PIHU, *a kind of vessel* or *jug*, JRAS **1905** 829 $_{31}$ (M 6112).

Probably originally the picture of a two-handled jar or jug.

No 352

1. **šimtan,** *twilight,* **2** 7_{28a} (B 8195).
2. **šimtu,** ZIB, *fate,* CT **11** 24_{37b} (M 6114).

This sign is evidently a late development or adaptation of some other sign. It may have arisen through an abbreviated writing of No 191, which meant *fate,* or a variant writing of No 432, which stood for the *moon-god,* and might easily stand for *twilight.* This meaning might have suggested *fate.* Of these alternatives the first is rendered the more probable by the fact that both No 191 and the present sign have the syllabic value ZIB.

No 353

1. **abâlu,** *bring,* **5** 39_{36a} (B 8210).
2. **ilAnu,** *god Anu,* **2** 54_{37e} (B 8213).
3. **ašâru,** *be upright,* AV Syl 458; AL[5] No 228 (B 8211).
4. **ilAššur,** *god Asshur,* **5** 1_{66} (B 8212).
5. **ilEa,** *god Ea,* **2** 55_{44c} (B 8272).
6. **alEridu,** *city Eridu,* **4**[2] 4_{23b}, CT **17** 22_{134} (B 8219).
7. **ililâni rabûti**(?) *great gods,* PSBA **11** 174 ff., Pl II 3 (M 6159).
8. **bullulu,** *mixture,* **4**[2] 16_{57b} (B 8214, M 6160).
9. **birku,** DUG, *knee*(?) **2** 16_{30b}, **4**[2] 12 rev 41 (B 8215, M 6117).
10. **barâqu,** *flash, cf.* CAT 43_{9} with $_{5ff.}$ (M 6161).
11. **gitmalu,** ŠAR, *complete, perfect,* CT **11** 30_{33a} (B 8216).
12. **duḫḫudu,** ŠAR, *abundance,* CT **11** 30_{28a} (B 8217).
13. **duššû,** ŠAR, *luxuriance, fat,* CT **11** 30_{31a} (B 8218).
14. **ḫurrušu,** *name of a plant,* CT **12** 43_{27b} (M 6162).
15. **ḫabâṣu,** ? CT **18** 38 4201_{10} (M 6120).
16. **ṭâbu,** DU, DUG, GIN(?) *good,* CT **11** 29_{33a}, CT **12** 30 93066_{3} (B 8239, (M 6121).
17. **ṭûbu,** *goodness,* **5** 51_{51b} (B 8241).
18. **kiššatu,** ŠAR, *totality,* CT **11** 30_{34a} (B 8221).
19. **kullatu,** *totality,* LTP 77 (B 8222).
20. **iskuppudtu,** DU, *some kind of a vessel,* **5** 39_{32c} (B 8223).
21. **lû,** *verily,* CT **16** 24_{29} (M 6122).
22. **mâdu,** ŠAR, *be much,* CT **11** 30_{25a} (B 8226).
23. **naḫâšu ša nuḫši,** ŠAR, *abound, of abundance,* CT **11** 30_{35a} (B 8227).
24. **nuḫšu,** *abundance,* CT **11** 30_{32a} (B 8228).
25. **namqu,** DUG, *wise*(?) **5** 11_{18b} (B 8229).
26. (?)**namušišatu,** ? CT **19** 45_{6a} (M 6124).
27. **qanpassu,** *a kind of reed,* CT **14** 49 36481_{7} (M 6125).
28. **puridu,** *some organ of the body,* BN 32_{40} (M 6126).
29. **rabû,** ŠAR, *be great, large,* CT **11** 30_{27a} (B 8231).
30. **riḫû,** DUG, *overflow,* CT **11** 29_{24a} (B 8232).

31. **râku ša . . .**, ?, *of . . .*, **2** 36_{72c} (B 8230).
32. **rakâku**, ? RH 110_{26} (M 6163).
33. **šamû**, DU, *heaven*, **2** 50_{33c} (B 8233).
34. **šumdul**(?) ŠAR, *large, extensive*, CT **11** 30_{26a} (B 8236).
35. **šar**, ŠAR, *3600*, CT **11** 30_{35a} (B 8234). 5
36. **šâru**, ŠAR, *wind*, **2** 19_{45b} (B 8235).
37. **šutâbulu**, ŠAR, *bring*, CT **11** 30_{29a} (B 8237, M 6128).
38. **šutemuqu**(?) ŠAR, *pray*, CT **11** 30_{30a} (B 8238).

GURU (**5** 20_{41c}). DAB (AL³ 52 No 6_{11b}). DI (Sᵃ ii 11). DUB (HAS xxx).
ḪA (**2** 36_{70e}). ḪI (AL³ 52 No 6_{10b}). ŠUR (ZA **1** 4). 10

EM **2** 108 explained the sign as a picture of the open mouth; UKZ 89 ff., as a variant picture of the sun; OC, as a picture of the knee-pan; LSG 20, as a geometrical figure. DELITZSCH has correctly explained the sign. As a heavenly body it, like No 13, easily stood for *heaven*, and, like the other picture of the sun, No 337, for various 15 gods. As the giver of vegetation it easily suggested *abundance*, then stood for *3600*, *totality*, etc. *Go* and *bring* were suggested by the sun's movements.

No 354

1. **irru . . .**, ? **2** 31_{9b} (B 8286). 20

'A, A' (MS¹ 298 ff.). 'I, I' (MS¹ 298, AL³ 52 No 6_{8a}).
'U, U' (MS 298 ff.). UMUN (AL³ 52 No 6_{9a}).

H 480 explained the sign as the picture of a star (which indicated brightness) placed within a circle, the whole signifying *glow worm*. The form of the sign in HAMMURAPI is identical with No 355; the 25 names of the two signs are also identical. It is probable that this sign is accordingly simply a variant of No 355.

No 355

1. (?)**abâlu**, *mourn*, CT **12** 21 93040_{10} (M 6170).
2. (?)**ublu**, UḪU, *mourning, louse*, CT **12** 21 93040_{8}, CT **11** 29_{10a} (M 6171, 30
3. (?)**ubbulu**, *mourning, louse*, CT **12** 21 93040_{9} (M 6170). [B 8300).
4. **zermandu**, BI . . , *swarm*, CT **12** 21 93040_{20}, CT **18** 33-31_{5} (M 6173).
5. **ḫabḫu**, *spittle*, CT **12** 21 93040_{14}, CT **18** 33, 31_{8} (M 6174).
6. **kakasiga**, ? CT **12** 21 93040_{22} (M 6175).
7. **kalmatu**, UḪU, *worm, vermin*, **2** 5_{24c}, CT **12** 21 93040_{19} (B 8292, 35
8. **ma'dûtu**, *multitude*, CT **12** 21 93040_{21} (M 6177). [M 6176).
9. **mûnu**, UḪU, *some small animal*, CT **11** 29_{14} (B 8293).
10. **nâbu**, LAMMUBI, *a louse* or *flea*, CT **11** 29_{11a}, CT **12** 21 93040_{18}
11. **sâsu**, UḪU, *moth*, CT **11** 29_{13a} (B 8298). [(B 8294, M 6178).

12. **paršu'u**, UHU, *a flea*, CT **11** 29 12a (B 8295).
13. **puršu'u**, *a flea*, **2** 5 25c (B 8296).
14. **ṣênu**, *small cattle*, CT **12** 21 93040 14 (M 6181).
15. **šûlu**, ? CT **12** 21 93040 16 (M 6182).
16. **šelibbû**, *a kind of worm*, CT **11** 29 18a, CT **12** 21 93040 15 (B 8299, M 6183).
17. **tamšaḫu**, ? CT **12** 21 93040 18 (M 6184).
18. **tanpaḫu**, ? CT **12** 21 93040 17 (M 6185).
19. (?)**šâbulu**, *mourn*, CT **12** 21 93040 11 (M 6170).

UḪ (S[a] i 7). AḪ (MS[1] 297). IḪ (MS[1] 297).

H 480 regarded the sign as the picture of a worm; UKZ 55 ff., as a compound of No 353 and No 94; MSL 343, as a compound of No 419 and No 70; LSG 20, as a spider or eight-legged insect. The original picture represented some kind of a worm or caterpillar, but not the curving worm imagined by HOUGHTON. The caterpillar form may be seen by comparing some of the pictures of caterpillars taken from modern works, such as COMSTOCK's *Manual of Insects*, Ithaca, New York, 1904, and V. L. KELLOGG's *American Insects*, New York, 1905, *passim*. Illustrations are given below*. My colleague, Professor

* An idea of the resemblance to caterpillars may be seen from the following figures.

Fig. 1 is the larva of the royal walnut moth, (KELLOGG. p. 355).
Fig. 2, pupa of house fly (enlarged), (ibid. p. 304).
Fig. 3, larva of brionid, (ibid. p. 289).
Fig. 4, larva of carrion beetle, (ibid. p. 252).
Fig. 5, pupa of water beetle, (ibid. p. 258).
Fig. 6, larva of cecindela, (COMSTOCK, p. 517).
Fig. 7, larva of slug-caterpillar moth, (ibid. 223).
Fig. 8, liguria mazarti. (ibid. p. 537).

TENNANT tells me, however, that it is hardly probable that any species of moth now existing is identical with those known to the ancient Babylonians. The earliest form of our sign resembles nevertheless the picture of some such creature as much as a child's drawing resembles an original object. The meanings confirm such an origin. 5
Worm, moth, flea, louse, multitude, swarm are all directly explained by such an origin. From *swarm* by extension came *small cattle* or *flock* (**ṣênu**); *mourning* was probably suggested by the work of caterpillars. Both form and meaning agree in confirming this view of the origin. 10

No 356

1. **pašišu**, *a class of priests who had charge of anointing*, **2** 25, 30c (B 8327).

The form suggests that the sign is a compound of Nos 355 and 478, but it is not easy on that view to account for the meaning. 15

No 357

1. **erêšu**, *plant, build*, TN p 307 (B 8340, M 6207).
2. **ummaru**, *a bowl, drinking vessel*, AL[3] 88 iv 16, ZA **4** 157 6 (B 8341, M 6206).
3. karpat**diqaru**, *a vessel or jar*, **5** 42, 37e (B 8339, M 6206). 20

DU (Sa ii 15). ḪAM (MS[2] 91). KAM (Sa ii 16).

So conventionalized is the earliest occurrence of the sign that it is difficult to detect the original picture. Probably it represented a jar and the arrow its contents, or a jug, and the arrow ornamentation on it. *Plant* was suggested, perhaps, from the frequent necessity of setting down such a vessel. 25

No 358

1. il**Addu, Adad**, *god Addu* or *Adad*, cf. TTF 74 1 with 80 1 (B. 8368).
2. **aḫu**, IMI, *side*, CT **11** 31 29a (B 8356).
3. **emuqu**, NI, *be strong*, CT **11** 31 26a (B 8362). 30
4. **erṣitu**, IMI, *earth*, CT **11** 31 28 (B 8363).
5. **idu**(?), NI, *side*, **5** 42 51g (M 6228).
6. il**Ilumir**(?) *god Ilumir*, JRAS 1905 144 30 (M 6229).
7. il**Iškur**, *god Ishkur*, PSBA **11** 174ff., K 2100 **1** 34 (M 6230).
8. **bêlûtu**, IM, *rule, government* **4**[2] 2 26b (B 8358). 35
9. **didu**, IMI, *clay*(?) CT **11** 31 29a (B 8359).
10. **duppu**, IMI, *tablet*, CT **11** 31 31a (B 8360).
11. **zumru**, NI, *body*, CT **11** 31 27a (B 8373).

12. **zunnu**, IMI, *rain*, CT **11** 31_{30a} (B 8374).
13. **ṭîṭu**, *clay*, ASKT 121_4 (M 6232).
14. **kiškattû** (?) ?, CT **19** 2, K 55_8 (M 6233).
15. ^{il}**Mur**, *god Mur*, CT **24** 32_{119} (M 11125).
16. ^{il}**Marduk ša zunni**, *god Marduk, of rain* CT **24** 50_{10b} (M 11126).
17. **palâḫu**, *fear*, **5** 62_{64a} (B 8365).
18. **puluḫtu**, NI, *fear*, CT **11** 31_{25a} (B 8366).
19. **patâqu**, *prepare, build*, $\mathbf{4}^2$ 10_{37b} (B 8364).
20. **râdu**, *thunderstorm*, RH 39_7 (M 6234).
21. **ramânu**, NI, *thunder*, CT **11** 31_{26a} (B 8367).
22. **šamû**, IMI, *heaven*, CT **11** 31_{28a} (B 8371).
23. **šamûtu**, *rain*, RH 39_7 (M 6235).
24. **šâru**, IMI, *wind*, CT **11** 31_{30a} (B 8369).
25. **šâri**, TU, *wind*, **5** 21_{15g} (B 8370).
26. **tinûru**, *oven*, BPS 114 (B 8372).

MER (**5** 11_{45d}).

UKZ 175 ff. explained the sign as No 330, a 'directions motif' with additions; OC, as the picture of a sail. HOMMEL is right in regarding the sign as the picture of a sail; compare EAG 219, P, Nos 14, 16, where it appears that the Egyptians had as a hieroglyph a boat with a sail, and as another, a sail alone, the sail being the ideogram for wind. It is natural to suppose that the minds of the Babylonians worked similarly. *Wind* would naturally suggest all other phenomena of the weather, also *fear*, and *be strong*. Rain makes mud, so that it easily came to denote *clay*, of which meaning *earth* and *tablet* are extensions. *Oven* was denoted by the sign because of the abbreviation of a longer ideogram.

No 359

1. ^{il}**Adad**, *god Adad*, **3** 67_{45c} (B 8502, M 6377).
2. ^{il}**Mermer**, *god Mermer*, CT **24** 32_{120} (M 11143).
3. **râdu**, *thunderstorm*, CT **11** 46_{9b} (M 6379).
4. **šamû**, ZIGARA, *heaven*, CT **18** 34_{10b}, **5** 19_{22a} (B 12241, M 6378).

The sign is clearly No 358 doubled.

No 360

1. **kalîtu**, *a kind of plant*, CRT **2** 11_6 (M 6382).
2. **miḫṣu**, *wound, bruise*, ASKT 82_{26} (B 8506).
3. **sapâḫu** (?) BIR, *break, destroy*, RH 123_{32} (M 6390, M 6384).
4. **šapâḫu**, *scatter*, ASKT 81_{25} (B 8508).

5. **šaqâšu**, *destroy, ruin* **2** 36$_{4a}$ (B 8507).
6. $^{\text{masku}}$**tukkannu**, *leather bag, pouch*, DW 233, K 4602$_{9}$ (M 6385).

GIRIŠ (**5** 27$_{49c}$).

MSL 60 explained the sign as a compound of No 353, *plenty*, and No 160, *power*. The origin is unknown. PRINCE's theory is improbable.

No 361

1. **amâmu**, *wide, capacious*, or *a large jug*, CT **12** 21 93040 r $_{39a}$
2. **amîru ša uznu**, *be deaf, of ears*, Ibid $_{47b}$ (M 6396). [(M 6394).
3. **amtu**, *maid*, Ibid $_{33b}$ (M 6397).
4. **edu**(?) *one*(?) Ibid $_{7b}$ (M 6393).
5. **eṣênu**, *collect gather*, Ibid $_{44b}$, AV 5544 (B 8524, M 6398).
6. $^{\text{aban}}$**erû**, *box, receptacle*, CT **12** 30 93065$_{10}$; **5** 39$_{47c}$ (M 6399, B 8584).
7. **išdu**, *foundation*, CT **12** 21 93040, r $_{33a}$ (M 6400).
8. **išten**, *one*, CT **12** 30 93065$_{7}$, r $_{25a}$ (M 6401).
9. **ištenis**, *alone, once*, CT **12** 21 93040 r $_{25a}$ (M 6401).
10. **ummatu ša erî**, *hot, warm, of a receptacle*, Ibid $_{33b}$ (M 6395).
11. **uṣṣuru**, ? PSBA **10** 418 Pl **2** 6 (M 6497).
12. $^{\text{iṣ}}$**uṣurtu**, *curse*, **4**^{2} 15$_{8b}$ (B 8545).
13. **uturtu**(?) *some wooden object*, CT **12** 21 93040 r $_{38b}$ (M 6402).
14. **banû**, *build, beget*, CT **12** 30 93065$_{8}$ (M 6404).
15. $^{\text{il}}$**Bunene**, *goddess Bunene*, TN p 241 (M 6405).
16. **gamâru**, *be full, complete*, CT **12** 21 93040 r $_{17a}$ (M 6406).
17. **gišû**, ? Ibid $_{15b}$ (M 6407).
18. **dišû**, *luxurious, growing*, Ibid $_{16b}$ (M 6408).
19. **ḫubûlu**, *interest*, ASKT 55$_{56}$ (B 8530).
20. **ḫubullu**, *interest*, CT **12** 21 93040 r $_{13b}$ (M 6410).
21. **ḫubuttatu**, ? Ibid $_{14b}$ (M 6411).
22. $^{\text{šam}}$**ḫaldappânu**, *a kind of plant*, Ibid $_{14b}$, **2** 42$_{59c}$, TM **5** 35 (B 8585,
23. $^{\text{iṣ}}$**ḫarḫaru**, *a ladle*, CT **14** 47$_{6b}$ (M 6500). [M 6499).
24. **ḫalâṣu**, *pluck out, destroy* AV 5544 (B 8527).
25. **ḫapiû**, *break, ruin*(?) CT **12** 21 93040 r $_{12b}$ (M 6412).
26. **ḫâru**, *behold, inspect*, **2** 36$_{18a}$ (B 8526).
27. **ḫarru**, ḪAR, *ring*, **5** 3$_{92}$ (B 8528).
28. **ḫurruḫu**(?) ? CT **12** 21 93040 r $_{6a}$ (M 6414).
29. **ḫašû**, UR(?) *entrails*(?) **2** 27$_{46c}$ (B 8529).
30. **kabattu**, *liver*, RH 9$_{116}$ (M 6421).
31. **kabidu**, *heavy*, AV 5544 (B 8531).
32. **kadâdu**, *bow down*, AV 5544 (B 8532).
33. **kiâm**, *thus, so*, CT **12** 21 93040 r $_{24a}$ (M 6419).
34. **kima**, *like*, **5** 21$_{57g}$ (B 8534).
35. **kamkammatu**, *a ring*, CT **12** 21 93040 r $_{9a}$ (M 6422).

36. **kapru**, GUR, *asphalt, bitumen*(?) AV 5544 (B 8533).
37. **kirbu**, IR, *midst*, **5** 21 42g (B 8535).
38. **šamkarân šêlibi**, *a kind of vine*, CT **14** 22 viii 52 (M 6501).
39. **iṣkiškam**, *a tree* or *tent-pole*, **2** 45 52c (B 8536).
5 40. **iṣkiškanû**, *a tree*, CT **16** 47 200 (M 6424).
41. **katu**, *be at an end*(?) CT **12** 21 93040 r 29a (M 6425).
42. **libbu**, *heart, midst*, **5** 21 51g (B 8537).
43. **mešrêti**, ? CT **12** 21 93040 r 21b (M 6426).
44. **mitḫâru**, *agreeing*, Ibid 10b (M 6427).
10 45. **mitḫâriš**, *harmoniously*, Ibid 10b (M 6427).
46. **naḫallu**(?) *ravine, pit*(?) Ibid 10a (M 6428).
47. **naṣâru**, *guard*, Ibid 34a (M 6430).
48. **nišiktu**(?) *overthrow*, Ibid 22b (M 6431).
49. **nušurtu**(?) ? Ibid 23b (M 6432).
15 50. **samâdu**(?) ? Ibid 11a (M 6434).
51. **pâdu ša pit..**, ? Ibid 46b (M 6435).
52. **pêṣu**, *be white*, Ibid 20b (M 6436).
53. **parâṣu**(?) ḪUR, *break*, AV 5544 (M 8538).
54. **ṣuḫḫuru**, *miserable*, RH 77 16 (M 6502).
20 55. **ṣamâdu**, *bind, harness*, CT **12** 21 93040 r 17b (M 6437).
56. **qiddatu**, *sinking*(?) Ibid 35a (M 6438).
57. **qiddatu ûmi**, *close of day*(?) Ibid 36a (M 6438).
58. **rabâṣu**, *lie down*, Ibid 33a (M 6439).
59. **rigmu**, *cry*, Ibid 30a (M 6440).
25 60. **ramimu**, *cry*, **2** 49 54g (B 8539).
61. **rimmu**, *cry*, CT **12** 21 93040 r 31a (M 6442).
62. **rimmatu**, *cry*, Ibid 31a (M 6443).
63. **ša**, *she*, Ibid 26a (M 6444).
64. **šû, šî**, *his, hers*, Ibid 27a (M 6445).
30 65. **šuâti**, *that one*, Ibid 28a (M 6446).
66. **šabattu**(?) *some special day*, Ibid 6b (M 6447).
67. **šemiru**, *ring, bracelet*, **4**[2] 31 57a, cf 40b (M 6448).
68. **sanânu**(?) *be like, equal*, CT **12** 21 93040 r 41b (M 6449).
69. **šaqâṣu**, *terrible*(?) CT **12** 21 93040 21b (M 6450).
35 70. **šaqšu**(?) *destroyer, slayer*, Ibid. 8a (M 6451).
71. **šarûru**, *brightness*, Ibid 19b (M 6452).
72. **namšattu**, *year*, RH 88 r 11 (M 6454).
73. **têrtu**, *command, law*, CT **12** 21 93040 r 20a, AV 5544 (M 6455. [B 8541).
74. **tulimu**, ? AV 5544 (B 8542).
40 75. **tultu**, *worm*, AV 5544 (B 8543).
76. **tênu**, ARA, *grind*, CT **17** 22 132, **5** 19 45c (B 8587, M 6503).

KIKKIN (S[a] i 6). KIN (MS[2] 116). MUR (S[a] i 4).

EM **2** 112 explained the sign as the picture of a bent bow; UKZ 157, as a compound of No 353 and No 298. OPPERT's explanation is now rendered impossible by the earlier forms of the sign. The numerous and varied meanings of the sign bear witness to its early origin. At such an early time sign-formation from abstract motifs, such as DELITZSCH supposes, was impossible. The earliest surviving form is much conventionalized, but I suspect that the sign pictured a large storage jar with pointed bottom and almost pointed top such as one still sees in the East. The marks on the side may either have been ornamentation or representations of the contents of the jar. Such a jar would easily suggest most of the fundamental meanings from the development of which the others could easily be derived. Thus the hollow of the jar might suggest *ravine*, *pit*, which in its turn would suggest, *overthrow*, *curse*, and *cry*. *Worm* arose from mixture with No 355.

No 362

1. **ezêzu**, *be strong*, **3** 59 54b (B 8599).
2. **izzu**, *strong*, **2** 19 17b (B 8600).
3. **ḫuššû**, *shining*, *brilliant*, *splendid*, **2** 6 80c (B 8601).
4. **kattillu**, *exalted*, *majestic*, CT **14** 1 13a (M 6513).
5. **ruššû**, *shining*, *brilliant*, **2** 6 81c (B 8603).

ḪUŠ (**5** 28 5b; *cf.* **5** 14 46b). RUŠ (AV Syl. 466).

UKZ 150 explained the sign as a compound of No 400 and No 425, the compound signifying *full of life*; OC, as the picture of a sandal. The older forms of the sign disprove DELITZSCH's theory. The early forms are strikingly similar to some of the forms of No 211 and 377. The latter was probably the picture of a sandal, the former of a donkey's bridled head. Our sign might be a variant of either one, but the meanings point rather to a picture of a sandal having thongs, such as were worn by the great. This would suggest the meanings *strong*, *majestic*, *brilliant* etc.

No 363

1. **bu . . .**ba, *a kind of fish*, CT **14** 12 93074 8 (M 6533).
2. **kimmatu**, SUḪUR, *covering*, S^b vi 24, CT **19** 2 K 9961 12 (B 8617, M 6517).
3. **šubbû**, SUḪ, ? ZA **9** 162 3 (M 6523).

SUḪ (MS[2] 191).

OC explained the sign as originating in the picture of a goatfish. In the earliest occurrences of the sign, such as RTC, Nos 30, 31, Д Nos 265, 270, 271, 272, 273, 274, 276, and TSA Nos 48, 50,

the sign designates a kind of fish. Probably, therefore, the picture represented some kind of a fish or its skin. If it represented the skin this would explain the meaning *covering*.

No 364

5 1. **ma'du**, *much, many*, **5** 4 76 (B 8623).

UKZ 185n has correctly explained the sign as a compound of Nos 353 and 519.

No 364a

1. **âkilu ša eqli**(?) MUL, ZIZ, *vermin, grasshoppers*(?) *of the field*, [CT **12** 20 38173 5b (M 6534).
10 2. **ḫirru**(?) SUR, ? Ibid 15b (M 6535).
3. **ḫurru ša** . . . , SUR, *hole, ravine of* . . . , Ibid 14b (M 6536).
4. **kuzâzu**, MUŠ, *insect, fly*, Ibid 8b (M 6537).
5. **kazazakku**, MUL, KAZAZA, ? Ibid 6b, 7b (M 6538).
6. **qaṣâṣu**, KAZ, *cut, tear*, Ibid 8b (M 6540).
15 7. **šubtu**, SUR, *dwelling*, Ibid 18b (M 6541).
8. **šiḫittu**, SUR, ? Ibid 11b (M 6542).
9. **šisîtu**(?) SUR, *call, cry*, Ibid 12b (M 6543).
10. **tanpaḫu**, ZINANUTU, ? Ibid 10b (M 6546).

This sign probably is a conventionalized form derived from the 20 picture of a grasshopper such as appears on tablet ꝟ. This accounts for several of the meanings. *Hole* and *dwelling* probably came in through mixture with another sign.

No 364ℵ

KAM, (*cf.* Ḫam. *Laws* viii 17 with BE **6**[1] 30 21 and BE **14** 1 19).

25 The sign is apparently a variant of No 357. It was employed as a determinative after numerals and by the kassite period was confused with No 160.

No 364b

1. **kiš** . . . . , ŠARGADU, ? CT **12** 24 19b (M 6547).
30 2. . . . . , ŠARGAD(?) SAK 26 5 (B 12221).

Apparently a compound of No 353 and No 101, but the origin is really unknown.

No 364c

1. . . . . , ŠAR-GAL-DIŠ, *216, 000*, HLC **2** pp 13 ff.* (M 6548).
35 2. . . . . , ŠAR-DIŠ-GAL (GAN), *3, 600 Bur of land*, BE **20** 29 r 7.

* For this and the numbers up to 364j *cf.* CT **12** 24 1—8b.

HLC **2** pp 13—17 has shown that this sign originated first in a combination of No 353, *Šar* and No 300, *great, the great Šar,* being *216, 000,* or 60 times the *Šar,* which was 3600. Later the sign DIŠ (No 439), which designated *60,* was also added to make the expression of the numerical value more definite. 5

No 364 d

1. ......, ŠARGALMIN, *432, 000,* HLC **2** pp 16ff. (M 6549).
2. ......, SARGALMIN (GAN), *7, 200 Bur of land,* BE **20** 29 rev iv 8; *cf.* HLC loc. cit.

HLC **2** 16ff. has shown that this sign was originally No 364c 10 with **šu-nu-šum** = *its double,* written after it. In the Neo-Babylonian time the doubling was indicated by writing No 511, (the numeral two) within the larger sign.

No 364 e

1. ...., ŠARU, *36, 000,* Res No 490 (M 6551). 15
2. ...., ŠARU (GAN), *600 Bur of a field,* RU p 155.

A well with a curb was represented by the original picture.

No 364 f

1. ...., ŠARNIŠ, *72, 000,* HLC **2** pp 16ff. (M 6553).
2. ...., [SARNIŠ] (GAN), *1200 Bur of land,* BE **20** 29 rev iv 3. 20

A compound of No 353 and 431.

No 364 g

1. ...., ŠARUŠU, *108 000,* HLC **2** 16ff. (M 6554).
2. ...., [ŠARUŠU] (GAN), *1800 Bur of land,* BE **20** 29 rev iv 4.

A compound of Nos 353 and 432. 25

No 364 h

1. ...., ŠARNIMIN, *144 000,* HLC **2** 16ff. (M 6555).
2. ...., ŠARNIMIN (GAN), *2400 Bur of land,* BE **20** 29 rev iv 5.

A compound of Nos 353 and 433.

No 364 i 30

1. ...., ŠARNINÛ, *180 000,* HLC **2** 16ff. (M 6556).
2. ...., ŠARNINU (GAN), *3000 Bur of land,* BE **20** 29 rev iv 6.

A compound of Nos 353 and 434.

No 364 j

1. ...., ŠARDIŠ, *216 000,* HLC **2** 17 (M 6557).

A simplified form of writing No 364c: therefore a variant of that sign.

5

No 364 k

1. **Da**....., TIKKIN, ? CT **12** 24 20b (M 6558).

Apparently a compound of Nos 353 and 483, but the evidence is inconclusive.

No 365 <

10 1. **abâku**(?) ŠU, *turn,* CT **12** 2 4a (M 6559).
2. **abâlu,** ŠU, *bring,* **5** 36 46a (B 8649).
3. **abâtu,** ŠU, *perish, destroy,* **5** 36 61a (B 8650).
4. [il]**Adad,** U, *god Adad,* **5** 36 8a (B 8733).
5. **aḫâzu,** ŠU, *seize,* **5** 36 55a (B 8651).
15 6. **aḫzu,** ŠU, *holding, contents,* **5** 36 54a (B 8652).
7. **ali,** U, *where?* **5** 36 38a (B 8653).
8. [il]**Anu,** U, *god Anu,* **5** 36 3a (B 8654).
9. [il]**Antu,** U, *goddess Antu,* **5** 36 4a (B 8655).
10. **edlu,** U, *hero,* **5** 11 46a (B 8687).
20 11. [il]**Ellil,** U, *god Ellil,* **5** 36 5a (B 8658).
12. **erêbu ša šamši,** ŠU, ŠUŠ, *setting, of the sun,* **5** 36 4b (B 8675).
13. **erêbu ša ûmi,** ŠU, *close, of day,* **5** 36 5b (B 8676).
14. **erṣitu,** BURU, *land, earth,* **5** 36 46b (B 8689).
15. **eššêrit,** A, ḪA, ḪU, U, UKU(?) *ten,* **5** 36 36a, CT **11** 24 31b (B 8677, M 6560).
25 16. **ibratu,** U, *side, enclosure,* **5** 36 26a (B 8686).
17. **ilu,** U, *god,* **5** 36 16a (B 8688).
18. **iššakku,** UMUN, *priest-king,* **5** 36 15b (B 8690).
19. [il]**Ištar,** U, *goddess Ishtar,* **5** 36 9a (B 8691).
20. [il]**Ištar kakkabê,** U, *Ishtar of the stars,* **5** 36 10a (B 8692).
30 21. **u,** ŠA, *and,* ASKT 28 639 (B 8770).
22. **ubanu,** U, ŠU, *finger,* **5** 36 2a (B 8771).
23. **upû,** UMUN, *cloud*(?) **5** 36 22b (B 8772).
24. **uznu,** U, GÊ, BURU, *ear,* **5** 36 12a (B 8773).
25. **uznu rapâštu,** BURU, *intelligence,* **5** 36 34b (B 8774).
35 26. **biblu,** U, *produce of land,* CT **12** 1 23a (M 6561).
27. **bibba,** U, ? **5** 36 23a (B 8662).
28. **bêlu,** U, UMUN, UN, *lord,* **5** 36 18a (B 8659).
29. **bêltu,** U, UMUN, *lady,* **5** 36 19a (B 8660).
30. **banû,** U, *create, build,* **5** 36 20a (B 8656).

31. **buṣru**, BUZUR, *high, inaccessible,* **5** 37$_{17b}$ (B 8668).
32. **bur**, BURU, *a unit of square measure,* **5** 36$_{57b}$ (B 8663).
33. **baru ša** . . ., BURU, ? **5** 37$_{10b}$ (B 8657).
34. **buru**, BURU, *a pit,* **5** 36$_{29b}$ (B 8664).
35. **buru ša eqli**, BURU, *Bur, of a field,* **5** 37$_{11b}$ (B 8665). 5
36. **burtu**, BURU, *a well* or *cistern,* **5** 36$_{47b}$ (B 8666).
37. **burutta ša** . ., BURU, ? **5** 37$_{12b}$ (B 8667).
38. **bîtu**, U, *house,* **5** 36$_{52a}$ (B 8661).
39. **gabru**, U, *copy, answer,* **5** 36$_{31a}$ (B 8669).
40. **gigurû**, GIGURU, *be open,* **5** 37$_{13b}$ (B 8671). 10
41. **gatu**, U, *hand,* **5** 36$_{29a}$ (B 8670).
42. **dîḫu** (?) *press down,* CT **20** 32$_{64, 65}$ (M 6563).
43. **damu**, UMUN, *blood,* **2** 47$_{54c}$ (B 8672).
44. **dûru** (?) *wall,* JD 324 rev 3; *cf.* obv. 3 & vol **3** 245 (M 6562).
45. **dupšarrûtu**, ŠU, *tablet writing,* **5** 36$_{52a}$ (B 8673). 15
46. **dupšarrûtu aḫâzu**, ŠU, *receive a writing,* **5** 36$_{53a}$ (B 8674).
47. **zi**, U, ? **5** 36$_{21a}$ (B 8775).
48. **ḫabâru**, BURU, ? **5** 36$_{55b}$ (B 8678).
49. **ḫubtu**, BURU, *spoil, plunder,* **5** 36$_{28b}$ (B 8683).
50. **ḫasisu**, U, *wise, intelligent,* **5** 36$_{14a}$ (B 8681). 20
51. **ḫipû**, BURU, *break, ruin,* **5** 36$_{39b}$, CT **12** 1$_{39b}$ (B 8682, M 6573).
52. **ḫardatu**, BURU, *bashfulness* (?) **5** 36$_{40b}$ (B 8680).
53. **ḫurḫummatu**, BURU, *some insect which lived in holes,* **5** 36$_{32b}$ [(B 8684).
54. **ḫarâru**, BURU, ? **5** 36$_{54b}$ (B 8679).
55. **ḫurru**, BURU, *hole, ravine,* **5** 36$_{48b}$ (B 8685). 25
56. **kabtu**, UMUN, *weighty,* **5** 36$_{18b}$ (B 8693).
57. **kiddatu**, BURU, *sinking* (?) *lowering* (?) **5** 36$_{35b}$ (B 8701).
58. **kakasiga**, U, ŠU, ? **5** 36$_{35a}$ (B 8694).
59. **kalakku**, BURU, *hole,* **5** 36$_{30b}$ (B 8696).
60. **kinnatu**, BURU, ? **5** 36$_{36b}$ (B 8702). 30
61. **kapâdu**, ŠU, *reflect, plan,* **5** 36$_{56a}$ (B 8697).
62. **kapâṣu**, ? **2** 39$_{48c}$ (B 8698).
63. **kippatu**, BURU, *depression, hole,* **5** 36$_{31b}$ (B 8703).
64. **kirtu**, U, ? **5** 36$_{25a}$ (B 8704).
65. **kiššatu**, U, ŠU, *host, multitude,* **5** 36$_{11a}$ (B 8705). 35
66. **kištu**, U, *forest,* **5** 36$_{24a}$ (B 8706).
67. **katâmu**, ŠU, *cover,* **5** 36$_{43a}$ (B 8700).
68. **lê'u**, U, *strength,* **5** 36$_{13a}$ (M 8708).
69. **lêmu**, ŠU, *period, circuit,* **5** 36$_{1b}$ (B 8709).
70. **mû**, *water* (?) **5** 28$_{30a}$ (B 8714). 40
71. **ma'dûtu**, ḪA, *mass, multitude,* **5** 36$_{38a}$ (B 8710).
72. **miḫiltu**, GÊ, *face, countenance,* **5** 36$_{41a}$ (B 8712).
73. **miḫṣatu**, GÊ, *face, countenance,* **5** 36$_{40a}$ (B 8713).

74. **manû**, U, *count, reckon*, **5** 36_{22a} (B 8711).
75. [il]**Nêgi**, *god Nêgi*, CT **25** 50_{16} (B 8716).
76. **niḫlu**, BURU, *excavation*, **5** 36_{41b} (B 8720).
77. **nuḫḫulu**, BURU, *oppression*, **5** 36_{42b} (B 8721).
78. **niḫsu**, BURU, ? **5** 36_{43b} (B 8722).
79. **nuḫḫusu**, BURU, *demand*(?) **5** 36_{44b} (B 8723).
80. **niḫatbutu**, BURU, ? **5** 36_{56b} (B 8719).
81. [il]**Nusku**, *god Nusku*, CT **25** 50_{16} (B 8725).
82. **niṣirtu**, ŠU, *guard*, **5** 36_{50a} (B 8724).
83. **naqâbu**, BURU, *bore, pierce*, **5** 36_{37b} (B 8718).
84. **nêr**, *600*, BE **20** 26_{21} (B 8717).
85. **nâšu**, ŠU, *lift up*, **5** 36_{58a} (B 8715).
86. **saḫâpu**, ŠU, ŠUŠ, UMUN, *overthrow*, **5** 36_{49a} (B 8737).
87. **sulû**, U, ? **5** 36_{27a} (B 8742).
88. [il]**Sin**, U, *god Sin*, **5** 36_{6a} (B 8740).
89. **sanqu**, UMUN, *narrow, obedient*, **5** 36_{20b} (B 8738).
90. **saru**, UMUN, ? **2** 47_{54c} (B 8739).
91. **sûtu**, U, *a small vessel*, **5** 36_{28a} (B 8741).
92. **puzru**, PUZUR, *concealment*, CT **12** 2 rev $_{17b}$ (M 6566).
93. **piḫû**, ŠU, *close, lock*(?) **5** 36_{45a} (B 8731).
94. **palâšu**, BURU, *bore, dig through*, **5** 36_{23b} (B 8726).
95. **pilšu**, BURU, *excavation*, **5** 36_{24b} (B 8727).
96. **pirištu**, ŠU, *decision*, **5** 36_{51a} (B 8732).
97. **patû**, GIGURU, *be open*, **5** 37_{13b} (B 8730).
98. **patâḫu**, BURU, *dig, bore*, **5** 36_{50b} (B 8728).
99. **pitḫu**, BURU, *hole*, **5** 36_{49b} (B 8729).
100. **ṣeru**, ... U, *back, plain*, CT **12** 48_{32b} (M 6568).
101. **ṣarâmu**, ŠU, *succeed*, **5** 36_{57a} (B 8743).
102. **qûlu**, U, *speech, cry*, **5** 36_{29a} (B 8707).
103. **qaqqaru**, U, *ground*, **5** 36_{30a} (B 8695).
104. **qarrâdu**, UMUN, *warrior*, **5** 36_{21b} (B 8699).
105. **rubû**, UMUN, *prince*, **5** 36_{17b} (B 8736).
106. **rigmu**, *word*, CAT 27 r $_{21}$ (M 6569).
107. [il]**Rammân ša birqi**, *the thunder god of lightning*, **3** 67_{47c} (M 6570).
108. **rapâšu**, ŠU, *enlarge*, **5** 36_{59a} (B 8734).
109. **rašû ša uznu**, BURU, *be abundant, of understanding*, **5** 37_{9b} (B 8735).
110. **šu**, ŠU, *he*, **5** 36_{46a} (B 8764).
111. **šû**, ŠU, *that one*, **5** 36_{48a} (B 8765).
112. **šaṭâru**, GÊ, *write*, **5** 36_{42a} (B 8756).
113. **šakânu**, *set, place*, **5** 11_{31d} var. (B 8744).
114. **šilû**, U, *ruler, king*, **5** 36_{15a} (B 8758).
115. **šilû ša iṣṣuri**, BURU, *king of birds*, **5** 37_{8b} (B 8759).
116. **šilû ša širi**, BURU, *ruler of flesh*, **5** 37_{7b} (B 8760).

117. **šilû ša takalti**, BURU, *decider of omen tablets*, **5** 37 6b (B 8761).
118. **šilû ša . . .**, ŠIL, *ruler*(?) *of . . .*, **5** 37 19b (B 8762).
119. **šîlu**, *ruler*, AV 8225 (B 8763).
120. **šamû**, BURU, *heaven*, **5** 36 45b (B 8748).
121. [il]**Šamaš**, U, BUZUR, *god Shamash*, **5** 36 7a (B 8747). 5
122. **šapâlu**, BURU, *be low*, **5** 36 26b (B 8749).
123. **šupalu**, BURU, *the lower*, **5** 36 26b (B 8750).
124. **šuplu**, BURU, BÛRU, GIBURU, *the lower part*, **5** 36 25b (B 8751).
125. **šuppulu**, BURU, *humbled*, **5** 36 27b (B 8752).
126. **šapâtu**, ŠU, *judge*, **5** 36 60a (B 8753). 10
127. **šaqû**, U, UMUN, *be high*, **5** 36 21a (B 8745).
128. **šaqû ša lubši**, ŠUŠ, *lofty, of clothing*, **5** 36 10b (B 8746).
129. **šêrû**, BURU, *separate*, **5** 36 38b, CT **12** 1 39b (B 8757, M 6573).
130. **šarru**, U, UMUN, *king*, **5** 36 17b (B 8754).
131. **šarratu**, UMUN, *royalty*, **5** 36 14a (B 8755). 15
132. **šuššu**, ŠUŠ, *sixty*(?) **5** 36 8b (B 8766).
133. **šuttu**, BURU, *hole trap*, **5** 36 58b (B 8769).
134. **šûtuqu**, BURU, *glorious*, **5** 36 51b (B 8767).
135. **šutêtuqu**, BURU, *glorious*, **5** 36 52b (B 8768).

BUR (**2** 29 68a). UN (**5** 44 5c). 20

EM **2** 107 explained the sign as the picture of a crescent; UKZ 54, 152, as a motif for *depression, depth*; OC, as a variant of No 525, a representation of the setting sun. A study of the forms and meanings of this sign make clear the fact that four originally separate signs have been blended into one. There was 1, a 25 picture of the sun disc, identical with No 353 a. 2. A picture of the crescent moon. 3. The picture of the mouth of a well or cistern, which was from the first indistinguishable in form from the picture of the sun disc. And 4. a circle which represented *ten* or a complete circuit of what could be counted on the fingers, as naturally as 30 No 439 (the perpendicular wedge) was chosen to represent *one*.

1. From the sun-picture all the meanings connected with the sun were derived, *the sun god, the setting sun*, etc.

2. From 2 came the meaning *moon god* (*Sin*). Then from 1 and 2 as they blended, came the meanings *god Adad, star, heaven, high*, 35 *Ishtar of the stars*, etc.

3. From the picture of the well came all the meanings which have to do with *hole, depression, dig, pierce, be low, create, produce of land, goddess Ishtar. Bur*, a unit of land measure, was probably what one well would irrigate. *Oppress, overthrow* were extensions 40 of the meaning *be low*. From either 1, 2, or 3 the meanings *lord, warrior, decider, intelligent, wise, king*, etc. may have come. The

blending of the forms made these meanings obviously necessary to the resulting sign.

4. From 4 the numerical values of the sign arose, as did the meaning *repeat, copy, write, tablet-writing.* The pronominal meanings were, of course, attached to the sign through syllabic usage. The forms and the meanings thus afford evidence which makes the history of the sign as here sketched practically certain.

No 366

1. **âlidu**, *begetter, father*, **4**^{2} 9_{33a} (B 8839).
2. **âlidtu, âlittu**, *mother*, **4**^{2} 27_{56a} (B 8840).
3. **âlittu**, *mother*, RH 112_{39} (M 6599).
4. **elî**, UGU, *upon, over*, **4**^{2} 7_{8a}, CT **11** 25_{18a} (B 8841, M 6597).
5. **umâmu**, UGU, *some animal*, CAT 27_{24b} (M 6600).
6. **muḫḫu**, *top, upper part*, **1** 18_{76} (B 8842).

MUḪ (MS^2 157).

UKZ 154n explained the sign as a compound of Nos 365 and 15. The original picture probably represented a head surmounted by a turban. The head brought the sign into close resemblance to Nos 129 and 15. This naturally suggested *upper part, over*, then, *father* and *mother*.

No 367

1. ^{is}**urînu** (?) *sceptre*, AL^3 89 vi 73b (B 8850).
2. ^{is}**ṣirritu**, *staff*, **2** 28_{62f} (B 8848, M 6605).
3. ^{is}**šibirru**, ŠIBIR, *staff*, **2** 44_{49a} (B 8849).

GANU CT **19** 38 14074_4. ŠIBIR **2** 28_{62f}.

MSL 315 has explained the sign as a compound of No 387, *high* and No 119, *bring*. The Assyrian scribes apparently regarded the sign as a compound of Nos 365 and 53. In the absence of old forms, however, all speculations as to its origin are pure guesses without adequate foundation.

No 368

1. **atunu**, *oven*, CT **19** 1, K 55_4 (M 6614).
2. **utûnu**, UDUN, *oven*, AL^3 55_{95}, CT **17** 38_{30} (B 8854, M 6615).
3. **tinûru**, *oven*, CT **19** 1 K 55_5 (M 6616).

MSL 341 explains the sign as a compound of Nos 365 and 62. The meanings suggest that the sign was originally the picture of an oven, but in the absence of early forms of it nothing can be positively asserted as to the origin.

No 369

1. **înu ša šikâri**, *the eyes, of strong drink*, AL[3] 85 15 (M 6632).
2. **kakkullu**, GAKKUL, *some kind of a vessel*, S[b] iii 33 (B 8856).
3. **kakkultu**, *some kind of a vessel*, CT **17** 35 75 (M 6634).
4. **katimtu** (?) *covered*, RH 8 64/66 (M 11162). 5
5. **namzîtu**, GAKKUL, *a wine jar*, S[b] iii 34 (B 8857).

MSL 115 explains the sign as a compound of Nos 365, *depression*, No 108, *binding* and No 322, *mountain*. The meanings indicate that the sign originated in the picture of a wine jar. The supposition of a composite origin has nothing to commend it, though, in 10 the absence of early forms, the pictorial origin cannot be proved.

No 370

1. (?) **ḫaiaṭu** (?) *destroyer*, **3** 67 70c (M 6635).
2. **namṣaru**, UGUR, *sword*, S[b] iv 10 (B 8859).
3. [il]**Nergal**, *god Nergal*, **5** 46 18b (B 8860). 15

UKZ 123, 153 explained the sign as a compound of Nos 365 and 126. Probably the sign is a late variant of No 388. That sign may, as HOMMEL thinks, have represented a ploughshare or coulter. If so, it might in time designate *sword*, another kind of cutting instrument. At all events the forms of the two signs in the Kassite 20 period closely resemble one another, and ŠID-LAM was an old name for Nergal (cf. CT **5** 2 1a, CT **9** 3 6a; also SO, 116). It may well have been that the writing of the name of the god was shortened to LAM. As he was the destroying god, *sword* and *destroyer* may have developed out of his character. 25

No 371

1. **iḫzêtu**, UGUN, *contour, features*, CT **12** 5 17a (M 6636).
2. [il]**Ishtar**, *goddess Ishtar*, CT **12** 5 26a; CT **25** 50 18 (B 8862, M 6637).
3. **banû**, *beget*, CT **12** 5 19a (M 6639).
4. **bunnû**, *child*, CT **12** 5 20a (M 6639). 30
5. **burrumu**, *dark blue*, CT **12** 5 21a (M 6640).
6. **sâmu**, *dark colored*, CT **12** 5 22a (M 6642).
7. **šukkutu**, ? CT **12** 5 18a (M 6643).

The general form of the sign resembles that of No 116, though in its earliest form it has more lines at the right of it. Some of the 35 meanings are identical with the meanings of No 116. I suspect that it originated in an early variant of that sign. If that sign originated, as seems probable, in the symbol for Ishtar, this variant may well have

grown out of a distortion of the star at the top and a slight increase of the number of the lines at the bottom. The additional lines suggested, *dark colored, blue.* The form of the symbol varies a good deal on different seals; cf. the references on this point given under 5 No 116.

No 372

1. **kubšu**, ŠAQQAD, *head gear*, AL³ 66 iv 24 (B 8864).

UKZ 156 explained the sign as a compound of Nos 365 and 129. The sign is probably a variant of No 366, the picture of a 10 turbaned head.

No 373

1. **apsasû**(?) *some kind of animal*, DAG 210 (M 6647).
2. **arḫu**, AB, *ox*, S^b iv 54 (B 8869, M 6648).
3. **banû ša alâdi**, *beget, of children*, CT **12** 33 16a (M 6649).
4. **littu**, *cow*, **4**² 26 58b (B 8870). 15
5. **mîru**, *child*, AV 1241 (B 8871).

LID (MS² 153). RIMI, RIM (SFG 61 n 4). ZIM (BPS 28 n 1).

The original picture probably portrayed the vulva of a cow. It naturally suggested *cow, bear* (*or beget*), then by an extension of 20 these meanings, *the thing borne* or *child.* By a confusion of thought, frequently exhibited in ideographs, having stood for *cow* it was used to designate *ox* also.

No 374

1. **ilEllil**, ELIM, *god Ellil*, CT **11** 32 10a (B 8883).
2. **ditanu**, ELIM, *he-goat*, CT **11** 32 12a (B 8884). 25
3. **kabtu**, ELIM, *heavy*, CT **12** 32 11a (B 8885).
4. **kabtûtu**, *great ones*, RH 132 15 (M 6668).
5. **kusariqqu**, *ram*, RH 108 28, CT **11** 32 13a (M 6669, B 8886).
6. **šarru**, ELIM, *king*, CT **11** 32 13a (B 8887).

30 UKZ 150 explains the sign as a compound of Nos 150, 406, and 400. The sign no doubt pictured the head of a ram, showing the ear and curving horns; *cf.* No 496, which pictured the head of a goat. Probably the meaning *goat* came from a confusion of the two pictures. Figurative usage enabled it to stand for *king, great ones,* 35 and the *god Ellil.*

No 375

1. **lilisu**, LILIZ, *an object made of leather and copper*, S^b iv 60 (B 8889).

MSL 225 explained the sign as a compound of Nos 373 and 309. To reason from the late Assyrian form as Prince does is precarious, and if we are right in our explanation of the origin of No 373, PRINCE's explanation is impossible. If No 309 originally pictured a musical instrument, this sign, perhaps, pictured a musical 5 instrument under a protecting covering.

No 376

1. **uppu,** UB, *enclosure,* S^b iv 56 (B 8899).
2. **ḫalḫallatu,** ŠÊM, *enclosure of metal,* i. e. *a vessel, ring,* or *flute,* [S^b iv 58 (B 8894).
3. **kimu,** *instead,* RH 112 14 (M 6673). 10
4. **kîru,** KIR, *a kind of vessel,* S^b iv 57 (B 8895).
5. **libbu,** LIKIR, *heart,* S^b iv 55 (B 8897).
6. **ṣurru,** *heart, midst,* RH 105 27 (B 8898).
7. **qirbu,** *midst,* **5** 62 44a (B 8896).

MSL 207 explains the sign as simply a heart enclosed. The 15 early forms show that the sign was compounded of Nos 373 and 340 — not heart and enclosure — but an animal vulva conjoined to a heart. Both signs suggested the idea of *within* and all the meanings are connected with this idea.

No 377 20

1. **Kiš**ki, *city of Kish,* **2** 50 12b (B 8904).
2. **kiššatu,** *host, totality,* **4**[2] 5 62a (B 8903).

KIŠ (MS^2 127). QIŠ (MS^2 127).

H 472 explained the sign as a *bound foot*; UKZ 146, 147, as a compound of No 353, *mass* and No 481, *great*; OC, as a sandal 25 with toes. The picture, a variant of No 400, represented a sandal (No 400 added a thong). For some reason now unknown to us it was the emblem of the city of Kish. Possibly it was for phonetic reasons that it came to stand for *host,* though that meaning may have been developed out of the idea of *strength* — since a host is 30 strong. Be strong is one of the meanings of No 400.

No 378

1. **manzû,** MEṢI, *some part of the body, possibly the foot,* S^b iv 59 [(B 8907).

In the absence of early forms of the sign the origin is uncertain, 35 but one is tempted on the analogy of Nos 377 and 400 to regard it as a variant picture of a sandal.

No 379

Both early forms and ideographic meanings are wanting, so that we have no clue to the origin. It may have been a variant of No 377 or 400, but we cannot prove it.

5

No 380

1. **ardatu**, *slave girl*, RH 95 19 (M 6690).
2. sipat **atû**, *cover*, *clothing*, **5** 14 18c (B 8918).
3. il **atalû**, *eclipse*, **3** 58 No 8 8 (B 8917).
4. **eṭûtu**, *darkness*, **5** 23 16a (B 8944).
10 5. **ekêlu**, *be dark*, CT **17** 35 80 (M 6714).
6. **erêbu**, GIG, *enter*, *set*, *be dark*, **2** 39 15e (B 8919).
7. **iklitu**, *darkness*, **5** 23 17a (B 8945).
8. **uṭṭû**, ? CT **16** 42 8 (M 6713).
9. **da'amu**, *dark*, *obscure*, **5** 23 19a (B 8941).
15 10. **du'ûmu**, *darkness*, **5** 23 20a (B 8943).
11. **da'ummatu**, *darkness*, **4**[2] 14 No 2 28a (B 8942).
12. **mûšu**, GÊ, GIG, *night*, S^b iii 16 (B 8920).
13. **pitû**, *open*, **4**[2] 19 32a (B 8921).
14. iṣ **ṣillu**, *shade*, **5** 12 25e (B 8925).
20 15. **ṣalmu**, GIG, *dark*, **3** 59 26b (B 8922).
16. **tarâbu**, ? **5** 23 18a (B 8946).

GA (**2** 32 18g). MI (MS[1] 329).

H 475 explained the sign as a picture of the heavens with falling rain; UKZ 154, as a compound of No 365, *suppression* and No 536, 25 *the sun's rays*; OC, as the heavens with falling rain or rays of darkness; LBA 311, as the heavens with falling rain. HOUGHTON, HOMMEL, and WEBER have correctly explained the sign, which is quite analogous to an Egyptian sign which pictured the same thing (EAG p. 216, No 4), and also a Chinese sign, (ECW No 89). This was a 30 natural motif for the ideas of darkness and night.

No 381

1. **abâtu**, GUL, *destroy*, S^b vi 3 (B 8954).
2. **ḫabâtu**, GUL, *plunder*, *rob*, **5** 42 48b (B 8955).
3. **ḫipû**, *destroyer*, **2** 38 8c (B 8956).
35 4. **kalû**, *cease*, RH 66 15 (M 6721).
5. **kalû ša amêli**, *cease*, *of men*, **2** 21 54c (B 8957).
6. **karâmu**, *throw down*, RH 31 10 (M 6722).
7. **maṣû**, *be wide*, *large*, **5** 29 65c (B 8958).

8. **murattibu**, *moistened, wet*, RA **6** 130 11a (M 6726).
9. **naqâru**, *destroy*, RH 31 10 (M 11177).
10. **naqâru ša erî**(?) *destroy, of a box*(?) CT **18** 34 32b (M 6723).
11. **nartâbu**, SUN, *irrigating machine*, Sᵇ vi 4 (B 8959).
12. **saḫâru**(?) *turn*, RH No 77 a rev 3 (M 6724). 5
13. **pânu**, *countenance, face*, **2** 44 14a (B 8960).
14. **rîmtu**, *dwelling*, RH 107 13 15 17 (M 6725).
15. **šubtu**, *dwelling*, RT **27** 121 1 (M 6727).
16. (?)**šutabrû**, *filled*, RH 117 38 (M 6720).

ISI (**5** 42 59a). 10

UKZ 154 explained the sign as a compound of Nos 365 and 157. We have no very early picture, a fact which leaves the origin in uncertainty. The most probable guess is that the sign originated in the picture of an *irrigating machine*. This would suggest *throw down* and *dwelling*. *Destroy* came from *throw down* used in the sense of 15 *overturn*, and *cease* was an extension of *destroy*.

No 382

1. **šappatu**, ŠAMAN, *basin, dish*, CT **12** 10 6a (M 6734).
2. **šiqqatu**, ŠAKAN, *a kind of vessel*, CT **12** 10 5a (M 6735).

MSL 306 explained the sign as an emphatic form of No 160. 20 Like No 160 the sign was the picture of a jar standing on a stand. It differs from No 160 only in having a cover over its nozzle.

No 383

1. **kîru**, GIR, *outside, outer wall*, Sᵇ ii 28, CT **17** 4 ii 4 (B 8977, M 6738).

MSL 151 explains the sign as a compound of Nos 365 and 162. 25 The sign is clearly a variant picture of No 162, representing an uncircumcised phallus.

No 384

1. **birku**, DUG, *knee*, CT **11** 29 32a (B 8981).

B 8979 has correctly explained the sign as a variant of No 353. 30

No 385

1. **ḫirru**, ? ASKT 71 26 (B 8983).

Early forms and meanings are both wanting, so we have no clue to the origin.

No 386

1. **adâru**, *be wide*, AL[3] 84_{27} (B 8989).
2. (?) [il]**Anu**, *god Anu*, CT **12** 19_{33a} (M 6742).
3. (?) [il]**Antu**, *goddess Antu*, CT **12** 19_{31a} (M 6743).
4. (?) [il]**Ea**, *god Ea*, CT **12** 19_{7a} (M 6741).
5. [iṣ]**iršu**, NAD, *a bed*, ASKT 90_{56} (B 8990).
6. **utulu**, NA, *lie down*, S[b] vi 40 (B 9001).
7. (?) **dilbat**, *planet Venus*, CT **12** 19_{27a} (M 6746).
8. **maialu**, *bed, couch*, CT **12** 19_{9a} (M 6747).
9. **maialtu**, *bed, couch*, CT **12** 19_{10a} (M 6748).
10. (?) **martu** (?) *gall, bitterness*, CT **12** 19_{6a} (M 6749).
11. (?) **muššu** (?) ? CT **12** 19_{4a} (M 6750).
12. **na'âlu**, *lie down*, **4**[2] 17_{51a} (B 8991).
13. **nâdu**, *raise, lift up*, **2** 25_{73g} (B 8992).
14. **nadû**, *cast down*, RH 130_{22} (M 6753).
15. **nazâzu**, *stand*, ASKT 119_{16} (B 8995).
16. **nâku**, *drawer of water*, **2** 16_{51a} (B 8993).
17. **nakâdu**, ? **2** 25_{73g} (B 8994).
18. **nâru**, *kill*, RH 39_{18} (M 6752).
19. **narbaṣu**, *camp, dwelling*, CT **12** 19_{13a} (M 6754).
20. **pašâḫu**, *be soothed, appeased*, **4**[2] 23_{30b} (B 8996).
21. **ṣalâlu**, *be darkened*, CT **12** 19_{16a} (M 6755).
22. (?) **ṣirtu**, *height*, CT **12** 19_{8a} (M 6756).
23. **rabâṣu**, *lie down*, **2** 42_{33f} (B 8997).
24. **rubṣu**, *resting place*, AV 7633 (B 8998).
25. **šubtu**, *dwelling*, CT **12** 19_{11a} (M 6758).
26. (?) [il]**Šamaš**, *god Shamash*, CT **12** 19_{25a} (M 6759).
27. [iṣ]**têniḫu**, *bed, couch*, ZK **2** 39 (B 9000).
28. **tarbaṣu**, *fold, stable yard*, CT **12** 19_{14a} (M 6760).
29. (?) **turâḫu**, *ibex*, CT **12** 19_{6a} (M 6762).
30. (?) **tišara**, ? CT **12** 19_{26a} (M 6761).

NA (S[b] vi 40). NU (**2** 48_{62c}).

HOMMEL, PSBA **20** 291 ff. and OC explained the sign as the picture of a bed or couch. HOMMEL's explanation is correct. The meanings are nearly all derived from the picture of a bed. From *lift, raise* it came to mean *height* and then passed on to designate various deities.

No 387

1. **amrummu**, *part of a door*, CT **19** 11_{22b} (M 6773).
2. **èlû**, *be high*, **4**[2] 3_{3a} (B 9013).

3. **Êlamu**, *Elam*, **5** 16 16a (B 9014).
4. isbaltu, *abundance*, CT **16** 29 74 (M 6774).
5. **zumbu**, *a fly*, **5** 27 15g (B 9030).
6. **ḫarpatu**, ? JRAS 1907 213 (M 6775).
7. **namṣabu**, NUM, ? CT **19** 11 21b (M 6776). 5
8. **naqâru ša šêmiri**, *costly, of bracelets*, **5** 19 12c (B 9015).
9. (?) **šamû** (?) ENIM, *heaven*, RH 152 No 34 15, **2** 50 29c (M 6777, B 9017).
10. **šaqû**, NIM, *high*, Sb vi 21 (B 9016).

ELAMU (Sa vi 13). TUM (Sa vi 11).

BBH **20** 11 thought the sign might have originated in a picture 10 of a man holding up his hands; UKZ 93 regarded it as probably a variant of No 214; OC explained it as the picture of a penis; LSG 21, as a two winged insect. LANGDON is right as to origin. The power of the insect to rise in flight suggested most of the meanings.

No 388 15

1. **êšêbu**, *bear fruit*, AV 4891 (B 9043).
2. **uššubu**, LAM, *sprout*, CT **11** 25 18b (M 6806).
3. **ninšubu**, ? AV 4891 (B 9047).

OC explained the sign as the picture of a plough. Neither the forms nor the meanings make the origin clear. The sign may have 20 pictured a ploughshare or coulter as HOMMEL thinks.

No 389

KUR (?) (AV Syl. 397).

No simple ideogram has been found; in those known the sign occurs in combination with Nos 69 and 419. The forms, however, 25 which go back to the Sargonic period indicate that the sign is a compound of Nos 388 and 322.

No 390

1. **abâlu**, TUM, *carry, bring*, **5** 20 57c (B 9058).
2. **arû ša tan . . .**, *go, of . . .*, CT **18** 36 20b (M 6815). 30
3. **babâlu**, TUM, *carry, bring*, Sb vi 22 (B 9059).
4. **dibû**, ? AV 5179 (B 9060).
5. **nipištu**, TUM, *life*, ZA **9** 162 22 (M 6816).
6. **šušuru**, *overthrowing*, **2** 44 74g (B 9063).
7. **šitpuru**, ? AV 8361 (B 9061). 35
8. **tabâlu**, *take away, rob*, **4**[2] 10 41b (B 9062).

UKZ 183 explained the sign as a compound of Nos 387 and 119. The sign is evidently a variant of No 387. This picture represented more of the insect's body.

No 391

KIR (LTP 183).

We have neither early forms nor ideographic meanings for this sign; hence, no clue as to its origin.

No 392

1. **isittu**, *festival*, RH 20_{44} (M 6818).
2. **bûru**, AMAR, *child, young animal*, S^b iii 23 (B 9068).
3. **dâbu** (?) *swine*, AV 3154 (B 9069).
4. **dâku** (?) *kill*, CT **18** 41_{46b} (M 6835).
5. **dakâku** (?) ? CT **18** 41_{47b} (M 6836).
6. **ḫamâṭu**, *burn, flame*, AV 3154 (B 9070).
7. **ḫamâšu**, *crush, beat*, CT **18** 41_{45b} (M 6837).
8. **ḫuppû** (?) ? CT **18** 41_{48b} (M 6838).
9. **ḫuṣṣuṣu** (?) *broken*, CT **18** 41_{50b} (M 6839).
10. **ḫuššulu** (?) *crushed*, CT **18** 41_{49b} (M 6840).
11. **kunnû**, ZUR, *firmness, fidelity*, **5** 29_{30c}, CT **12** 10_{21a} (B 9071, M 6820).
12. **kutenû**, ZUR, *firmness, fidelity*, CT **12** 10_{21a} (M 6820).
13. **mâru**, MAR, *son*, CT **12** 10_{26a} (M 6821).
14. **nuḫḫu**, ZUR, ? CT **12** 10_{24a} (M 6822).
15. **nuḫḫuṭu**, ZUR, ? CT **12** 10_{23a} (M 6823).
16. **naḫarmuṭu**, ZUR, *destruction*, CT **12** 10_{24a} (M 6824).
17. **nupuqu**, ? ASKT 215_{29} (B 9072).
18. **sullû**, ZUR, *a way of prayer* (?) CT **12** 10_{22a} (M 6825).
19. **suppû**, ZUR, *prayer*, CT **12** 10_{22a} (M 6826).
20. **pagru** (?) *corpse*, RH 108_{27} (M 6827).
21. **ṣuḫḫu**, ZUR, *desire*, CT **12** 10_{22a} (M 6828).
22. **šabattu**, ZUR, *a special day, Sabbath* (?) CT **12** 10_{25a} (M 6829).

UKZ 78 explained the sign as a motif for *strike, butcher*; OC, as a threshing flail without a handle. What the original picture represented is exceedingly puzzling. It may have been a representation of an altar. Such a picture would readily suggest all the meanings.

No 393

1. **aballu**, ? **4**^{2} 20 No 1_9 (B 9095).
2. **iqribu**, SIGIŠŠE (?) *prayer*, CT **12** 10_{29a} (B 9090, M 6841).
3. **balû**, *pray*, **4**^{2} 20 No 1_9 (M 6851).

4. **ḫipû**, *break*, **4^2** 16_{31a} (B 9089).
5. **karâbu**, SIGIŠŠE (?) *bless*, CT **12** 10_{29a} (M 6842).
6. **kâribu**, SIGIŠŠE (?) *blessing*, CT **12** 10_{30a} (M 6843).
7. **markas**, **mâti**, *binding*, *death*, RH 49_7 (M 6852).
8. **naqû**, SIGIŠŠE (?) *sacrifice*, CT **12** 10_{28a} (M 6844).
9. **niqû**, SIGIŠŠE, *a sacrifice*, S^b iii 24 (B 9092).
10. **sullû**, SIGIŠŠE (?) *a way of prayer*, CT **12** 10_{32a} (M 6845).
11. **suppû**, SIGIŠŠE (?) *petition*, *prayer*, CT **12** 10_{31a} (M 6846).
12. **qitrubu**, *offering*, **4^2** 20 No 1_{28} (B 9091).
13. **têmîqu**, SIGIŠŠE (?) *fervent entreaty*, CT **12** 10_{30a} (M 6847).
14. **têninu**, SIGIŠŠE (?) *grace*, *favor*, CT **12** 10_{31a} (M 6848).
15. **teslîtu**, SIGIŠŠE (?) *supplication*, CT **12** 10_{32a} (M 6849).

OC explained the sign as the picture of a flail without a handle; MSL 290, as an enclosure containing grain. The meanings all indicate that it is a variant picture of the preceding sign. The additional wedges indicated ornamentation.

No 394

1. **amru ḫassu**, ? ? HAS ix 22 (B 9099).
2. ^{is}**midpanu**, *bow*, **4^2** 22_{46a} (B 9101).
3. **pitpânu** (?) *a long bow*, HWB 598 a (M 6854).
4. ^{is}**qaštu**, *bow*, **2** 19_{7b} (B 9100).

PAN (BAN) (**2** 39_{31e}).

UKZ 185 explained the sign as a compound of No 419 with a motif for *curse*; HOMMEL, in a private note, as the picture of a bow. Both forms and meanings show that HOMMEL has correctly explained the sign. *Cf.* the similar Chinese picture of a bow. ECW, No 211.

No 395

1. **ana**, *unto*, SMT xxiv 12 (M 11191).
2. **alâku**, KIM, DIM, *go*, ASKT 129_{39} (B 9111).
3. ^{il}**Ea**, *god Ea*, **2** 58_{59b}, BDA 209_{14} (B 9117, M 6860).
4. ^{amel}**idinnu**, *an officer*, *cf.* Str *Dar* 376_{13} & 450_{14} (M 11190).
5. **ina**, *in*, PSBA **17** 64 ff. II ii 23 (M 11196)
6. **êpêšu**, KIM, *make*, *do*, CT **11** 31_{19a} (B 9118).
7. **banû**, KIM, *build*, *create*, CT **11** 31_{19a} (B 9112).
8. **bunnanu**, KIM, *creation*, *offspring*, AV 8575 (B 9115).
9. **binûtu**, KIM, *creation*, *product*, **4^2** 1_{12a} (B 9114).
10. **bašû**, KIM, *be*, CT **11** 31_{20a} (B 9116).
11. **kî**, *thus*, *like*, **5** 40_{64a} (B 9120).
12. **kiâm**, *thus*, AV 4257 (B 9121).

13. **kima**, *like*, **5** 16$_{29c}$ (B 9122).
14. **kimu**, GE, *instead of*, MSW R 2 588$_{28b}$ (B 6863).
15. **maṣû**, KIM, *find, obtain*, CT **11** 31$_{22a}$ (B 9123).
16. **šalâṭu**(?) DIM, *rule*, CT **12** 27 47935$_{8}$ (M 6864).
17. **šamâṭu**, KIM, *pluck, cut off*, CT **11** 31$_{21a}$ (B 9124).
18. **šumma**, *if*, **2** 7$_{8a}$ (B 9125).
19. **šummu**, *if, when*, **5** 39$_{25c}$ (B 9126).
20. **šarâṣu**(?) ? CT **19** 46 4597$_{7b}$; *cf.* MVAG 1905 256 (M 6865).

KIMMÊ (ASKT 75$_{4}$).

BNA **13** 494 explained the sign as the representation of a bust or the profile of a face; OC, as a mould for casting. Probably BALL is right in regarding the sign as a rude representation of a face. All the meanings except *rule* would be directly suggested by such a picture, and *rule* would arise from an extension of some of the other meanings.

No 396

1. **asâmu**, DU, *be appropriate, becoming*, S^{b} ii 34 (B 9134).
2. **aṣita išadad**, *he drew export taxes*, **2** 62$_{48a}$ (B 9135).
3. **elipu ša iṣi**, RU, *be long, of wood*, **2** 36$_{67g}$ (B 9137).
4. **elṣu**, UL, *glad, joyful*, **4**^{2} 17$_{15a}$ (B 9138).
5. **enbu**(?) *fruit*(?) or *love*(?) CT **19** 16$_{7b}$ (M 6873).
6. **ullu**(?) ULU, *shouting*(?) CT **19** 49 79-7-8 285$_{8}$ (B 9147, M 6871).
7. **ulṣu**, ULU, *rejoicing*, S^{b} ii 33 (B 9148, M 6872).
8. **galâdu**(?) *fear*, **5** 11$_{16b}$ (B 9141).
9. **dâlu**(?) *pursue, slander*, CT **16** 28$_{44}$ (M 6900).
10. **ḫabâṣu**(?) UL, *overflow*, HWB 76b (M 6876).
11. **kakkabu**, *star*, CT **18** 49$_{2b}$ (M 6877).
12. **kalâlu**, *be complete*, MVAG 1905 245 & 67 (B 9142).
13. (?)**kirîtu**, *feast, banquet*, RH 14$_{19}$ (M 6878).
14. **malâlu**(?) ? RH 60 rev 10 (M 6901).
15. **minû**, ? **5** 21$_{7c}$ (B 9143).
16. **nê'u**, *turn, repulse*, CT **19** 11$_{24b}$ (M 6880).
17. **nakâbu**, DU, RU, *break loose, storm*, **4**^{2} 1* $_{14b}$ (B 9144, M 6881).
18. **nakâpu***, *break loose, storm*, RH 107$_{11}$ (M 6902).
19. **našû**, *lift up*, **2** 32$_{23c}$ (B 9145).
20. **puḫḫuru**(?) *assemblage*, **5** 62$_{39a}$ (B 9161).
21. **ṣâtu**(?) *beginning, remote past*, CT **19** 16 rev $_{8b}$ (M 6883).
22. **qaṣâru**, *bind*, CRT 18$_{7}$ (M 6903).
23. **ramû**, *throw down, prostrate*, CT **19** 11$_{23b}$ (M 6885).

* Variant transliteration of the preceding.

24. **rišâtu**, *rejoicings*, RH 121 rev 5 (M 6884).
25. **šâru**, *wander, roam*, **4**[2] 5 69a (B 9146).
26. **šitbû**, ? AV 7661 (B 9162).

H 468 explained the sign as a bull's head with horns and the vault of heaven above it; UKZ 154, as a compound of Nos 365 and 259; OCS 239 & 258, as a covered, and, probably, steaming pot. The explanation given in OCS is undoubtedly right. The picture suggested *feast, rejoicing, befitting,* etc. *Lift up, exalt* were suggested by *rejoice*; then *high*, by *lift up* and *star*, by *high*. *Break loose, storm,* and *fear* were suggested by the scalding steam of the pot.

No 397

1. [il]**Malik**, *god Melek*, **2** 57 30a (B 9168).
2. **riksu**, ŠITA, *bond*, S^b iv 35 (B 9166).
3. **šuklulu**, ŠITA, *completeness*, S^b iv 36 (B 9167).

UKZ 167 explained the sign as a compound of Nos 365 and 269. A comparison of No 278 makes it probable that the sign was a variant picture of the sort of net which produced that sign. Our present picture represented a cord running along the end of the net by which it could be held or fastened.

No 398

1. **diktu**, UTU, *dead soldiers*, AL^3 65 ii 5 (B 9172).
2. **šamû**, UTAḪ, *hear*, AL^3 65 ii 4 (B 9173).
3. **tiktu**, U, *dead soldiers*, **5** 38 63b (B 9174).

UKZ 123 n explained the sign as a compound of Nos 365 and 275. The meanings of the sign are opposed to DELITZSCH's explanation of its origin, but in connection with the forms throw no light upon the problem.

No 399

1. **zaḫannu**, ZAḪAN, ? AL^3 65 ii 7 (B 9176).

We have no clue as to the origin of the sign.

No 400

1. **aggu**, UG, *angry*, CT **12** 8 9b (M 6909).
2. **aḫarrû**, TIDNU, *west*, AL^3 67 No 2 15 (B 9221).
3. **êmûqu**, NE, *be strong*, CT **12** 8 6b (M 6913).
4. (?)**idu**(?) *hand*, CT **19** 27 K 2037 4 (M 6911).
5. **uggu**, UG, *angry*, CT **12** 8 8b (M 6910).

6. **ûmu**, UG, *lion*, CT **12** 8_{7b} (M 6908).
7. **umâmu**, UG, *animal, beast*, CT **12** 8_{11b} (M 6912).
8. **urḫu**, *path, road*, CT **16** 47_{218} (M 6914).
9. **gaśru**, GIR, *powerful, strong*, **4**[2] 9_{36a} (B 9183).
10. **dannu**, UG, *strong*, CT **12** 8_{18b} (M 6916).
11. **daqqiqu**, UG, *small, tender*, CT **12** 8_{14b} (M 6917).
12. **kibsu**, GIR, *step*, **4**[2] 20 No 2_{18a} (B 9185).
13. **[iṣ]kurzû**, ? ASKT 60_{10} (B 9186).
14. **labbu**, UG, *lion*, CT **12** 8_{12b} (M 6918).
15. **namru**, *bright*, AV 6042 (B 9187).
16. **nimru**, *bright*, **4**[2] 5_{17a} (B 9188).
17. **nissatu**, UG, *grief, weeping*, CT **12** 8_{15b} (M 6923).
18. **nûru**, UG, *light*, CT **12** 8_{7b} (M 6920).
19. **nêru**, PIRIQ, *yoke*, AL[3] 67_{11} (B 9189).
20. **[il]Nergal ša birqi**, *god Nergal, of lightning*, **3** 16 obv 21a rev 14b; [*cf.* RH 139_{185} (B 9190).
21. **nêšu**, PIRIG, *people*, CT **11** 25_{11b} (M 6921).
22. **padânu**, *way*, AWK 60_{19} (M 6925).
23. **[il]Šamaš**, UG, *god Shamash*, CT **12** 8_{10b} (M 6927).
24. **šêpu**, GIR, *foot*, **4**[2] 27_{31b} (B 9192).
25. **šarâḫu**, *be powerful*, CT **11** 28 K 8503 ob 4 (M 6928).
26. **tallaktu**(?) *going*, **5** 16_{24a} (B 9193).

H 471 explained the sign as the picture of a human foot with a sandal, and the variant (No 400 b) as a representation of fetters; UKZ 146 ff., as a compound of No 353, *enclosure* and No 481, *great*, plus a **gunu**; BARTON, JAOS **23** 27 n 16, and MSL 149, as the picture of a foot; OC, as a sandal with toes; and LBA 311, as a sandal; OGB 62—65, as the blending of the picture of a sandal with that of a lion's head. Two original pictures are clearly blended. One represented a sandal, either with or without thongs. (The forms a, b, c were probably Elamite forms which were noted and explained by Babylonian scribes). The sandal suggested *foot*, *going* and *way*. As the sun travels a course it came to designate *the sun*, *light*, etc. Perhaps the idea of *yoke* came from the thong of the sandal in form b. From the picture of a *lion* the animal meanings were developed as was *strong, angry*. As *Sup*. 224 noted, there was much mixture with Nos 211 and 327.

No 401

1. **kabâtu**, *be heavy*, BDA 78_{14}; 80_{5} (M 6969).
2. **kabtu**, DUGUD, *heavy*, S[b] ii 17 (B 9228).
3. **kamû**(?) ? RH 50_{13} (M 6970).
4. **miqtu**, *precipice, abyss*, CT **17** 4_{5} (M 6971).

UKZ 154 explained the sign as a variant of No 380; MSL 89, as an extension of No 380. Probably the sign is a variant of No 380, the sky suggesting *abyss*, and the rain or the darkness, *heavy*.

No 402

1. **kibtu**, *heaviness*, AL³ 81 ii 51 (B 9232). 5
2. ⁱˢ**kanaktu**(?) *some kind of incense*, KM Taf xi 68; *cf.* MSW 23, [Rm 367 9 (M 6974).
3. **marâṣu**, GIG, *be sick*, **2** 16 18c (B 9234).
4. **marṣu**, GIG, *inaccessible*, *difficult*, Sᵇ iii 18 (B 9235).
5. **murṣu**, *sickness*, ASKT 82 28 (B 9236).
6. **maršu**, *disaster*, *sickness*, RH 75 10 (M 6976). 10
7. **maruštu**, *disaster*, *sickness*, **5** 52 46b (B 9237).
8. **qiṣṣu**, *cutting*, ASKT 82 28 (B 9233).
9. **simmu**, *sickness*, *blindness*, ASKT 203 19 (B 9238).

UKZ 155 explained the sign as connected with No 380; MSL 144, as a variant of No 380; OC, as a variant picture of the sky and 15 falling rain. All the meanings may be traced to the idea of darkness, and the origin suggested by HOMMEL is most probable.

No 403

1. **erib** ⁱˡ**šamši**, UŠU, *setting sun*, Sᵇ iii 15 (B 9250).
2. **kûpu**, *cage*(?) CT **12** 7 28a (M 6987). 20

UKZ 153 explained the sign as a compound of Nos 365 and 337. The original picture represented the sun entering the underground passage by which it was supposed to travel from west to east. See tablet ⊠ col. i.

No 404 25

1. **kummu**, NIGIN, *place*, *habitation*, Sᵇ ii 16 (B 9252).
2. **kûpu**, NIGIN, *cage*(?) CT **12** 7 24a (M 6988).
3. **ṣîdânu**, NIGIN, *fever*, *fever-heat*, CT **12** 7 27a (M 6990).
4. **ṣît** ⁱˡ**šamši**, NIGIN, *sunrise*, CT **12** 7 26a (M 6991).

UKZ 167 explained the sign as a compound of Nos 281, *place*, 30 365, *removed from*, and 337, *the sun*. Probably the sign is a compound of No 403 and No 269, the last mentioned representing originally the sign of the genitive. Later it was confused with No 281, *house* and gave rise to the meaning, *place*, *habitation*.

No 405 35

1. **bulu**, KUŠU, *quadrupeds*, *animals*, AL³ 67 16 (B 9255).

UKZ 154 followed by MSL 155, regards the sign as connected with or a variant of No 400. Probably this sign is a variant of

No 211, which, as noted above, was at one period of the writing confused with No 400.

No 406 ⊲⊳—

1. **amâru**, *see*, HAS xiii 17 (B 9267).
5 2. **ekiṣu**, ? **2** 62 29c (B 9269).
3. **erṣitu**, *earth*, **4**² 15* 58b (B 9274).
4. **idu**, *hand, side*, **4**² 29* No 4 rev ii 16 (B 9272).
5. **ilu ša napḫari**, *god of all*, AL³ 78 13 (B 9271).
6. **înu, ênu**, IGI, IDI, *eye*, ASKT 84 (B 9273).
10 7. ^aban^**inu**, *eye-stone, diamond*(?) **4**² 18* No 3 rev 23 (M 6996).
8. **uznu**, *ear*, AL³ 78 17 (B 9286).
9. **bûnu**, *face, form*, CT **12** 33 5a (M 6997).
10. **diglu**, *object of attention*, **4**² 19 54a (B 9268).
11. **ḫulbaṭu**, IGI, ? ASKT 202 13 (B 9270).
15 12. **maṭû**(?) *be low*, CT **16** 44 75 (M 11212).
13. **maḫru**, IGI, IDÊ, *front, first*, AL³ 78 19 (B 9276).
14. **mâtu**, *country*, AL³ 78 14 (B 9275).
15. **naṭâlu**, *see*, CT **11** 38 K 4246 28 (M 6998).
16. **namâru**, *be bright*, **5** 21 67E; *cf.* ZA **1** 238 (B 9277).
20 17. **naplusu**, *favor, grace*, AL³ 78 22 (B 9280).
18. **napâšu**, *be broad*, HAS xiii 15 (B 9278).
19. **napištu**, ŠI, *life*, **4**² 27 63a (B 9279).
20. **pânu**, IGI, IDÊ, *face*, AL³ 78 15 (B 9281).
21. **punu**, *face, form*, AL³ 78 18 (B 9282).
25 22. **ši**, *see, look*, **4**² 26 45a (B 9284).
23. **šêpu**, *foot*, AL³ 78 20 (B 9283).
24. **šuatu**, *that one*, **5** 20 60a (B 9285).

BAD (S^a ii 7). BAḪ(?) (**5** 38 58c). IGÛ (S^a ii 7).
IN (LTP p 99 n 3). LIB (S^a ii 6). LIM (MS² 145).
30 MAD (AL³ 52 No 6 7b). ŠI (S^a ii 4).

EM **2** 110, H 473, UKZ 15, OC, MSL 186, LSG 20 have all correctly explained the sign as the picture of an eye. The Egyptian, (*cf.* EAG 206 No 10 and MHP **1** No 82), and the Chinese, (ECW No 267), formed ideograms from the eye in analogous ways. Most of the 35 meanings are directly derived from the picture of an eye. The picture by extension was used for other parts of the body which exist in pairs. Probably it came to stand for *country, earth* by an extension of the meaning *face, form*.

No 407

1. **amâru**, *see*, RH 96$_{8}$, AL^{3} 85$_{36}$ (M 7129, B 9411).
2. **atû**, PAD, *see, recognize*, CT **19** 13 K 7331 rev 4, **2** 9$_{32c}$ (B 9412, M 7130).
3. **uddû**, PAD, *daylight*, **2** 48$_{45g}$ (B 9419).
4. **zakâru**, PAD, *remember, name*, **2** 7$_{49g}$ (B 9420).
5. **zikru**, PAD, *memorial*, 4^{2} 29$_{15b}$ (B 9421).
6. **le'û ša amâti**, *powerful, in speech*, RH 109$_{75}$ (M 7131).
7. **nabû**, PA, *speak*, **2** 7$_{36g}$ (B 9414).
8. **namâru**, PAD, *be bright*, 4^{2} 30$_{32a}$ (B 9415).
9. **passu**, *name of a plant*(?) CT **14** 49 36481$_{8}$ (M 7132).
10. **pussusu**, *breaking*(?) CT **14** 49 36481$_{9}$ (M 7134).
11. **puqqudu**, *deposit or trust*(?) CT **16** 5$_{188}$ var. (M 7135).
12. **qibû**, *speak*, 4^{2} 15*$_{45b}$ (B 9413).
13. **šaqâru**(?) PAD, ? **2** 11$_{19g}$ (B 9416).
14. **tamû**, PAD, *speak, swear*, **5** 29$_{47c}$ (B 9417).
15. **tamâtu**, *speak*(?) ASKT 82$_{7}$ (B 9418).

UKZ 49 explained the sign as a compound of Nos 406 and 69. DELITZSCH has correctly explained the origin of the sign. No 69 pictured a bow and No 406, an eye. PRINCE has correctly explained the combination to mean *throw the eye*, hence, *speak, command*. Most of the meanings are derived from the eye element alone.

No 408

1. **namâru**, *be bright, shine*, HAS xiii 8 (B 9425).

AR (AL^{3} 50 No 1$_{2}$).

MS^{1} 381, UKZ 49ff., and MSL 37 have correctly explained the sign as a compound of Nos 306 and 93. No 93 pictured a net, which suggested food. Perhaps the brightening of the eye at sight of food explains the connection of *be bright* with this sign.

No 409

1. **abrakku**, *a high dignitary, seer*(?) AL^{3} 34 61$_{12}$ (B 9427).
2. **abrakkatu**, *a female dignitary*, CRT 18$_{11}$, BA **5** 644$_{15}$ (M 7141, M 11227).
3. **ittu**, ISKIM, *sign, omen*, **5** 50$_{63a}$ (B 9429, M 11228).
4. **barû**, *behold*, AV 9072 (B 9428).
5. **kašapu**(?) *use charms, bewitch*, AV 9072; *cf.* CT **19** 13 rev$_{8b}$ (B 9430).
6. **qibtu**, *speech, word*, ZA **8** 196 197$_{21b}$ (M 7144).
7. **tukultu**, *aid*, RH 36$_{26}$ (B 9432).

ITI(?) (ZK **1** 303 n 4).

UKZ 187 explained the sign as a compound of Nos 406 and 157. DELITZSCH is right as to the origin. No 406 meant *eye* and No 157, *tablet, writing*. The combination suggested *understand, see through*, and all the meanings are connected with this idea.

5

No 410

ŠA (AL[3] 50 No 2 $_{8}$).

No ideograms of this sign are known. Probably it is a compound of Nos 406 and 337.

No 411

10 1. **ubbubu**, *be bright*, **2** 29 $_{48g}$ (B 9452).
2. **bûnu namru**, *bright child*, KL; *cf.* Nos 98 & 99 l. 86 w. 97, l. 85 (M 7154).
3. **barâri**, *be bright, shine*, **5** 16 $_{27a}$ (B 9444).
4. **damâqu**, ŠIG, *be favorable*, AV 1044 (B 9445).
5. [il]**Damqu**(?) *god Damqu*, BE **14** No 131 $_{12}$ (M 7153).
15 6. **damqu**, ŠIG, *favorable*, **2** 35 $_{71g}$ (B 9446).
7. **dumqu**, ŠIG, *favor*, **4**[2] 18 $_{24a}$ (B 9447).
8. **kinâtu**, ŠIG, *servants*, ASKT 82 $_{18}$ (B 9448).
9. **nummuru**, ŠIG, *shine*, **4**[2] 21 No 1 B rev $_{20}$ (B 9449).
10. **paqâdu**, KURU, *appoint*, **2** 27 $_{62c}$ (B 9450).
20 11. **ṣuruppu**, KUR, *purified by fire*, **4**[2] 4 $_{40b}$ (B 9451).

BPS 72, UKZ 48 ff., MSL 213 have explained the sign as a compound of Nos 406 and 347. The form of the sign in **Maništusu** suggests that it was originally a compound of Nos 406 and 77, an eye and a leader. As both these signs had the ideographic value 25 *be bright*, the resultant sign of course had that value. Most of the meanings are derivable from this idea. The forms show that the second element was early regarded as No 347, which means *servant*. This change of form accounts for the presence of this ideographic value.

30

No 412

1. **ana**, *unto*, ASKT 61 $_{30}$ & $_{34}$ (B 9462).
2. **ênšu**, SI, *weak*, AV 2417 (B 9463).
3. **ittu**(?) *side*, CT **19** 28 K 4848 $_{4b}$ (M 7160).
4. **u**, *and*, **4**[2] 22 No 2 $_{6}$ (B 9468).
35 5. **labâru**, *be* or *become old*, **2** 16 $_{63a}$ (B 9464).
6. **labîru**, *old*, **2** 15 $_{16a}$ (B 9465).
7. **mâ**, *and*, **2** 9 $_{56c}$; 11 $_{9a}$ (B 9466).
8. **nâqu**, *howl, lament*, **2** 45 $_{34c}$ (M 7162).
9. **ṣalâlu**, *sink down, sink to rest*, **4**[2] 13 $_{38b}$ (M 7163).

10. **šadû** (or **šattu**), *height*, **4**² 26 18a (B 9467, M 7164).
11. **šittu**, *sleep*, RH 92a 27 (M 7165).

DURA (AV 103). ŠA (SFG 37—40). U (S^a iv 43).

UKZ 112 ff. explained the sign as No 406 plus a motif for an opposing object. The early forms of the sign make it probable that it was, like No 304, the picture of a plumed turban. Probably it was worn by sheiks or old men, hence it designated, *be old*, and *rest*, of which *sink down*, *sleep*, *weak* and *lament* were extensions. The tall turban suggested *height*. The conjunctional and prepositional meanings were attached to the sign through syllabic identity in Sumerian.

No 413

1. **abâtu ša îni**, *destroy*, *of eyes*, **2** 27 29c; *cf.* DW 72 (B 9497).
2. **ḫullu**, ḪUL, *evil*, *bad*, ASKT 30 891 (B 9498).
3. **ḫulû**, ? **4**² 30 5b (B 9499).
4. **lamânu**, *be evil*, *bad*, **4**² 15 8b (B 9501).
5. **lemênu**, *be evil*, *bad*, CT **16** 1 16 (M 7202).
6. **limnu**, *bad*, *evil*, ASKT 82 1 (B 9502).
7. **lumnu**, *evil*, *disgrace*, CT **16** 2 49 (B 9504, M 7203).
8. **limuttu**, *evil*, **4**² 28 11b (B 9503).
9. **lapâtu**, *turn*, CT **16** 3 80 (M 7204).
10. **lapâtu ša îni**, *turn*, *of eyes*, **2** 27 61c (B 9505).
11. **suḫummu**, ? CT **18** 45 16b (M 7206).
12. **qullulu**, *be light*, *small*, **2** 48 33E (B 9500).
13. **qullultu**, *misdeed*, *sin*, BA **5** 640 16 (M 7205).
14. (?)**ra'âbu**(?) *be angry*, *attack*, RH 77 36 (M 7207).
15. **šalpûtu**, **šalputtu**, *devastation*, *ruin*, **4**² 19 41b, RH 62 29 (B 9506, M 7209).
16. **šulputu**, *destruction*, RH 23 21 (M 7204).
17. **šuparsuḫu**(?) ? RH 55 rev 11 (M 7216).

BNA **13** 100, UKZ 48, and MSL 180 have correctly explained the sign as a compound of No 406, *eye* and No 514, *dog*. One of the meanings of the dog sign (No 516) is *hostility*. The compound of this with the eye, (No 406), meant *the hostile* or *evil eye*. The destructive power assigned to the evil eye in the East satisfactorily accounts for all the meanings. The structure of this sign is eloquent testimony to the antiquity of this superstition.

No 414

1. **igisû**, *gift*, *present*, DW 102 n 2 (B 9401).
2. **nazâzu**, *stand*, **4**² 30 8b (B 9402).
3. **šaplitu**, *lower*, **2** 50 8c, RH 71 19 (B 9403, M 7120).

The existence of the sign in GUDEA is doubtful; *cf.* SAK 130, where the signs are read differently. The sign is a compound of Nos 406, *eye* and No 337, *the rising sun.* This was afterward mistaken for No 525, *the setting sun,* hence the meaning *lower.*

No 415

1. **alâku,** *go,* **4**^{2} 30 No 2$_{22a}$ (B 9522).
2. **enêqu** (?) *to suck,* RH 14$_{7}$ (M 7262).
3. **êrêšu,** *wish, desire,* **2** 7$_{35c}$ (B 9527).
4. ^{qan}**uṣu,** *a kind of reed,* CT **12** 42$_{48a}$ (M 7263).
5. **banû,** *build, beget,* RH 19$_{14}$ (M 7222).
6. **banâqu,** *capture* (?) **4**^{2} 30 No 1$_{18a}$ (B 9523).
7. **dabâbu,** *think, plan,* **5** 39$_{8c}$ (B 9524).
8. **dubbubu,** *plan,* **2** 29$_{48c}$ (B 9562).
9. **dâlu,** *pursue,* RH 83$_{31}$ & $_{33}$ (M 7264).
10. **dênu,** DI, *judgment,* S^{b} iii 51 (B 9525).
11. **dînu,** *judgment,* **2** 7$_{38e}$ (B 9526).
12. **kalû** (?) *lock up, detain,* CT **19** 44 14938$_{5}$ (M 7223).
13. **kašâdu,** *capture,* **4**^{2} 30 No 1$_{18a}$ (B 9529).
14. ^{karpat}**lamsisu** (?) *a kind of vessel,* **4**^{2} 14 No 1$_{29a}$ (M 7225).
15. **maliku,** SA, *decider, prince,* AV 5014 (B 9530).
16. **milku,** SA, *counsel,* **2** 48$_{14a}$ (B 9531).
17. **malâlu,** ? **4**^{2} 15$_{37b}$ (B 9532).
18. **salâmu,** *turn to, assist,* ASKT 123$_{20a}$ (B 9533).
19. **qabû,** *speak,* **4**^{2} 27$_{40a\ 44a}$ (B 9528).
20. **qibû,** *speak,* RH 102$_{30}$ (M 7228).
21. **ridû** (?) *tread, subdue,* CT **11** 44 14938$_{4}$ (M 7229).
22. **riḫû,** *pour, inundate,* CT **17** 36$_{7}$ (M 7230).
23. **šalâmu,** SILIM, *be whole,* **2** 9$_{8c}$ (B 9534).
24. ^{amel}**šalmu,** SILIM, *an officer,* ASKT 58$_{68}$ (B 9535).
25. ^{il}**Šalmu** (?) *god Shalmu,* BE **14** List No 7 (M 7231).
26. **šulmu,** SILIM, *welfare, peace,* S^{b} iii 52 (B 9538).
27. **šalimtu,** *corpse,* BPS 7 n 1 (B 9537).
28. **šalmûtu,** *welfare, safety,* **4**^{2} 19$_{20b}$ (B 9536).
29. **šanânu,** SA, *be like, equal,* ASKT 127$_{59}$ (B 9539).
30. **šêtu*** (?) ? **4**^{2} 30 No 2$_{22a}$ (M 7233).
31. **šutêṣû,** SA, *pronounce an edict,* **2** 62$_{55a}$ (B 9564).
32. **tuqummu** (?) ? **4**^{2} 30 No 2$_{11a}$ (M 7235).

SIM (S^{a} iii 65). SIR (?) (AL^{3} 46$_{37}$).

H 476 explained the sign as a picture of the sun setting behind the mountains; BNA **13** 98, as a compound of Nos 497 and 12;

* Probably to be read e-šid-diš.

UKZ 175, as a compound of Nos 353 and 144 used as two *Urmotifs*. Most of the meanings are traceable to the idea of *justice, judgment*. As **Shamash** was the god of justice, it is probable that like No 353 the picture represented the sun disc — this special form with the lines across the disc being appropriated to these special meanings. Such an origin would also account for the meanings *go*, and *beget*.

No 416

1. **kalû** (**emê sal**), *a temple priest*, **2** 21_{48c} (B 9573).
2. **lagaru**, LAGAR, *a temple priest*, AL³ 66 iv $_{8}$ (B 9574).
3. **sukkallu**, *messenger*, CT **19** 44_{18b} (M 7274).

UKZ 91 ff. explained the sign as a variant of No 443, *an enclosure*; MSL 217, as a variant of No 497, *pudendum feminae*. If the sign is a component part of No 95, as is generally supposed, it probably represents a sacred hut without the surmounting caduceus. The hut might easily suggest the priest who presided over its oracle.

No 417

1. **ašâbu**, DU, *dwell*, CT **11** 29_{26a} (B 9579).
2. **dû**, DU, *habitation, enclosure*, CT **11** 29_{27a} (B 9580).
3. (?) **ḫâṭu**, ? RH 88_{11b} (M 7278).
4. ^subat^ **ḫatû**, *a kind of garment*, **5** 15_{29e} (B 9604).
5. **kabâsu ša ilim**, *tread on a height*, **2** 27_{49g} (B 9581).
6. **katâmu**, DUL, *cover*, AL³ 65 iii 9 (B 9582).
7. **mulû**, DU, *earthwork, mound*, CT **11** 29_{27a} (B 9583).
8. **nigiṣṣu**, *cleft, cavern*, **2** 19_{49b} (B 9584).
9. **napḫaru**, *assembly, totality*, **3** 43_{8a}, RH 18_{34} (M 7279, M 7289).
10. **sukku**, DU, *dam, river-bank*, CT **11** 29_{30a} (B 9587).
11. **paḫâru**, *assemble*, **5** 44_{50c} (B 9585).
12. **puḫḫuru**, *totality*, JD **3** 112 (M 7288).
13. **ridû ša ridûti**, *tread, of a procession*, **2** 24_{59a} (B 9586).
14. **šubtu**, DU, *dwelling*, CT **11** 29_{25a} (B 9588).
15. **tilu**, DU, *hill, mound*, AL³ 66 iv 9 (B 9591).
16. **tillu**, *hill, mound*, RH 131_{9} (M 7281).
17. **têmiru**, *cover, hide*, AV 8924 (B 9590).
18. ^arab^ **tašrîtu**, *month Tashrit*, AV 650 (B 9589).

EM **2** 113 explained the sign as a picture of a fortified wall; UKZ 91 ff., as the **gunu** of No 416; *ibid.* 156 ff., as a compound of No 365 and No 481; OC, as the picture of a hill. The original was a diagram of an ancient city situated on a mound and surrounded by a wall. The wall enclosed a space larger than that occupied by

houses and had a gate in it. Such a picture readily accounts for all the meanings.

No 418

1. **maškanu**, SU, *place*, AL[3] 66 iv 10 (B 9614).

This sign is probably a variant of No 417, influenced by No 613.

No 419

1. **ana**(?) KI, *unto*, CT **11** 31_{13a} (B 9623).
2. **anna**, KI, *this*, CT **11** 31_{14a} (B 9624).
3. **antu**, *this*, ASKT 127_{29} (B 9625).
4. **ašâbu**, KI, *dwell*, CT **11** 31_{13a} (B 9626).
5. **ašru**, KI, *place*, S^b iii 48 (B 9627).
6. **ema**, KI, *with*, CT **16** 7_{276}; 8_{290}, CT **11** 31_{14a} (B 9628, M 7298).
7. **erṣitu**, KI, *land, earth*, S^b iii 48 (B 9631).
8. **ina**, *in*, **4**[2] 15_{25b} (B 9630).
9. **iâtu**, KI, *me*, CT **11** 31_{12a} (B 9629).
10. **itqurtu**, *rim, edge*, PSBA **10** 419_{8} (M 7303).
11. **ittu**, KI, *side*, S^b iii 47 (B 9632).
12. **itti**, KI, *with*, **4**[2] 3_{25a} (B 9633).
13. **udditu**, *blossom of a reed*, **4**[2] 28^{*}_{48b} (M 7297).
14. **uššu**(?) *foundation*, RH 69 rev 8 (M 7302).
15. (?)**ḫappa ima** . . ., ? CT **11** 48_{5b} (M 7421).
16. **kima**, *like*, **5** 32_{59c}; *cf.* ZA **1** 401 n (B 9635).
17. **mâtu**, KI, *land*, **2** 39_{8c} (B 9636).
18. **sanâqu ša usi**, *narrow, of a boundary*, **5** 41_{68a} (M 7305).
19. **qaqqaru**, GAGAR, *ground*, **4**[2] 9_{59a} (B 9634).
20. **ša**, KI, *which, that*, CT **11** 31_{13a} (B 9637).
21. **šubtu***, KI, *dwelling*, AV 537 (B 9639).
22. **šaplu**, *low*, **2** 30_{8c} (B 9638).

EŠŠE (**2** 48_{20c}). DU (AV 1208). KAN (ASKT 68_{25}). KIS (ASKT 68_{21}).

EM **2** 108 explained the sign as the representation of a tilled field; UKZ 174 ff., as No 353 used as a motif for direction and then gunued; OC, as a diagram of the earth; LBA 311, a representation of the earth. Probably the earliest form represented the Tigris and Euphrates rivers with connecting canals. This stood, to the Babylonians, for *land, earth*. All the nominal and adjectival meanings are easily derivable from this. The pronominal and prepositional meanings were attached to the sign because its syllabic sound was identical with theirs.

* A mistaken reading of iatu above, (B 9627).

No 420

1. (?)^{mašak}**mašku**, ... LÊ, *a kind of skin*, CT **14** 49 93085 r 6 ff. (M 7464 ff.).

The origin is unknown. Perhaps it was derived from the picture of a skin, and may possibly be of Elamite origin; *cf.* e. g. the Elamite signs on p. 112 of *Dél.* **6**. 5

No 421

1. **ḫurru**, KIRRUDA, *hole, ravine, cave*, CT **12** 27 81-7-27 200 13 (M 7472).

Probably the sign is a variant of No 416.

No 422

1. **maškanu**, KISLAḪ, *place*, CT **12** 27 81-7-27 200 15 (M 7473). 10

Like No 418 this sign is a variant of No 417.

No 423

1. **ḫurru**, KIRRUDA, HANBURUDA, *a cave, hole*, CT **12** 27 81-7-7 200 13 & 14 (M 7474).

Like No 421 the sign is probably a variant of No 416. 15

No 424

1. ...., sign of repetition, NE 140 143 (B 9851).
2. ...., part of the ideogram of a god, KC **2** 51 8b (M 7478).

The sign originated by placing No 419, *like*, before the two perpendicular wedges used as ditto marks. It is a comparatively 20 late Semitic development.

No 425

1. **balaṭu**, TIN, *life*, S^b iii 19 (B 9853).
2. **zikaru**, *man*, **2** 7 12c (B 9857).
3. **ḫâ'aṭu**, *see, inspect*, **2** 44 4c (B 9854). 25
4. ^{amel}**muttaggišu**, *an officer who tears down buildings* (?) **2** 44 5c (B 9855).
5. **šikaru**, *intoxicating drink*, **5** 27 8a (B 9856).

BNA **12** 405 explained the sign as an early variant of No 76; HILPRECHT, quoted by OC, as the picture of a vine leaf. HILPRECHT's suggestion as to the origin would be probable, if the art showed 30 that the vine was cultivated by the early Babylonians. If not the vine, the sign pictured the leaf of something from which an exhilirating drink was made. Such a picture would suggest *intoxicating drink*,

life, then, *man* and *see*. The name of the officer might naturally arise from an extension of the idea of *see*.

No 426

1. **muttatu**, ? AL^3 66 iv 16 (B 9861).

KIMAŠ (CT **18** 32_{10b}). KIŠI (**2** 27_{4c}).

There is no clue as to the origin.

No 427

1. **edlu**, ŠUL, *man, lord*, AV 1655 (B 9869).
2. ^{il}**Bau**, *goddess Bau*, **5** 44_{20c} (B 9867).
3. **ḫirû ša erṣiti**, DUN, *dig, of the earth*, **2** 36_{8g} (B 9868).
4. **ḫarâru**, *dig*, **2** 36_{9g} (B 9879).
5. ^{ṣabat}**kandu**, *a kind of garment*, **5** 15_{4e} (B 9881).
6. (?)**mahâṣu**, *shatter*, CT **12** 42_{29a} (M 7494).
7. **namušišu**, ? CT **19** 45_{8a} (M 7488).
8. **pitû ša nâri**, DUN, *open, of a canal*, **5** 42_{55a} (B 9870).
9. **patânu ša amêli**, *eat, of a man*, **2** 36_{63g} (B 9880).
10. ^{ṣabat}**šatû**, *a kind of garment*, RH 108_{41} (B 9882, M 7495).

SUL (**2** 39_{45e}).

UKZ 143 explained the sign as a compound of No 299, *land*, No 1, *in*, and No 94, *lordly*; OC, the picture of a boar, i. e. a variant of No 52. HOMMEL's explanation is the right one. Like No 52 it was the picture of a boar or hog. This naturally suggested *dig* and *open*. It denoted *nobleman, lord* for the same reason that our Saxon ancestors put boars' heads on their coats of arms, because these men fought like boars. It came to designate *the goddess Bau*, because of an abbreviation; *cf.* B 9873.

No 428

1. **êlêlu**, AZAG, *be bright*, 4^2 14 No 2_{18a} (B 9889).
2. **ellu**, AZAG, KU, *bright*, **5** 21_{12g} (B 9890).
3. **kaspu**, AZAG, *silver*, ASKT 65_{34} (B 9891).
4. **ṣimru**, *fullness, richness*, **5** 21_{21g} (B 9892).
5. **têliltu**, AZAG, *splendor*, **5** 21_{13g} (B 9893).

OC has explained the sign as a representation of the vault of heaven. The origin of the sign is obscure. It evidently pictured some bright object. It may have been the vault of heaven as HOMMEL thinks, or it may have been, like No 127, No 128 a and No 490, the crescent of the moon.

No 429

1. [il](?)**Iśtar***, *goddess Ishtar*, LC 94. 13* (B 9931).
2. **kasapu**, PAD, *a holiday* (?) BE **20** No 24 8a (M 7522).
3. **kasâpu**, PAD, *take a rest, make a holiday*, CT **12** 32 38181 r 6 (M 7523).
4. **kurmatu**, ŠUKU, ŠUKUM, *food, meal*, **2** 39 35a; *cf.* ASKT 116 obv 19 [(B 9929). 5
5. **kurummatu**, *food, meal*, **4**[2] 1 46a (B 9930).
6. **pussusu**, PAD (?) *breaking* (?) BE **20**[1] No 24 4a (M 7525).
7. **ṣaltu**, ? BE **20**[1] No 24 5a (M 7526).

KUR (**5** 16 17c).

UKZ 154 explained the sign as a compound of Nos 365 and 530. 10
In form the sign is at first hardly distinguishable from No 340. It pictured, perhaps, the opening of the carcass of an animal dressed for food; *cf.* No 184, *flesh*. Such an origin would account for all the meanings.

No 430 15

1. **imnu**, *right*, ZA **4** 433 (M 7532).
2. **ḫamiššêrit**, *fifteen*, AL[3] 88 vi 20 (B 9938).
3. [il]**Iśtar**, *goddess Ishtar*, **3** 32 v 41 (B 9940).

Composed of No 365, *ten*, and No 531, *five* — the whole being the sign for *fifteen*. The other ideographic meanings grew out of 20
the numerical value.

No 431

1. [il]**Adad**, MURU, *god Adad*, PSBA **11** 174 ff. Pl I 28 (M 7535).
2. **atḫû**, MAN, *brother, companion*, **5** 37 31e (B 9952).
3. **atulimânu**, ? CT **19** 20 Rm 343 rev 9 (M 7534). 25
4. **eśrâ**, NIŠ, *twenty*, **5** 37 25e (B 9956).
5. [il]**Bel**, BUZUR, *god Bel*, **2** 58 40b (B 9953).
6. **buṣru**, BUZUR, *fortress*, **5** 37 26e (B 9954).
7. **dannu**, *strong*, **1** 21 69 (B 9955).
8. **kabtu**, ŠUŠANA, *heavy*, **5** 37 37e (B 9957). 30
9. **kilallan**, MAN, MIN, *two, both*, **5** 37 29e (B 9958).
10. **mašû**, MAN, *twin*, **5** 37 32e (B 9959).
11. [il]**Šamaš**, BUZUR, MAN, ŠUŠANA, *god Shamash*, **5** 37 27e ff. (B 9960).
12. **šanû**, *second*, BD 29 6 (M 7536).
13. **šina**, MAN, MIN, *two*, **5** 37 28e (B 9962). 35
14. **šina Bur eqli**, *two Bur of land*, **5** 37 24e.
15. **šarru**, *king*, **1** 17 19 (B 9961).
16. **šarratu**, *royalty*, TN 335 a (M 7537).

* It is very doubtful whether this meaning belongs to this sign. As published in CT **25** 50, it is No 230 which is defined as *Ishtar*. 40

17. **šuššan**, ŠUŠANA, *a third*, **5** 37_{36e} (B 9963).
18. **tappû**, MAN, *companion*, **5** 37_{30e} (B 9964).

The sign is clearly No 365, *ten*, doubled. This gave it the meaning *twenty*, which was the mystic number of the god **Shamash**. Owing to mixture of the attributes of the gods it came to stand for other gods also; then from their attributes, *strong*, *king*, etc. The idea of doubling inherent in the repetition of No 365 suggested *two*, *second*, *twin*, *companion*, etc. As *twenty* is one third of *sixty*, which plays such a part in the Babylonian sexagesimal system, it came to designate *third*.

No 432 𒌍

1. **ana**, ES, *unto*, **5** 37_{58e} (B 9998).
2. **aššu**, ES, *because*, **4**² 12 rev 27 (B 9999).
3. **ê**, ES, *unto*, **5** 37_{55e} (B 9978).
4. **elium**, ES, *height*(?) **5** 37_{1a} (B 9979).
5. **eššu**, ES, *new*(?) or *because*(?) **5** 37_{2c} (B 9980).
6. **ili**, ES, *upon*, **5** 37_{55e} (B 9981).
7. **ina**, ES, *in*, **5** 37_{57e} (B 10000).
8. **-iš** (adverbial suffix), *-ly*, **4**² 17_{38a} (B 10001).
9. **išaštu**, ES, *trouble, sorrow*(?) **5** 37_{54e} (B 9982).
10. **bantu**, ? BD $66_{11\ 109ff.\ 115\ 122}$ (M 7542).
11. **zûzi**, BA, *half*, **5** 37_{47e} (B 9996).
12. **ḫašâlu**(?) *crush, beat out*(?) **2** 35_{17c} (M 7543).
13. **kima**, ES *like*, **5** 37_{59e} (B 9983).
14. **ma'dûti**, ES, *much*, **5** 37_{52e} (B 9984).
15. **mišlu**, BA, *half*, **5** 37_{44e} (B 9985).
16. **muttatu**, BA, *front lock*(?) **5** 37_{46e} (B 9986).
17. **pašâšu**(?) *anoint*, **2** 35_{16c}; *cf.* KM Taf. XII 52 (M 7544).
18. **ilu Sin**, BA, SIN, *god Sin*, **5** $37_{42,\ 48e}$ (B 9988).
19. **sûtu**, BA, *a small vessel*, **5** 37_{49e} (B 9989).
20. **šalalti**, ES, *three*, **5** 37_{51e} (B 9990).
21. **III Bur eqli**, *3 Bur of land*, **5** 37_{3b}.
22. **šalašâ**, BA, UŠU, *thirty*, **5** $37_{45\ 50e}$ (B 9991).
23. **šêlašâ**, *thirty*, AL³ 88 vi 18 (B 9992).
24. **šuma**, BATU, *he himself*, **5** 37_{4a} (B 9993).
25. **šumšu**, ES, *plunder*(?) **5** 37_{53e} (B 9994).
26. **šunu**, EŠ, *them*, **5** 37_{56e} (B 9995).

EŠ (MS¹ 399). EŠE (S⁴ v 18). BUREŠ (**5** 37_{3a}).

The sign is clearly a tripling of No 365. This denoted three of some things such as the **Bur** in land measure. Naturally it denoted

thirty. As this was the half of sixty, it stood for *half* also. *Half* denoted the idea of diminishing, so the sign stood for *plunder*, *crush*, *sorrow*. As there were thirty days in the month it naturally stood for the *god Sin*. The pronominal and prepositional meanings attached themselves to the sign through syllabic equivalence.

No 433

1. ^{il}**Antu**, *goddess Antu*, **5** 39_{23g} (B 10019).
2. **arbâ**, NIMIN, ŠANABI, *forty*, **5** $37_{7a\ 14a}$ (B 10020).
3. ^{il}**Ea**, ÊA, NIMIN, ŠANABI, *god Ea*, **5** $37_{9a\ 10a\ 11a}$ (B 10021).
4. **irba'â**, NIN, *forty*, AL^{3} 88 vi 17, CT **11** 24_{34b} (B 10022, M 7553).
5. **irbit**, LIMMU, *four*, **5** 37_{5a} (B 10023).
6. **IV Bur eqli**, *four Bur of land*, **5** 37_{6b}.
7. **kiššatu**, NIMIN, *multitude*, *totality*, **5** 37_{8a} (B 10024).
8. **limu**, *period*, *administration year*, DW 137_{18} (B 10025).
9. **šinipu**, ŠANABI, *two thirds*, **5** 37_{12a} (B 10026).
10. **šinipâtu**, ŠANABI, *two thirds*, **5** 37_{13a} (B 10027).

The sign is No 365 quadrupled to signify *four Bur of land* or *forty* units. All the meanings are derivable from this — the two deities, because forty was their mystic number; two thirds, because *forty* is two thirds of sixty, an important unit in the sexagesimal system, *multitude* and *period*, because *forty* was a number embracing many units.

No 434

1. ^{il}**Ea**, *god Ea*, **5** 44_{48c} (B 10038).
2. **enmaštu**, NINNÛ, *god Enmashtu*, **5** 37_{18a} (B 10036).
3. ^{il}**ellil**, ILLIL, NINNÛ, *god Ellil*, **5** 37_{21a} (B 10037).
4. **ḫamšatu**, *five*, AV 516 (B 10040).
5. **ḫanšâ**, NINNÛ, *fifty*, **5** 37_{15a} (B 10039).
6. **ḫanšâšis**, KINGUSILLA, *five sixths*, **5** 37_{19a} (B 10041).
7. **ḫaššâ**, NINNÛ, *fifty*, CT **11** 24_{35b} (M 7555).
8. **V Bur eqli**, *five Bur of land*, **5** 37_{22b}.
9. **kiššatu**, NINNÛ, *multitude*, *totality*, **5** 37_{16a} (B 10042).
10. **parap**, KINGUSILLA, *five sixths*, **5** 37_{20a} (B 10043).
11. **paras**, KINGUSILLA, *five sixths*, **5** 37_{20a} (B 10043).

The sign consists of No 365 written five times. The meanings were developed as in the preceding signs; the divine names, from the fact of their mystical number; the meaning *multitude*, because the sign represented a considerable number; and *five sixths*, because the *fifty* is five sixths of *sixty*.

No 435

1. **VI Bur eqli**, BURAŠ, *six Bur of land*, **5** 37_{23a}.

The sign was formed by writing No 365 six times.

No 436

1. **VII Bur eqli**, BUR-IMIN, *seven Bur of land*, **5** 37_{24a}.

The sign was formed by writing No 365 seven times.

No 437

1. **VIII Bur eqli**, BURUS, *eight Bur of land*, **5** 37_{25a}.

The sign was formed by writing No 365 eight times.

No 438

1. **IX Bur eqli**, BUR-ILIM, *nine Bur of land*, **5** 37_{26a}.

The sign was formed by writing No 365 nine times.

No 439

1. **ana**, *unto*, **1** 17_{18} etc. (B 10066).
2. **ilanu**, *god Anu*, CT **25** 50_{6} (B 10067).
3. **amêlu**, SANTAK, *man*, ZA **9** 165_{4} (M 7559).
4. **ilEa**, *god Ea*, BA **5** 648_{4} (M 7557, B 10068).
5. **ikkillu**, SALUGUB, TAL, *darkness, sadness, lamentation*, RT **27** 121_{25}, **5** 40_{13g} (M 7558, B 10069).
6. **išten**, GE, *one*, **5** 12_{32c}, CT **15** $43_{13\ 14}$ (B 10070, M 7561).
7. **makrû** (?) *favorable, unfavorable*, AL³ 134_{18} (B 10071).
8. **santakku**, *sacrifice, tribute*, **5** 13_{37c} (M 7563).
9. **parâku** (?) *bolt, bar*, RH 76_{14} (M 7564).
10. **šumma** (?) *if*, **4**² 34_{1}, *cf.* BD 115 n. r, KM 64 (M 7566).
11. **šênu**, *sandal*, HWB 634 (M 7565).
12. **šisîtu**, MAKAS, *call, cry*, RT **27** 121_{23} (M 7567).
13. **šar**, *3600*, BE **20**¹ No 20 passim (B 10072).
14. **šarru**, GI, *king*, **5** 30_{6a} (B 10073).
15. **šuššu**, *60*, **5** 12_{35e} (B 10075).

ANA (ASKT 126_{17}). GIL (?) (ZA **1** 189). GIŠ (?) (ZA **1** 187). DIŠ (**5** 65_{48b}).

EM **2** 113 explained the sign as originating in a simple line. The sign represents the coalescing of two simple signs which denoted numerals. These were a horizontal and a perpendicular stroke. When made comparatively small they denoted *one*, when larger, they denoted

sixty. The stroke was also developed from *60* to *3600*. The gods *Anu* and *Ea* came to be denoted by the sign through the mystic use of numbers; *king*, by syllabic spelling. It came to designate *man* because of its upright position; *darkness*, *favorable* or *unfavorable*, perhaps, because of the influence of favorable or unfavorable numbers; *tax* or *sacrifice*, because the value of these were estimated in numbers; and *sandal*, because in some of the early inscriptions the numeral is written so as to resemble a sandal.

No 440

1. ^{is}**adâru**, *a vessel*, AL^3 84$_{85}$, RH 121 rev 3 (B 10083, M 7573).
2. **'alû**, *spell*, *charm*, **4**^{2} 28$_{18b}$ (B 10086).
3. **alâlu**, *hang*, CT **16** 29$_{72}$ (M 7574).
4. **amâru**, *see*, CT **17** 35$_{46}$ var. (M 7575).
5. ^{is}**anantu**, *opposition*, *war*, *misery*, CT **18** 34$_{26b}$ (M 7576).
6. **âru**, *see*, CT **17** 35$_{46}$ (M 7571).
7. **enšu**, *weak*, ASKT 59$_{20}$ (B 10087).
8. **eṣêlu**, *bind*, **2** 27$_{41c}$ (B 10089).
9. **ešû ša** . . ., *trouble*, *of* . . ., AV 4702 (B 10088).
10. **idû**, *know*, RH 69 rev 4 (M 7572).
11. **ubburu ša amâti**, *hurt*, *offend*, *of words*, **2** 62$_{44c}$ (B 10117).
12. **urruḫu** (?) *way* (?) **5** 30$_{59a}$ (M 7578).
13. **baṭâlu**, *cease* (evidence unpublished) (M 7579).
14. ^{is}**dilûtu**, *irrigating machine*, **5** 26$_{58c}$ (M 7580).
15. **zanânu**, *be full*, **5** 52$_{89b}$ (B 10121).
16. ^{is}**zirtu**, *a kind of couch*, CT **16** 45$_{116}$ (M 7581).
17. **ḫaṣâbu**, *be full*, **4**^{2} 22$_{18a}$ (B 10091).
18. **ḫaṭû**, *destroy*, KG **2** 34$_{37}$ (M 7582).
19. **kalâmu**, *see*, CT **17** 38$_{22}$ (M 7583).
20. **kamû**, *bind*, *take captive*, **5** 39$_{10e}$ (B 10094).
21. ^{is}**kamâru**, *net*, **5** 26$_{56a}$ (B 10093).
22. **kanâšu**, *bow down*, *submit*, CT **17** 29$_{31}$ (M 7585).
23. **kasû**, *bind*, **5** 20$_{16a}$ (B 10095).
24. **labâšu** (?) *clothe*, **5** 51$_{48b}$ (M 7587).
25. **mâ'u** (?) *be great*, *mighty*, BD 20$_{18}$ and n 55 (M 7588).
26. **maḫâṣu**, *break*, *smash*, CT **12** 42$_{25a}$ (M 7589).
27. **maṭû**, LAL, *become lower*, *Cf.* Str *Nab* 598$_4$ with 119$_8$ & *Cyr* 167$_5$ [(B 10097, M 7590).
28. **malû**, LAL, *be full*, S^b iii 7 (B 10096).
29. ^{is}**mirdêtu**, ? **5** 26$_{55a}$ (B 10099).
30. (?)$^{[is]}$**maššû** ? CT **19** 43$_{36b}$ (M 7591).
31. **matû**, ? **2** 8$_{27a}$ (B 10098).
32. **nadû**, *throw down*, RH No 62$_5$ (M 7592).

33. (?)[iṣ]naḫbû, *quiver*, CT **19** 1 K 4200 rev 10 (M 7593).
34. (?)[iṣ]naṣbû, ? CT **19** 1 K 4200 rev 11 (M 7594).
35. našû, *lift up*, **5** 11 48e (B 10101).
36. sakâru, *dam, bolt*, CT **17** 26 46 (M 7596).
5 37. sanâqu, *press down*, **2** 48 7c (B 10103).
38. sanâqu ša iškari, *press down, of fetters*, **5** 29 72e (B 10104).
39. sarâdu ša imêri, *bind, hitch, of asses*, CT **19** 32 38a (M 7597).
40. sarâdu ša kibrâti, *bind, of the regions*, **2** 24 55a (B 10105).
41. pašâṭu, *blot out, destroy*, WM 10 iii 7 (M 7598).
10 42. ṣabâtu, *seize*, **2** 66 15 (B 10106).
43. ṣâdu ša qišqiti, *shine, be yellow, of some part of a ship*, CT **19** 32 31a (M 7599).
44. ṣamâdu, *harness*, **4**^{2} 19 41b (B 10107).
45. iṣṣimidtu, *coupling, rope*, AV 7230 (B 10108).
46. qalâlu (?) *be small, light*, RH 152 No 34 9 (M 7600).
15 47. rakîsu (?) *bond, harness*, *Cf.* Assurn iii 43 with 57 and 59 (M 7602).
48. ritgubu, ? ZA **7** 28 25a (M 7601).
49. šakânu, *set, place*, PSBA **17** 64 ff. ii 17 (M 7604).
50. šapâku, LAL, *heap up, pour out*, S^b iii 9 (B 10112).
51. šapala, *low*, **2** 39 58f (B 10113).
20 52. šaqû (?) *be high*, RH 121 26 (M 7621).
53. šaqâlu, LAL, *weigh*, S^b iii 10 (B 10110).
54. šuqalulu, *suspended, hanging*, CT **15** 43 7 (M 7606).
55. suqamumu, ? RH 49 20 (M 7607).
56. šâru, ? **4**^{2} 26 48a 50a 52a, RH 106 74; 107 76 (B 10109, M 7603).
25 57. šuššû, *60* (?) **2** 45 81e (M 7608).
58. šitê'u, (i. e. šê'u), *see, behold*, **5** 52 60a (B 10114).
59. iṣtuqumtu, *resistance*, *Cf.* **1** 9 16 with 17 18 and 18 51 (M 7609).
60. tuqqunu (?) *security*, JD **3** 143 and TN 336 (M 7610).
61. tarâṣu, *stretch, extend*, **4**^{2} 26 43a (B 10115).
30 62. tirṣu, *stretching, extending*, **3** 2 61a (M 7611).
63. turṣu, tarṣu, *direction*, JD **3** 108, TN 336 (M 7612).

LA (LTP 181 n 1).

EM **2** 115 explained the sign as the picture of a balance; UKZ 190, as a combination of the motifs for perpendicular and horizontal; OC, 35 as the representation of scales. Probably the original represented a large crane for the support of balances such as are still seen in the East. All the meanings are suggested by the movements of the balances (as e. g. *depress, be low* from the downward tipping of the scale), the act or the result of weighing, or from the crane itself. 40 The varied and persistent use of the ideogram vouches for its antiquity.

No 440 a

Composed of No 440 and No 443. Apparently it is a variant of 441 b.

No 441

1. **eṣêlu**, *bind*, Šurpu VII (I p. XV) 24 (M 7626, B 10128). 5
2. **kussû**, *bind, tie*, **4**[2] 19 33a (B 10129).
3. **ni'lû**, (B 10127 **alû**), *fetter*, CT **16** 37 18 (M 7627).
4. **ṣamâdu**, *harness*, KM Taf. I 25 (M 7628).
5. **šaqîlu**, *weigh*, AV 6655 (B 10130).
6. **šuqalulu**, LAL, *hang*, Sb iii 11 (B 10132). 10
7. **šarâḫu**, *be powerful, strong*, AV 8451 (B 10131).
8. [il]**tašmêtu**, KURMUN, *goddess Tashmit*, **2** 48 39a (B 10133).

UKZ 190 explained the sign as No 440 doubled. The sign was a variant picture of No 440. Here the crane was pictured by double lines. 15

No 441 a

1. **šêttu**, USAR, *net*, Sb iii 12 (B 10139).

The sign is clearly a compound of Nos 441 and 170 a.

No 441 b

1. **nagû**, NANGA, *district, region*, Sb iii 14 (B 10143). 20

The sign is clearly a compound of Nos 441 and 443.

No 442

1. [il]**Anunnaki**, *the spirits of the deep waters*, **4**[2] 33 46b (B 10149).
2. [il]**Igigi**, *the spirits of heaven*, **4**[2] 60 33a (M 7634).
3. [amel]**Nâgiru**, *steward, overseer*, **2** 31 40c (M 7636). 25
4. **nêr**, NÊR, *600*, CT **12** 42 K 11926 6, **5** 18 23a (B 10148, M 7635).

The sign was composed of No 439, *60*, into which one of the forms of No 365, *10* was inserted. This gave the meaning *600*. The meaning *overseer* probably came from the oversight of a large number of men, and the other meanings from the mystic use of 30 numbers to denote supernatural beings.

No 443

1. **aibu**, *enemy*, KC **2** LXII 7 (M 7638).
2. **ana**, RIM, RI, *to*, ASKT p 197 No 3 (B 10169).
3. **arâku**, GID, *be long*, **3** 61 No 2 30; DW 121 n 6 (B 10170). 35

4. ^{is}**aḫaztu** (?) *means*, **2** 44_{31a} = **5** 26_{12a} (B 10171).
5. ^{is}**atartu** (?) *abundance, remainder*, **5** 26_{13a} (M 7649).
6. **edêlu**, ḪAB, *bar, bolt*, CT **12** 25_{48b} (M 7640).
7. **epû**, *cook, bake*, (80-11-12 9 i*) (B 10178).
8. **epêqu**, ? CT **12** 25_{60a} (M 7646).
9. **igru** (?) ḪAB, *wages*, CT **12** 25_{39b} (M 7637).
10. **inbu**, GURUN, *fruit*, (80-11-12 9 i*) (B 10179).
11. **isbu**, LUGUD, ? CT **12** 25_{46a} (M 7643).
12. ^{is}**itêšir**, ? **2** 47_{63e} (B 10180).
13. **uddatu**, *country, dwelling-place*, CT **12** 25_{33a} (M 7639).
14. **ukkulu** (?) ḪAB, *food* (?) CT **12** 25_{43b} (M 7641).
15. **upqu** (?) ? CT **12** 25_{55a} (M 7647).
16. **ušultu**, LAGAB, *vessel*, **2** 48_{36e} (B 10204).
17. **ba'lu**, *be great*, **2** 44_{9c} (B 10172).
18. **bi'šu**, ḪAB, *stinking, evil odor*, **2** 27_{54a} (B 10173).
19. **bu'šânu**, ḪAB, *have a bad smell*, **2** 27_{56a} (B 10174).
20. **bibbu** (?) ḪAB, *a lamb, a planet*, CT **12** 25_{39b} (M 7653).
21. **balâlu** (?) ḪAB, *pour out, moisten*, CT **12** 25_{62a} (M 7654).
22. **balâṣu**, ḪAB, ? CT **12** 25_{42b} (M 7655).
23. **bamâtu**, LUGUD, *swelling, high place*, CT **12** 25_{47a} (M 7656).
24. ^{is}**buqlu**, *vegetables*, **5** 26_{10a} (B 10176).
25. **barû**, *be full*, (80-11-12 9 i*) (B 10175).
26. **batû** (?) LUGUD, *build, found*, CT **12** 25_{45a} (M 7658).
27. ^{qan}**gikillu** (?) *a kind of plant*, MSW 3 K 165_{12} (M 7659).
28. **girimmu** (?) GIRIM, *womb* (?) CT **12** 25_{29a} (M 7660).
29. **garâru****, GIR, KIR, *run*, MSW 25_{34b} (M 7661).
30. **garâru ša ameli**, GUR, *run, of men*, **2** 27_{12a} (B 10177).
31. **di'ûtu** (?) ḪAB, *present* (?) CT **12** 25_{36b} (M 7663).
32. **ḫisû** (?) ? CT **12** 25_{56a} (M 7664).
33. **ḫappu**, ḪAB, ? CT **12** 25_{40b} (M 7665).
34. **ḫirṣu**, ? CT **12** 25_{61a} (M 7666).
35. **ḫarâru ša amêli**, KURU, *dig, of men*, MSW 18 S 18_{7} (M 7667).
36. **ḫatû**, ḪAB, *destroy*, CT **12** 25_{40b} (M 7668).
37. **kubbubu**, ? **2** 44_{11e} (B 10187).
38. **kabâru**, GUR, *be long, great*, **2** 16_{50a} (M 7670, B 10181).
39. **kabbaru**, *very great*, **4**^{2} 9_{19a} (B 10211).
40. **kabâtu**, ELLAG, *be heavy*, CT **12** 25_{48a} (B 10184, M 7671).
41. **kabtu**, GUR, *heavy, weight*, CT **19** 27 K 2037_{19b} (B 10183, M 7672).
42. **kubbutu**, *fullness, mass*, CT **12** 25_{61a}, **2** 39_{50e} (M 7671, B 10188).
43. ^{is}**kuddu**, GIŠKURU, ? **2** 44_{32g} (B 10189).

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* This text is inaccessible to me.

** This is the reading of M, but the texts have nagarru, *running*, or *course*.

44. **kakasiga**, SI ...., ? CT **12** 25_{20a} (M 7673).
45. [iṣ]**kiskibirru**, KURU, ? **5** 26_{15a} (B 10186).
46. **kûru**, KUR, *trouble* (?) **5** 26_{13a}, CT **12** 25_{16a} (B 10190, M 7669).
47. **kurû**, GUD, *affliction* (?) **5** 29_{74g} (B 10192).
48. **kurû**, LUGUD, ? CT **12** 25_{44a} (M 7675).
49. **kurru**, *trouble* (?) (80-11-12 9 i*) (B 10191).
50. **kirinnû ša paḫâri**, GIRIN, *a heap, of a collection*, CT **12** 25_{26a} (M 7676).
51. **katû**, *weak, frail*, (80-11-12 9 i*) (B 10185).
52. **kutultu**, ? CT **12** 25_{62a} (M 7677).
53. [iṣ]**mêkkû**, *enclosure, fence*, **5** 26_{11a} (B 10193).
54. **milû**, *fill*, CT **12** 25_{55a} (M 7679).
55. **mitlu** (?) *filled*, CT **12** 25_{55a} (M 7680).
56. **nagarruru**, *running*, **2** 27_{18a} (B 10212).
57. **nudu**, ? (80-11-12 9 i*) (B 10196).
58. **napḫaru**, *sum, total*, CT **12** 25_{41a} (M 7682).
59. **naqâru**, *tear down*, (80-11-12 9 i*) (B 10194).
60. **našâru** ......, *reduce, shorten*, (80-11-12 9 i*) (B 10195).
61. **saḫâru**, *turn*, RH 82_{27} (M 7684).
62. **sipû ša iṣṣûri**, ?, *of birds*, CT **12** 25_{21a} (M 7685).
63. [šam]**supalu**, *some kind of a plant*, CT **14** 46 K 4184_{8} (M 7686).
64. **sâru** (?) *a ring*, CT **12** 25_{42a} (M 7683).
65. **pagâlu**, ? (80-11-12 9 i*) (B 10197).
66. **pidû**, *ransom money*, CT **12** 25_{60a} (M 7687).
67. **paḫâru**, *assemble*, **2** 39_{49c} (B 10198).
68. **puḫḫuru**, *assembly, total*, **2** 39_{49c} (B 10199).
69. **paqâlu**, *be strong*, CT **12** 25_{59a} (M 7690).
70. **puqlu**, *strength*, CT **12** 25_{19a} (M 7691).
71. **puqqulu**, *might*, CT **12** 25_{59a} (M 7690).
72. **paqâru** (?) *dispute, lay claim to*, CT **12** 25_{9a} (M 7692).
73. **pitnu**, *table, horizon*, CT **12** 25_{57a} (M 7693).
74. **putturu**, ? CT **12** 25_{58a} (M 7694).
75. **ṣînu**, ḪAB, *load* (?) CT **12** 25_{39b} (M 7695).
76. **qarâṣu ša ṭîṭi**, GI ...., *cut, of clay*, CT **12** 25_{23a} (M 7696).
77. **qirṣu ša paḫari**, GIRIN, *division, of a total*, CT **12** 25_{25a} (M 7697).
78. **rabû**, *great*, **2** 44_{3c}, RH $45_{28\ 25}$ (B 10200, M 7698).
79. **rabâṣu** (?) *lie down*, CT **12** 25_{63a} (M 7699).
80. **rabbûtu**, *might, majesty*, **4**² 13_{5b} (B 10201).
81. **raggu** (?) *evil, wicked*, KC **2** lxii 5 (M 7700).
82. **rakâsu**, KUR, *bind*, **2** 48_{29g} (B 10202).
83. **šibrû**, *broken*, (80-11-12 9 i*) (B 10203).
84. **šibirtu**, *fracture*, CT **12** 25_{58a} (M 7701).

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* This text is inaccessible to me.

85. **šarû**, *begin, open*, CT **12** 25 7a (M 7702).
86. **turû**, ḪAB, ? CT **12** 25 41b (M 7707).

GIL (MS² 47). GIRIM (80-11-12 9 i*). KIL (MS² 110).
KIR (MS² 123, Sᵃ iii 36). LAG (ZK **2** 50 n 1). LAGAB (Sᵃ iii 38).
5 RIM (Sᵃ iii 37). SULAG (?) (80-11-12 9 i*).

UKZ 60, 92, etc. explains the sign as a motif for *periphery, enclosure*, etc. The original was an outline representing an enclosure. This suggested *enclosing, assembling*, etc. from which all the meanings are obviously derived. Thus *lie down* was easily suggested because 10 sheep lie down in an enclosure. *Enclosure* easily suggested *total, this, mass, heap*, and out of *heap* the ideas of *evil, oppress* would grow because of the fact that conquests were accompanied by the reduction of buildings to heaps of ruins. In similar ways all the meanings are obviously accounted for.

15 **No 444**

1. **apsû**, ENGUR, ṬU, *the abyss*, CT **12** 26 18b (M 7733, B 10220).
2. **engurru**, ENGUR, *the deep*, CT **12** 26 19b (M 7732).
3. **nâru**, I, *river*, CT **12** 26 16b (M 7734).
4. ⁱˡ**Nâru** (?) I, ID, NAMMU, *the river god*, CT **12** 15 17 20b (M 7735).
20 5. **šulû**, I, ? CT **12** 26 16b (M 7736).
6. **šamû**, GILUGU (?) ZIKUM, *heaven*, CT **12** 26 21b, **2** 50 27c (M 7737, B 10221).

ṬU (80-11-12 9 rev iii 18*). ṬUR (80-11-12 9 rev iii 18*).

UKZ 76 ff. explains the sign as a compound of two motifs, one identical with No 443 above, and the other, with No 2. The sign is 25 clearly a compound of No 443, an enclosure, and No 13, a star, representing a deity. This stood for *deep*, then, *river*, and, on account of the supposed super-celestial ocean, *heaven*.

No 445

1. ⁱˢ**narkabtu**, GINAR, *chariot*, CT **12** 25 18b (M 7743, B 10225).

30 The sign is descended from a conventionalized representation of a chariot or some part of it. Possibly it may have been the dash-board of a chariot such as is pictured in HEUZEY and THUREAU-DANGIN's *Stele des vautours*, pp. 17, 18. It is more probable, however, that originally it represented a chariot containing a standing figure, 35 such as is pictured in SCWA No 128. The figure of the rider has been shortened, the dash-board and tail board heightened and joined at the top, and the wheels omitted.

* This text is inaccessible to me.

No 446

1. **anpatu**[iṣṣuru], NINMUŠ, *ostrich*, CT **12** 26$_{6a}$ (M 7740).
2. **rubṣu**, BARUN, (or MARUM), *resting-place*, CT **12** 26$_{16a}$ (M 7741).

In the absence of early forms the origin cannot be known. The obvious suggestion from the late form, viz: — that it is a compound of Nos 443 and 64, affords no clue to the meanings and is probably incorrect.

No 446a

1. **ullu**(?) ṬUL(?) *that, yonder*, CT **12** 26$_{31b}$ (M 7745).
2. **ḫuballu**, ṬUL(?) *interest*, CT **12** 26$_{32b}$ (M 7746).
3. **ḫuppu**, ṬUL(?) ? CT **12** 26$_{28}$ & $_{30b}$ (M 7747).
4. **ḫaštu**, ṬUL(?) *a vessel*, CT **12** 26$_{33b}$ (M 7748).
5. **laḫtu**, ṬUL(?) ? CT **12** 26$_{29b}$ (M 7749).
6. **mušpalu**, ṬUL(?) *part of a city*, CT **12** 26$_{27b}$ (M 7750).
7. **naḫallu**, ṬUL(?) ? CT **12** 26$_{26b}$ (M 7751).
8. **šuttatu**, ṬUL, *hole, trap, pit*, CT **12** 26$_{34b}$ (M 7752).

The late form suggests that the sign is a compound of Nos 443 and 71, but, without earlier forms, this cannot be proved. The origin of No 71 is involved in too much doubt to help us in testing by the meanings the theory suggested by the form.

No 447

1. **aṣû, šêtu**(?) KUNIN, *go out, withdraw*, CT **12** 26$_{24b}$ (B 10230, M 7753).
2. **ittû**, SIR, *naphtḥa, asphalt*, CT **12** 26$_{23b}$ (B 10231).
3. **kuninnu ša qanê**, KUNIN, *a thicket, of reeds*, CT **12** 26$_{23b}$ (B 10232).
4. **kupru**, KUNIN, *bitumen*, CT **12** 26$_{23b}$ (B 10233).

UKZ 112 explains the sign as No 160, *a spring*, plus an arrow, *to open*, signifying *a spring which shoots forth in an enclosure*. In the absence of early forms the origin cannot be known.

No 448

1. **zarru**, ZAR, *bright*, CT **12** 26$_{40b}$ (B 10238).
2. **ṣarâru**, SUR, *light up, shine*, CT **12** 26$_{42b}$ (M 7755).
3. **ṣarru**, ZAR, *bright*, CT **12** 26$_{41b}$ (M 7756).
4. [il]**Šamaš**, *the sun*, **2** 44$_{4a}$ (B 10237).

ŠISI (CT **12** 26$_{43b}$). ŠERIN(?) (CT **12** 26$_{44b}$). ŠERINŠUR(?) (CT **12** 26$_{45b}$).

MSL 363 explains the sign as *an enclosure plus the 'give' sign*. The sign is clearly compounded of Nos 443, *enclosure* and No 175,

which pictured two heads of grain. Wheat stored up suggested *happiness, brightness* and then *the sun.*

No 449

1. **anšu**, GAIU, *weak*, CT **12** 26 14a (M 7760).
5 2. **u'a**, *woe*, **4**[2] 1* 31b; RH 8 56 (B 10251, M 7758).
3. **udru**, *troop, herd*, DW 195 196 (B 10252).
4. **kabû**, ŠURIM, *stall*(?) CT **12** 26 18a (M 7761).
5. **laḫru**, U . . ., *mother-sheep, ewe*, CT **12** 26 21a (M 7762).
6. [il]**Malkatu ša kunê**, *goddess Malkatu, of Kune*, **2** 57 14a (B 10246).
10 7. **piqannu**, ŠURIM, *a cattle-stable*(?) **2** 38 28g; CT **12** 26 18a (B 10249, M 7763).
8. **ṣênu**(?) *sheep*, CT **12** 26 23a (M 7764).
9. **qabû**, BARUN, *stable*, (80-11-12 9 iv 15*) (B 10248).
10. **rubṣu**, ŠURIM, *fold*, CT **12** 26 18a (M 7765).
11. **tarbaṣu**, ŠURIM, *fold*, CT **12** 26 20a (M 7766).

15 UKZ 50 quotes and concurs in an explanation offered by GEORGE SMITH, viz: — that the sign is compounded of No 443 and No 259 doubled. The sign is clearly a compound of No 443 and of 339, an animal's ears. This accounts for all the meanings except *woe* which was attached to the sign through syllabic spelling.

20

No 450

1. **Pi** . . . . ., U . . . LAL, ? CT **12** 26 46b (M 7771).

The late form suggests that the sign is a compound of Nos 443 and 185, but in the absence of both early forms and ideographic meanings this is uncertain.

25

No 451

1. [qan]**kuninu ša qanê**, *thicket, of reeds*, CT **11** 47 19b (M 7772).

The meaning indicates that the sign is a variant of No 447.

No 452

1. . . . . . ., . . DU, ? CT **11** 28 K 8503 rev 4 (M 7773).

30 The origin is unknown. Possibly a variant of No 450.

No 453

1. **immirtu**, GANAM, *pregnant ewe*, (80-11-12 9 iv 13*), CT **12** 26 17a (B 10257, M 7759).
2. **kabû**, BARUN or MARUN, ? CT **12** 26 17a (M 7774).

The sign is a variant of No 449.

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35 * This text is inaccessible to me.

No 454

1. **budduru**, UGRA, UŠERA, *a load of reeds*, CT **12** $26_{5a\,6a}$ (B 10260, M 7775).
2. **kutullu**, UGRA, UŠERA, *a load of reeds* (?) CT **12** $26_{5a\,6a}$ (B 10261, M 7775).

The sign is a variant of No 456.

No 455

1. **kalakkašu** (?) GAŠAL (?) ? CT **12** 25_{60b} (M 7776).

Perhaps the sign is a compound of Nos 443 and 260, but our data are insufficient to prove it.

No 456

1. **ugâru**, AGAR, *meadow*, CT **12** 26_{36b} (M 7777).

Possibly a compound of Nos 443 and 292, but, if so, the chain of ideas which led to the ideographic meaning is not clear.

No 457

1. **alapû**, UMUNA, *ox-yard*, **2** 27_{58a} (B 10263).

The meaning shows that the sign is, like No 453, a variant of No 449.

No 458

1. **ḫammu**, UMUN, *a ruler*, CT **12** 26_{14b} (M 7778).

The late form suggests that the sign is a compound of Nos 443 and 355, but the meaning does not confirm this view. The origin is, therefore, unknown.

No 459

1. **iltibu**, ELLAMSU, *hot*, *greedy*, CT **12** 26_{1a} (M 7779).
2. **tinûru** (?) TINUR, *oven*, CT **12** 26_{50b} (M 7780).

KILINA (CT **12** 26_{49b}). NINDA (CT **12** 26_{47b}).

The sign is composed of No 443 and 358, an enclosure with a draught of air in it. That suggested *oven*, and then, *hot*.

No 460

1. **ašurru** (?) PU, *wall*, *court*, CT **12** 25_{22b} (M 7785).
2. **issû**, TUL, PU (?) ? JRAS **1894** 830_{2}; *cf.* CT **12** 25_{27b} (M 7784).
3. **uppu**, UB, *enclosure*, JRAS **1894** 830_{18} (M 7786).
4. **bûru**, *well*, **4**[2] 26_{33b}, CT **16** 11_{65} (B 10267, M 7787).

5. **bûrtu,** PU, TUL, *well, cistern,* CT **12** 25 21b (M 7788).
6. **ḫubbu,** ? AV 3389 (B 10269).
7. **ḫabbilu,** UB, ? JRAS **1894** 830 18 var (M 7789).
8. **ḫuballu,** UB, ? JRAS **1894** 830 15 (M 7790).
5 9. **ḫappu,** UB, ? JRAS **1894** 18 (M 7791).
10. **ḫuppu,** UB, ? CT **12** 25 33b (M 7792).
11. **ḫirîtu,** TUL, *ditch, canal,* JRAS **1894** 830 7 (M 7793).
12. **kalakku,** TUL, *hole, depression,* JRAS **1894** 830 8 (M 7794).
13. **kalakkašu** (?) GAŠAL (?) ? CT **12** 25 49b (M 7795).
10 14. **miḫṣu,** TUL, *wound,* JRAS **1894** 830 3 (M 7796).
15. **narkabtu,** GINAR, *chariot,* CT **12** 25 20b (M 7798).
16. **pû ša mâti,** PU, *mouth, of the land,* CT **12** 25 25b (M 7799).
17. **ṣippatu,** PU, *orchard, trees,* CT **12** 25 24b (M 7801).
18. **šuplu** (?) PU, TUL, UB, *deep, depth,* CT **12** 25 23b (M 7803).
15 19. **šuppulu** (?) PU, *deep, depth,* CT **12** 25 23b (M 7802).
20. **šitnu** (?) TUL, ? JRAS **1894** 830 6 (M 7805).
21. **šitpu,** PU, *enclosure,* CT **12** 25 21b (M 7806).
22. **šuttatu,** UB, *hole, pit,* JRAS **1894** 830 17 (M 7807).
23. **tâmtu,** TUL, UB, *sea,* CT **12** 25 33b (M 7810).
20 24. **tultu,** TUL, *worm,* JRAS **1894** 830 5 (M 7811).

UKZ 54 and ML 23, also OC have explained the sign as the picture of a well or cistern. The original picture was clearly the representation of a well or cistern. All the meanings which are translatable, except *chariot,* were clearly suggested by such a picture, 25 and that came in through mixture with No 445.

No 461

1. **agammu,** UMAḪ (?) *a swamp,* CT **12** 26 9b (M 7822).
2. **ḫammu,** UMUN, *a water plant,* **2** 27 57a, CT **12** 26 11b (B 10277).
3. **ḫammu ša mê,** UMUN, *a plant, of water,* CT **12** 26 10b (B 10278).
30 4. **miḫṣu,** UMAḪ (?) *pouring, washing,* CT **12** 26 9b (B 10279).
5. **miḫṣu ša mê,** UMAḪ (?) UMUN, *pouring, of water,* CT **12** 26 10b [(B 10280, M 7823).
6. **pânu,** UMUN, *face,* CT **12** 26 12b (B 10281).
7. **qinnu ša iṣṣuri,** ABLAL, *nest of a bird,* **5** 42 63a (B 10282).

MSL 348 explained the sign as *an enclosure and intensified water.* 35 The sign is either a mixture of Nos 460 and 467, or a compound of No 460 and No 521. Either of these origins would afford all the meanings except *face, bird's nest* being suggested by the idea of enclosure and the seed of life which No 521 embodied. *Face,* as PRINCE suggests, was connected with the sign by mixture with 40 UMUN, *lord.*

No 462

1. **ik**(?) . . . , GARIN, ? CT **12** 26 39b (M 7824).
2. **ta** . . . . , DAGRIN, ? CT **12** 26 40b (M 7825).

We have not the data for determining the origin, but the relationship of Nos 519 and 521 below, suggests the probability that this sign is a variant of 461. 5

No 463

1. **annanna**, NENNI, *hostile*(?) ZA **9** 163 iv 12 (M 7829).
2. **èššêpu**, NINNA, *a bird living in ruins*, (80-11-12, 9 r iv 7*) (B 10287).
3. **ittu**(?) *omen*(?) *lamentation*, CT **19** 28 K 4848 9b (M 7827). 10
4. **nâšu**, *quake*, *tremble*, CT **17** 25 19, RH 104 12 (B 10288, M 7828).
5. **râdu**, *thunderstorm*, CT **19** 15 K 5448 A 4 (M 7831).
6. **šarbâṭu**, *blow*(?) RH 7 38 (M 7832).
7. **šuttatu**(?) *a dream*, RH 7 38 40 (M 7833).

MSL 261 explains the sign as a late Semitic adaptation of 15 Nos 432 = EŠ and No 460 = PU. The variety in the ideographic meanings renders improbable the late origin suggested by PRINCE. Possibly the sign is a compound of Nos 460 and 432, but it is not certain.

No 464 20

1. **buginnu ša akâli**, BUGIN, *receptacle, for food*, CT **12** 26 7b (M 7834).
2. **buginnu ša mê**, BUGIN, *receptacle, for water*, (80-11-12 9 r 7*) [(B 10290).
3. **sussulu**, *lake, pond*, CT **12** 26 8b (B 10291).

MSL 61 explained the sign as No 478, *a male* in an enclosure. Originally the sign represented a mouth and tongue. No 478 was 25 the picture of a tongue, and the mouth became identical in form with No 443, *an enclosure*. A mouth is a natural receptacle for food and drink. By an extension of the latter meaning it came to designate *pond*.

No 465 30

1. **iltibu ša** . . . . . , ELLAMSU, *greedy*, *hungry of* . . . . , CT **12** 26 8a (M 7835).
2. **ṣirtu**, ... LUB, *exalted*, CT **12** 26 22b (M 7836).

The form is a variant of No 449; the meanings show mixture with No 459.

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* This text is inaccessible to me. 35

No 466

1. **ambu**, ŠU, ŠUŠ, ŠUTA, *name of a plant*, CT **12** 26 18a (B 10295, M 7837).
2. **zirqu**, ŠU, ŠUŠ, ŠUTA, *sprinkling*, **2** 48 18a, CT **12** 26 18a (B 10296, M 7838).
3. **zirqatu**, ŠU, *sprinkling*, **5** 29 15g (B 10297).

5 Res. Nos 528 and 257 explains the sign as a compound of No 443, an enclosure and No 490, *the crescent moon*. The meaning *sprinkling* as well as the early form indicates that the sign is a variant of No 460. The different writing of the central portion was, perhaps, influenced by No 490.

10 No 467

1. **ambar**, AMBAR, *swamp*, CT **12** 25 55b (M 7842).
2. **apsû**, SUG, *deep*, CT **12** 25 59b (M 7843).
3. **apparu**, AMBAR, SUG, *swamp, marsh*, CT **12** 25 55b (B 10303, M 7844).
4. **ašte**, AŠTE, *canal, water-course*, CT **12** 26 3b; *cf.* **11** 45 28b (M 7846).
15 5. **iltibu ša immeri**, ELLAMSU, *hunger, of lambs*, CT **2** 26 4a (M 7840).
6. **urutu** (?) ? CT **12** 26 1b (M 7845).
7. qan**bunînu**, BUNIN, *gutter, marsh*, CT **14** 47 17b (M 7847).
8. qan**buninnu ša mê**, *gutter for water*, CT **12** 26 4b (B 10304).
9. **kuninu ša** ...., *thicket, of* ...., CT **11** 47 17b (M 7849).
20 10. **mêrištu**, *a watered piece of land, a plantation*, RH 78 35 (M 7850).
11. **pattû**, BUNIN, *a reed thicket* (80-11-12 9 r iii 5*) (B 10305).
12. **sukku**, SUG, *a dam, dyke*, **2** 33 64a (B 10306).
13. **sukkallu**, *a messenger*, AV 8438 (B 10307).
14. **ṣêru**, SUG, *a field*, AL[3] 82 iii 30, CT **12** 25 58b (B 10308, M 7852).
25 15. **ṣuzû**, *marsh*, **4**[2] 26 47a (B 10310).
16. **ṣuṣû**, *marsh*, **4**[2] 19 49b, RH 107 76 (B 10309, M 7853).

MSL 62 explains the sign as compounded of *water* in an *enclosure*, i. e. a compound of Nos 443 and 521. PRINCE has correctly explained the origin of the sign. All the meanings are directly 30 suggested by its original elements except two. *Hunger* was attached to the sign because of confusing it with No 459, while *messenger* came in through the use of our sign as a syllable, *suk*, in spelling *sukkallu*.

No 468

35 1. ...., INDA, ? CT **12** 26 48b (M 7864).

Possibly the sign is a compound of Nos 467 and 12, but the data for the determination of the point are not yet known.

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* This text is inaccessible to me.

No 469

1. . . . ., ... E, CT **12** 44 K 13683 4 (M 7865).

The late form seems to be a compound of Nos 467, 521, 294, 365, and 521, but full proof of it has not yet been found and the origin may have been quite otherwise.

No 470

1. (?)**si**(?) . . . . ., EDAKUA, ? CT **12** 26 38b (M 7866).

Possibly compounded of Nos 467, 294, and 530, but this is very uncertain.

No 471

10

1. **qiburru ša iṣṣûri**, KINBUR, *bird's nest*, CT **12** 26 10a (M 7867).
2. **qinburu ša iṣṣûri**, KINBUR, *bird's nest*, **2** 27 60a (B 10319).
3. **qinnu ša iṣṣûri**, ABLAL, *bird's nest*, **2** 27 59a (B 10318, M 7868).
4. **takkabu**, *attack*(?) *overpower*(?) **2** 33 6a (B 10320).
5. **takkapu**, *attack*(?) *overpower*(?) CT **19** 31 6a (M 7869). 15

MSL 15 explained the sign as a compound of Nos 467 and 440, meaning *a full whole* or *a full house*. The sign may be regarded as a compound of Nos 467 and 440, or of 443, 521, and 440. Probably the element introduced into the compound by No 440 was not the idea of *filling*, but the idea suggested by a crane or branch of a 20 tree. The meaning then would be an *enclosure in which was the seed of life suspended from a branch* — a graphic expression for a bird's nest.

No 472

1. . . . ., AGAR, ? CT **12** 26 37b (M 7870). 25

Possibly a variant of No 470.

No 473

1. **iltibu ša** . . . ., ELLAMSU, *greediness, of* . . . ., CT **12** 26 2a (M 7871).
2. **šêru**, NIḪ, *flesh*, AV 8314 (B 10323).

MSL 258 has correctly explained the sign as a compound of 30 Nos 443 and 525, an enclosure and a fish. The meanings *greediness* and *flesh* suggest that the inventors of Babylonian writing were eaters of fish before they were eaters of meat.

No 474

1. **zirqatu**, ŠU, *sprinkling*, **5** 29 17g (B 10326).

The sign is a variant of No 466, or rather like No 466 a variant of No 460.

No 475

1. **ildanu**(?) NIGIN, *double*(?) CT **12** 25 14b (M 7873).
2. **ilIštar**, IŠḪARA NIGGINAKKU, *goddess Ishtar*, CT **24** 18 2097 9b [(M 7875).
3. **iltanammû**(?) NIGIN, *enclosure*, CT **12** 25 11b (M 7885).
4. **bubutu**, *hunger*, HWB 166 (M 7877).
5. **burru**, NIGIN, *part of a ship*, CT **12** 25 17b (M 7878).
6. **garâru ša ...**, NIGIN, *run, of ..*, CT **12** 25 9b 15b (M 7879).
7. **zalâku**(?) **ša abni**, ?, *of stones*, CT **12** 25 15b (M 7880).
8. **ḫurru**(?) **ša nâri**, ?, *of rivers*, CT **12** 25 12b (M 7881).
9. **kakkabu**, KILI, *star*, **5** 30 15e (B 10332).
10. **kalû**, NIGIN, *totality*, CT **12** 25 13b (M 7882).
11. **kiššatu**(?) *totality*, **2** 48 24c (B 10333).
12. **lamû**, NIGIN, *surround*, AV 6194, CT **12** 25 11b (B 10334, M 7885).
13. **napḫaru**, NIGIN, *sum*, **5** 50 25a, **4**[2] 9 44a (B 10335, M 7886).
14. **naptaru ša bîti**, NIGIN, ?, *of a house*, CT **12** 25 13b (M 7887).
15. **saḫâru**, NIGIN, *surround*, **5** 25 32c (B 10339).
16. **sekêpu**, NIGIN, *overthrow*, CT **12** 25 16b (M 7889).
17. **sekêru ša mê**, NIGIN, *dam up, of water*, CT **12** 25 16b (M 7890).
18. **samâku**(?) **ša epiri**, ?, *of dust*, CT **18** 37 5b (M 7891).
19. **šamsupalu**, *name of a plant*, CT **14** 46 K 4184 rev 8 (M 7892).
20. **paḫâru**, NIGIN, *assemble*, AV 2285 (B 10336).
21. **paḫâru ša alâki**, NIGIN, *assemble, of messengers*, **2** 34 64f (B 10337).
22. **puḫḫuru**, NIGIN, *totality*, CT **12** 25 8b (M 7894).
23. **paširu**, NIGIN, ? **2** 32 15g (B 10338). [M 7895).
24. **ṣâdu**, NIGIN, *shine, be brilliant*, **4**[2] 27 22b, CT **19** 26 7b (B 10342,
25. **ṣâdu ša lamê**, *be bright, of surroundings*, **2** 24 50a (B 10343).
26. **ṣaḫâru**, *be small*, **5** 25 32c (B 10340).
27. **ṣiḫḫirtu**, *smallness*, **2** 21 16–18c (B 10341).

NINNI (CT **12** 25 8b).

UKZ 44 has correctly explained the sign as No 443 doubled.

No 476

1. **eššêbu**[iššuru], *a kind of bird*, **2** 37 18b (B 10349).
2. **nâšu**, *shake*, CT **17** 27 17 (M 7901).

3. **niqqu**, *part of a fig tree*, AV 6304 (M 7902).
4. **tumagu**, ? AV 6304 (M 7902).

The sign is clearly composed by doubling No 463.

No 477

1. **inbu**, GURUN, *fruit*, CT **12** 25 58b (M 7904). 5

The sign is No 443 quadrupled. The idea of quadrupling the sign in this way was suggested by the approximation to this form of Nos 265 and 266, which also meant *fruit*.

No 478

1. **ai'iš**, *when* (?) RH 110 34ff. (M 7905). 10
2. **ali**, IŠIB (?) *where*, AL³ 78 11 (B 10357).
3. **anâku**, MÊN, *I*, AL³ 79 10 (B 10358).
4. **ardu**, *slave*, CT **19** 18 50a (M 7906).
5. **ašibu**, IŠIB, *enchantment*, AL³ 78 No 4 2 (B 10359).
6. sal**ašiptu** (?) IŠIB, *incantation*, TM **2** 18 44 (M 7908). 15
7. **atta**, MÊ, *thou*, **5** 25 21c (B 10360).
8. **ekiam**, MÊ (?) *whither*, AL³ 79 11 (B 10363).
9. **ellu**, IŠIB, *shining*, *pure*, AL³ 78 No 4 3 (B 10364).
10. **iau**, MÊ, *who*, *which*, AL³ 79 13 (B 10367).
11. **ia'nu**, MÊ, *where*, **5** 40 3a (B 10366). 20
12. **ianu**, MÊ, *is not*, AL³ 79 12 (B 10365).
13. **išibbu**, IŠIB, *enchanter*, AL³ 78 No 4 1 (B 10368).
14. **uššubu ša ašipi**, ŠIB, *enchanter*, *of a priest*, AL³ 78 No 4 8 (B 10381).
15. **bašû**, MÊ, *be*, ASKT 121 29 (B 10361).
16. **dûtu**, ? AV 7127 (B 10362). 25
17. il**Gula**, *goddess Gula*, **5** 44 10c (B 10449, M 7952).
18. **zikaru**, *man*, **2** 7 10 (B 10382).
19. **ma'dûtu**, MEŠ, *mass*, *multitude*, AL³ 79 18 (B 10371).
20. **mê**, *one hundred*, **5** 64 58b (B 10372).
21. **-ni**, *us*, ASKT 58 65 (B 10373). 30
22. **parṣu**, MÊ, *command*, *edict*, Sᵇ iii 4 (B 10374).
23. **pašišu**, IŠIB, *a class of priests*, AL³ 78 No 4 6 (B 10375).
24. **qibû**, *speak*, RH 65 r 4 (M 7910).
25. **qâlu**, MÊ, *call*, Sᵇ iii 3 (B 10369).
26. **qûlu**, MÊ, *voice*, Sᵇ iii 2 (B 10370). 35

27. **ramku**, IŠIB, *priest, a cleansed one*, Sᵇ iii 5 (B 10376).
28. **šakumê nalbašu**, MÊ, *clothed with intelligence*, AL³ 78 No 4 9 [(B 10377).
29. **šamû**, *heaven*, **2** 50 19c (B 10378).
30. **šiptu**, IŠIB, *incantation*, AL³ 78 No 4 5 (B 10379).
5 31. **šasû**, *speak*, RH 39 28 (M 7911).
32. **šarru** (?) **ša** . . ., *king* (*of* . . .) AV 8301 (B 10451).
33. **taḫâzu**, *battle*, BBR 27 r 6 (M 7912).
34. **tirtu**, *command, law*, **2** 62 16a (B 10380).

SAYCE, *Lect. on Assyrian Grammar* p. 53, explained the sign as 10 originating in a picture of the tongue; UKZ 161 ff., as a motif for man; OC, and LBA 311, as a tongue. The original picture was probably a tongue; (compare the Egyptian picture of the tongue, MHP **1** 161, **2** 161). This naturally stood for *speak, voice*, etc.; then, for *incantation, enchantment*; then, for the priests who performed 15 these. The pronominal meanings were attached to the sign, as was the meaning *100* on account of syllabic spellings. For the psychological connection of other meanings, see MSL 194.

No 479

1. **ma'du**, *much, many*, TA 272 18 (M 7960).
20 2. **ma'dûtu**, MÊŠ, *mass, multitude*, Sᵇ iii 6 (B 10469).
3. **-â, -ê, -û, -an, -âni, -ên, -ûtu, -âtu**, (pl. suffix) **4**² 5* 68b (B 10470).
4. **šunu**, *they, them*, **4**² 2 30b (B 10471).

UKZ 123, 162 explained the sign as a compound of Nos 478 and 432. In its later form the sign is compounded as DELITZSCH ex-25 plained. In early times it was simply No 478, but between the dynasty of Ur and the time of Hammurapi No 432 was added as a phonetic complement, and the two afterward coalesced.

No 480

1. ⁱˡ**Anu**, URAŠ, *god Anu*, **2** 54 35c (B 10480).
30 2. **akmu**, URAŠ, *storm-cloud, thunder-storm*, AL³ 77 8 (B 10481).
3. ⁱˡ**Enmaštu**, URAŠ, *god Enmashtu*, **3** 67 64c (B 10479).
4. ⁱˡ**Ibba**, *god Ibba*, BE **14** No 41 2 (M 7963).
5. **isḫu**, DARU, *swarm of fish*, **2** 48 38e (B 10483).
6. ⁱˡ**Uraš** (?) *god Urash*, TN 288b (M 7961).
35 7. **barû**, URAŠ, *seer*, **2** 62 36a (B 10482).
8. **ligittu**, URAŠ, *gathering* (?) AL³ 77 4 (B 10484).
9. **nibittu**, DARA, URAŠ, *some kind of band*, Sᵇ iv 20 (B 10485).
10. ṣabat**nibittu**, DARA, *an all enveloping garment*, **2** 7 42g (B 10486).

11. **tupuqtu**, IBBI, *enclosed place, room, chamber*, S^b iv 21 (B 10488).
12. **tiṣbû**(?) ? CT **19** 44 K 11225_7 (M 7962).

IB (MS[1] 368).

UKZ 140 ff. explained the sign as a compound of No 77 a, *side* and No 94, *great*. The earlier forms show that DELITZSCH's explanation is impossible. The real origin is obscure. Perhaps it was the representation of a storm-cloud, which naturally stood for a deity and was then extended to designate other deities. The enveloping nature of the cloud may have suggested an enveloping garment worn by priests, and a development of this might give the meaning *seer*. Or possibly the development was the other way. The picture may have represented some garment with a band about it worn by priests, and, from the garment, it came, in time, to stand for an enveloping cloud, and then for deity. The sign is used syllabically in its earlier occurrences, so that it is impossible to tell which meaning is the earliest.

No 481

1. **agâru**, *acquire, hire*, ABP 55_7; *cf.* **2** 11_{89c} (M 7968).
2. **adi**, *unto*, **4**[2] 23_{27a} (B 10564).
3. (?)**aḫu**, *brother*, CT **17** 25_{27} (M 7970).
4. **ana**, *unto*, AL[3] 63_{265} (B 10562).
5. **anaku**, *I*, **5** 20_{57a} (B 10522).
6. **aśâbu**, TUŠ, *dwell*, HAS xiii 7 (B 10523).
7. **aśâśu**, *ground*, HWB 150b (M 7976).
8. **atta**, *thou*, **5** 27_{36a} (B 10524).
9. **ellu**, *bright*, PSBA **18** 256 ff. pl 1_9 (M 7971).
10. **etêqu**, *travel, march*, CT **19** 46 K 4597_{4a} (M 7977).
11. **ibdû**, ? AL[3] 73_{256} (B 10527).
12. **igru**(?) *wages, pay*, TN 301 (M 7969).
13. **ina**, *in*, PSBA **18** 256 ff. pl 1_7 (B 10563, M 7973).
14. **iśdu**, *foundation*, RH 38_{27} (M 7975).
15. [iṣ]**urkarinu**, *a kind of valuable wood*, CT **17** 38_{39} (M 7974).
16. [iṣ]**bêlu**, *weapon, spear*, **5** 13_{52a} (B 10525).
17. (?)**dâmu**, TUKU, *blood*, CT **12** 20 38189_8 (M 7978).
18. **zê**, *flour*(?) **5** 31_{57c} (B 10561).
19. **zû**, ŠE, *grain*(?) HWB 576b (M 7979).
20. [iṣ]**zibu**(?) *pierce*(?) BD 74 (M 7980).
21. **zaratu**, DUR, ? RT **27** 122_5 (M 7981).
22. **ḫalâqu**, *perish*, **4**[2] 30_{32} (B 10526).
23. **ṭêmu**, UŠ, *news*, AL[3] 65 iii 6 (B 10557, M 8119).
24. [iṣ]**kakku**, *weapon*, **2** 19_{23} and $_{26b}$ (B 10529, M 11311).

25. **kîma**, *like*, CT **17** 6$_{12}$ (M 7983).
26. **kêmu**, ZI, *meal, flour*, AL^3 65 iii 5 (B 10530).
27. **kîmu**, ZID, *meal, flour*, **2** 5$_{38c}$ (B 10531).
28. **kamâru** (?) *strike down*, CT **11** 31$_{7a}$ (M 7984).
29. **kânu**, *be firm, stable*, AL^3 73$_{269}$ (B 10528).
30. **labâšu**, MU, *clothe*, CT **16** 11$_{40\ 51}$ (M 7985, M 8120).
31. **lubuštu**, *clothing*, **2** 9$_{49c}$ (B 10534).
32. **laḫâmu**, MU, *a vessel* (?) HWB 375 (M 8121).
33. **meziḫu**, *a leather breastplate* (?) RH 103$_{8}$ (M 7986).
34. ^{il}**Marduk**, *god Marduk*, AL^3 88 v 33 (B 10535).
35. **miqqu**, ? (⊕ 84 iv 4*) (M 7987).
36. **markas**, DUR, *a rope* (?) **2** 47$_{18e}$ (B 10536).
37. **markasu**, *a band, rope*, **2** 31$_{10ff}$ (B 10537).
38. **maštu**, *a drinking jar* or *bowl*, AL^3 73$_{265}$ (B 10538).
39. **musarû**, *plantation, garden*, **2** 27$_{58e}$ (B 10539).
40. **nabalkûtu**, *rebellion*, ASKT 120$_{6}$ (B 10541).
41. **nadû**, KU, *throw down*, AL^3 65 iii 3 (B 10542).
42. **nâḫu**, *rest*, 4^2 21*$_{26b}$ (B 10540).
43. **namâru** (?) *be bright*, AL^3 73$_{267}$ (B 10543).
44. **napalsuḫu**, ? BA **5** 667$_{15}$ (M 7988).
45. **naptânu**, *a meal* or *feast*, RH 44$_{16}$ (M 7989).
46. **našû ša êni**, *lift up, of the eyes*, **2** 26$_{52c}$ (B 10545).
47. **natâlu** (?) *lie down*, SMT **24** 16 (M 11312).
48. ^{il}**Sin**, *god Sin*, AV 6700 (B 10549).
49. **sakâpu**, *cast down*, CT **19** 2$_{10a}$ (M 8123).
50. **ṣubâtu**, TU, TUG, TÊ, MU, *garment*, AL^3 65 iii 4 (B 10551).
51. **ṣalâlu**, *shield, protect*, 4^2 3$_{64a}$ (B 10550).
52. **qêmu**, *meal, flour*, CT **12** 32 K 15284$_{2}$ (M 7990).
53. **rubû**, GE, *great*, **5** 13$_{44a}$ (B 10547, M 7992).
54. **rabâṣu**, *lie down*, **5** 52$_{43b}$ (B 10546).
55. (?) **râdu**, TUKU, *oppress*, CT **12** 20 38189$_{7}$ (M 7791).
56. (?) **ratâtu**, TUKU, *oppress*, CT **12** 20 38189$_{7}$ (M 7993).
57. **šubtu**, *dwelling*, **2** 31$_{18f}$ (B 10553).
58. **šipru**, UMUŠ, *communication, order*, **2** 48$_{17g}$ (B 10552).
59. **šûšu**, EŠ, *sixty*, CT **11** 24$_{36b}$ (M 7995).
60. **têdiku**, *garment*, 4^2 9$_{17a}$ (M 8124).
61. **takaltu ša gallabi**, *strength, of one who flogs*, **5** 19$_{34a}$ (B 10554).
62. ^{is}**tukultu**, *strength, force*, **5** 2$_{107}$ (B 10558).
63. **tamû**, *speak*, 4^2 21* rev $_{5}$ (B 10555).
64. ^{is}**tamḫaru**, *battle*, CT **20** 5$_{12}$ (M 7999).
65. **tesû**, ? RT **27** 122$_{6}$ (M 8125).

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* This text is inaccessible to me.

66. (?) **tarâru** (?) TUKU, *break down*, CT **12** 20 38189$_{8}$ (M 8000).
67. **taŝritu** (?) *beginning*, ZA **6** 236$_{48}$ (B 10556).

EGI (**5** 20$_{21e}$). UB (ASKT 68$_{20}$ Var). BU (**2** 47$_{8c}$).
BI (RT **27** 122$_{6}$). DURU (**3** 68$_{9a}$). GU (**2** 48$_{33a}$).
GI or GIG (**2** 39$_{18e}$, *cf.* ZA **1** 115 n 3). ḪUN (**2** 26$_{52c}$). ŜA (**2** 32$_{82c}$).
ŜÊ (S^{a} i 26). ŜU (**2** 48$_{12a}$). TUB (**2** 39$_{58c}$).
TUK (**4**^{2} 54$_{50a}$). TUKUL (S^{a} i 29). TUŜ (HAS xiii 7).

UKZ 77ff. explained the sign as No 443 plus the gunu signs. As our sign list shows, and as Res had already noted, three originally distinct signs have been combined here into one. One of these (481 a) represented a weapon of some sort, or possibly a mace head, which suggested a weapon; another (481 b) represented a garment (it was a cloth with two stripes across it); the third (481 c) was a picture of a sack or jar having horizontal lines across it, to represent the contents, which were understood to be *meal* or *flour*. After the time of the first dynasty of Babylon these three blended into one (*cf.* 481 d). Each of these forms contributed appropriate meanings as follows: —

The weapon: *weapon, strength, spear, wood, strike down, throw down, oppress, rebellion, blood, battle, march, perish.*

The garment: *garment, clothe, shield, dwell, dwelling, lie down, brother, ground, foundation, bond, rope, breastplate.*

The jar: *meal, flour, plantation, be bright, great, rest, lift up the eyes, feast, wages*, hire, vessel, bowl, command**, speak.*

The pronouns, numerals and prepositional meanings grew out of the syllabic values of the signs.

No 482

1. **abâtu**, *bind, tie*, RH 68$_{5}$ (M 8169).
2. **aḫâzu**, DIB, *seize*, ASKT 76$_{25}$ (B 10674).
3. **alâku**, *go*, ASKT 122$_{4-6}$ (B 10675).
4. ^{qân}**amu**, AMA, *a kind of reed*, CT **14** 47$_{9b}$ (M 8172).
5. (?) **edêpu**, ? CT **19** 36$_{15b}$ (M 8170).
6. **etêqu**, DIB, *march, go*, **5** 42$_{55c}$ (B 10679).
7. **immêru**, UDU, *sheep*, AL^{3} 65$_{11b}$ (B 10681).
8. **ba'u**, DIB, *come, go*, AV 4094 (B 10676).
9. **ba'âru**, DIB, *catch, hunt, fish*, **2** 48$_{35g}$ (B 10677).
10. **bâru**, *catch*, CT **17** 27$_{25}$ (M 8216).
11. ^{is}**dibdibbu**, ? AL^{3} 86 i 6 (B 10730).

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* Because they were paid in grain or flour.

** From the idea of hiring involved in wages.

12. **dâlu**(?) *pursue, slander,* RH 121 7 (M 8217).
13. (?) **dulluḫu**(?) *excitement,* RH 122 16 (M 8219).
14. **dišû, duššû,** *luxurious, abundant, fat,* **4**[2] 12 rev 33 (M 8174).
15. **duššû,** *abundant,* RH 60 7 9 (M 8218).
5 16. **zullulu,** ? **5** 24 55a (B 10700).
17. (?) **ḫamâmu**(?) *hold, grasp,* RH 32 68 (M 8175).
18. **ḫatû,** DIB, *destroy, snatch away,* **4**[2] 10 39b (B 10680).
19. **kabâbu,** DIB, *quiver*(?) *burn*(?) **2** 28 61d (B 10682).
20. **kâlu,** DIB, *hold, contain,* **4**[2] 18 No 2 rev 13 (M 8176).
10 21. (?) **kalû ša ṣabâti,** *hold, of what is seized,* CT **18** 34 12a (M 8177).
22. **kullu,** *receptacle,* AV 4525 (B 10728).
23. **kamû,** DIB, *enclose, take hold,* **5** 39 9e (B 10683).
24. **kirru,** *lamb,* **2** 6 1a (B 10685).
25. **kirdibbu,** ? AV 8415 (B 10684).
15 26. **kiṣṣu,** *dwelling,* **4**[2] 3 17a (B 10686).
27. **lamû,** *surround,* **4**[2] 5 72a (B 10687).
28. **iṣmuzibbu,** *some instrument,* AL[3] 86 i 7 (B 10734).
29. **iṣmuqanzibtu,** ? AL[3] 86 i 9 (B 10732).
30. **iṣmušiḫḫu,** ? AL[3] 86 i 8 (B 10733).
20 31. **iṣmaštaktu,** ? AL[3] 86 i 110 (B 10731).
32. **mîtu,** *dead,* **2** 59 31c (B 10688).
33. **nabalṭû,** *living,* AV 6084 (B 10689).
34. **nigû,** *be light, bright, joyful,* **2** 20 28c (B 10690).
35. **nišê,** *peoples,* **5** 62 36a b (B 10735).
25 36. **samâku,** *a shrine,* CT **18** 37 4b (M 8178).
37. **sunnû,** ? RT **27** 121 12 (M 8179).
38. **sanâqu ša ṣabâti,** *oppress, of captors,* **5** 29 70e (B 10692).
39. **sanâqu ša ṣabiti,** DAB, *oppress, of captives,* **5** 41 69a (B 10693).
40. **ṣabâru,** *sieze, snatch,* CT **17** 25 24 (M 8220).
30 41. **ṣubburu,** *name of a plant,* **2** 20 1c (B 10696).
42. **ṣabâtu,** DIB, *capture,* AL[3] 65 18b (B 10694).
43. **ṣibtu,** *content, property,* **2** 35 44c (B 10695).
44. **ṣênu,** *sheep,* **5** 2 133 (B 10697).
45. **re'û**(?) *shepherd,* RH 108 19 (M 8181).
35 46. **riksu,** *bond,* RH 130 32 (M 8182).
47. **râmu,** DIB, *be high,* **4**[2] 18 No 2 14b & **5** 6 87 (B 10691).
48. **šupu,** *bright, strong,* AL[3] 86 i 6 (B 10730).
49. **šubu**(?) *a precious stone,* CT **18** 38 17a (M 8183).
50. **šurbuṣu**(?) *a fold*(?) CT **19** 2 K 4256 obv 11 (M 8184).
40 51. **tabâku,** *pour out,* **5** 50 75a (B 10698).
52. **tamâḫu,** *take, capture,* RH 68 7 (M 8185).

DAB (**5** 41 69a).   LU (MS[1] 321).

EM **2** 110 explained the sign as originating in the picture of a sheep; UKZ 109, as the valve of a door. UKZ 102 ff. claims that the Babylonian scribes recognized two originally different signs in this one. One of them UDU (*cf.* CT **11** 30), and the other, DIB (CT **11** 3 iii 34). Res 454 and 456 also sees two originally independent 5 signs. It is quite possible, however, that the three early forms shown in our table are variants of the same original and that that original represented an enclosure (No 443) and a staff (No 249). The fold and the staff were the property of the *shepherd*, and would suggest *sheep*. According as stress was placed upon one or the other of 10 these elements we obtain *surround, enclose, take, catch, snatch, destroy, oppress* and all kindred meanings. The staff suggested all the wooden implements. From the idea of sheep pouring from a fold came the meanings *pouring out, go, march,* etc. From the figurative use of *shepherd* for a king came the meaning *peoples.* 15

No 483

1. **eldu,** *harvest,* **2** 32 78g (B 10773).
2. **emêdu,** *lay upon, stand,* **4**[2] 17 49a (B 10772).
3. **arahUlulu,** *month Ulul,* Str *Nab* No 36 18 (B 10758).
4. **uru,** *surround*(?) **5** 39 81c (B 10757). 20
5. **barâru,** ? CT **16** 42 4 (M 8241).
6. **zaqtu,** *pointed, sharp,* RH 106 58 (M 8226).
7. **mu'ûru,** *mission, sending,* **2** 47 8a (B 10750).
8. **pâru,** *seek,* **2** 36 46c (B 10751).
9. **saḫâru,** *turn, return,* CT **12** 41 4b (M 8242). 25
10. **šapâru,** *send,* TA No 258 rev 4 (M 8229).
11. **šipru,** KIN, *sending, mission,* S[b] v 5 (B 10753).
12. **šitê'u,** *seek, search,* **2** 36 47c (B 10754).
13. **šutê'u,** *search,* **2** 41 8c (B 10755).
14. **têrtu,** *command, order,* KG **2** 49 (M 8230). 30
15. **tîrtu,** *command, order,* **2** 27 44c (B 10756).

GI (SFG 49 & 50 II 8). GUR (**2** 32 78g). QI (MS[1] 374).

UKZ 96 explained the sign as a **gunu** of No 515; OC, as the picture of an apron or petticoat. The sign probably pictured a cap or head-dress worn by messengers. This cap had a cloth which 35 hung down over the neck as a protection from the sun similar to the *kafiyeh* of the modern *bedu.* The head-dress of Naram-Sin pictured on his stele (*cf.* Dél. **2** pl. ii, opposite p. 56), affords proof that such a head-dress was known. This cap had plumes arising from the top; (*cf.* Nos 169 and 300). No 515 was apparently a similar 40

cap without the plumes. For the system of messengers, who seem to have worn such caps, see HLC **2** p. 10ff. *Messenger, mission, sending, seeking* were suggested by the cap; *pointed,* by its shape, and *surround* and *stand,* by the fact that it covered the head; *Ululu* and *harvest,* by abbreviations of longer ideograms. On the origin of *harvest cf.* **2** 32 71g.

No 484

1. **atpartu,** *a kind of garment,* ASKT 120 11 (B 10777).
2. **lubuštu,** *clothing,* **2** 39 52e (B 10778).
3. subat**sissiktu,** *edge* or *fringe of a garment,* **5** 15 24c (B 10783, M 8246).
4. **šêbtu**(?) *old woman, grandmother,* **2** 32 65c (B 10780).
5. **šipâtu,** *wool,* ASKT 90/91 55 (B 10781).
6. **šupâtu,** SIG, *garment, dress,* AL[3] 65 16b (B 10782).
7. **šârtu,** *hair,* **4**[2] 3 48a (B 10779, M 8248).

MUDRU (**2** 7 38c).

EM **2** 116 explained the sign as the picture of a *manteau;* UKZ 141 ff., 188, as a compound of No 482 with some other motifs; OC, as the picture of a garment; LSG 20, as a combing-machine used to prepare wool. The earliest of the original pictures represents a rug or girdle, the second a rug or garment, and the third a rug or web of cloth. As these were made of wool or hair all the meanings were easily suggested. *Old woman* was suggested by the sign because of the resemblance of white hair to wool.

No 485

1. **da'amu,** DARA, *darkness,* AL[3] 65 iii 17 (B 10798).
2. šipat**da'amâtu,** *dark-colored,* **5** 14 24c (B 10799).
3. **piḫatu,** *district, province,* **2** 39 74c (M 8307).

UKZ 155 explained the sign as a compound of Nos 484 and 1. The sign is probably a late variant of No 484. *Darkness* was suggested by the covering which a garment or rug gives. Figuratively applied to the authority of a governor, it signified *district.*

No 486

1. **erinu,** ERIN, *cedar,* AL[3] 65 iii 21 (B 10803, M 8308).
2. iṣ**erinu,** ERIN, *cedar-wood,* **5** 26 15g (B 10804).
3. iṣ**supalu,** *some plant or tree,* **2** 23 22f (B 10805).
4. iṣ**tiyaru,** *some plant or tree,* **2** 23 23f (B 10806).

UKZ 141 ff. explained the sign as a compound of Nos 484 and 94; OC, as the picture of a sweet pine or cedar. Probably the original picture represented, not the picture of a cedar tree, as this appears

not to have been native to Babylonia, but a post and beam of a palace or temple. Such structures were made of cedar brought from a distance at all periods of the history; UR-NINA used them in a store-house (KING, *History of Sumer and Akkad*, p. 93), GUDEA in his temple, (Stat B v 18 19), SHALMENESER III (Obelisk 140) and 5 SENNACHERIB, (KB **2** 113 etc.), used it in building palaces.

No 487

1. ^{im}**diqaru**, *an earthern jar*, **5** 42 7g (M 8311).
2. **karû**, GUR, *granary, storehouse*, AL[3] 65 iii 20, *cf.* Str *Cyr* 250 2 with 373 8 (B 10809, M 8312). 10
3. **pâšišu**, *an official or priest*, **5** 52 57b, RH 126 No 80 2 (B 10810, M 8313).

OC explained the sign as the picture of a granary. The picture probably represented a large storage jar or bin set in a floor, from which a spout for drawing out the grain issued beneath the floor. The lines at the left of the picture (originally the top) indicate the 15 entrance of the grain.

No 488

1. **šartu**, MUNŠUB, *hair*, AL[3] 65 iii 19 (B 10812).

According to ASKT, 82,83, 6 this sign together with SU (No 7) represented the hair of the body. Originally the sign was probably 20 a variant of No 484, which represented *hair*. In the course of time it appears to have combined with No 363 which meant *covering*, (having been originally the skin of a fish).

No 489

1. (?) **bakû**, *cry, weep*, CT **11** 37 K 8284 8a (M 8314). 25
2. **damâmu**, *weep*, **2** 29 41g (B 10817).
3. **dimmatu**, *a tear*, **2** 29 40g (B 10815).
4. **pašâšu**, ŠEŠ, *anoint, rub*, AL[3] 65 iii 18 (B 10814).
5. (?) **piššatu**, *ointment, oil*, CT **11** 37 K 8284 8 (M 8317).
6. (?) **šabâtu ša** . . ., ? *of* . . ., CT **12** 50 28a (M 8318). 30
7. ^{karpat}**šikkatu**, *a kind of vessel*, MSW 16 K 10040 8 (M 8319).
8. **šapû**, *be dense*, RH 55 rev 11 (M 8320).
9. **šapâḫu**, *settle, spread*, RH 4 20 (M 8323).

The late forms (and we have no others) when combined with the meanings afford no clue to the origin. The analogy of No 487, 35 however, suggests that this sign pictured a storage jar for oil similar in structure to the storage jar for grain. **Pašišu** of that sign probably came in from mixture with this sign. Leakage from the opening for

drawing out the oil suggested *weeping, tear* and the oil itself all the other meanings except *vessel.*

No 490

1. **adâru,** ŠU, *be dark* or *darkened,* AL³ 77_{10} (B 10824).
2. **aśâru,** ŠU, *descend, lower,* AL³ 77_{6} (B 10825).
3. **erêbu,** *enter in,* **2** 39_{16c} (B 10828).
4. **irpu,** *cloud,* TA 258_{4} (M 8325).
5. **barû,** *see,* **2** 24_{58a} (B 10826).
6. **bašu,** *be,* **1** 18_{48} (B 10827).
7. **dalâḫu*,** *trouble,* CT **17** 19_{8}; **4**² 3_{8a} (M 8342, B 10835).
8. ^amel^**kabtu** (?) *some officer,* **5** 24_{37a} (B 10829).
9. **karâmu,** ŠU, *throw down,* AL³ 77_{9} (B 10830).
10. **kiššatu,** *totality, hosts,* CT **11** 32_{8} (M 8327).
11. **kiššûtu,** *might, strength,* VA *Ištar,* xx 24 (M 11333).
12. **karâmu,** ŠU, *throw down,* AL³ 77_{9} (B 10830).
13. **katâmu,** *cover, hide,* CT **11** 39_{18a} (B 10831).
14. **lêmu,** ŠUMASTIN, *period, circuit,* **2** 24_{52a} (B 10833).
15. ^il^**Marduk,** *god Marduk,* **5** 5_{50} (B 10834).
16. **niqilpû**,** *broken down in health,* **2** 64_{49c} (B 10836, M 8329).
17. **nisannu,** *month Nisan,* AV 650 (B 10837).
18. **saḫâpu,** *throw down,* AL³ 77_{8} (B 10839).
19. **siḫpu,** *overthrow,* RH 45_{9} (M 8330).
20. **pasâsu,** *break, destroy,* ASKT 129_{17} (B 10838).
21. **râbu,** *be angry,* TA $226_{6\ 7}$ & rev $_{1}$ (M 8332).
22. **rabû,** *be great,* RH 54_{20} (M 8333).
23. **šêbû,** EŠŠA, *be filled, sated,* **2** 24_{54a} (B 10841).
24. **šiḫû,** ŠU, *grow, become tall,* AL³ 77_{7} (B 10842).
25. **šanîtu,** ŠU (?) *a repetition, time,* AV 7975 (B 10840).
26. **tabâku,** *pour out, heap up,* RH 54_{20} (M 8334).

SAYCE, through H 473, explained the sign as originating in the picture of a leg; UKZ 152ff., as a variant of No 365 — the motif for depression; OC, as the setting sun. The sign originally represented the crescent moon and is identical with one of the primitive signs absorbed in No 365. The waxing and waning of the moon, its use in measuring time, its setting, beclouding and eclipsing easily suggested all the meanings.

No 491

1. **šiptu,** ÊN, *incantation,* S^b^ i 44 (B 10857).

* IV¹ and B 10835 read **naśâḫu.**

** B 10836 reads **niḫappû.**

UKZ 157 ff. explains the sign as a compound of Nos 490 and 13. The sign is clearly the union of a star and the crescent moon. Such union evidently had astrological significance.

No 492

1. **šuḫuppatu,** ŠUḪUB, *a mule* (?) S^b i 45 (B 10865).

IŠI (**3** 70_{193}). SUḪUL (**3** 70_{192}). SULGAR (**3** 70_{194}).

On the analogy of No 491 we should infer from the late form that the sign is a compound of Nos 490 and 149 — the crescent moon and a group of stars. How it came to mean *mule* (if that is its meaning, as HAUPT argued, *Andover Review*, 1884, 97) is problematical. The number of syllabic values indicates that the sign is not a late combination, but originated early.

No 493

1. ^{iṣ}**eššê'u,** ^{giš}KIBIR, *some valuable wood,* **5** 26_{17a} (B 10869).
2. ^{qan}**gibillu,** GIGIBIL, *an inflammable reed,* CT **11** 47_{8b} (M 8352).
3. ^{iṣ}**kibirru,** KIBIR, *some kind of wood,* **5** 26_{16a} (B 10870).
4. ^{iṣ}**maqaddu,** KIBIR, *some kind of wood,* **5** 26_{18a} (B 10872).
5. **qilûtu,** GIBIL, *burning,* S^b i 43 (B 10871).
6. **šarâpu,** *burn,* **1** 20_{2} (B 10874).
7. **šuruptu,** *burning,* CT **14** 47_{12a} (M 8355).

UKZ 157 explained the sign as a compound of Nos 490 and 298. DELITZSCH may be right, but as we have only late forms the origin is uncertain. No 490 stood for the crescent moon, and No 298 for *cursing*. A compound of these two signs might easily give the meanings noted above, since burning was a part of cursing, but the sign may have had quite another origin which we cannot now divine.

No 494

1. **nêru,** ŠUDUN, *yoke,* S^b i 46 (B 10877).
2. ^{iṣ}**nêru,** *yoke,* **5** 3_{16} (B 10878).

SUDUL (**3** $70_{197, 198}$).

H 472, and UKZ 157 explain the sign as a compound of Nos 490, 304 and 177. The origin suggested by HOUGHTON and DELITZSCH leaves the meaning entirely unexplained. In the absence of early forms conjectures as to the origin are pure hypotheses, but it should be noted that, if th original picture represented a chariot and horses similar to the seal pictured in HEUZEY and THUREAU-DANGIN's *Stele*

des vautours, p. 18, it would probably assume in Assyrian the form which this sign has. Such an origin would account for the meaning.

No 495

1. **bibrû**, BIBRA, *joy* (?) S^b i 49 (M 8358).
2. **bidarrû**, BIDARRA, *joy* (?) S^b i 49 (B 10883).
3. **ḫadû**, ḪUL, *rejoice*, **4**^{2} 19_{50a} (B 10884).
4. **ḫadiš**, ḪUL, *joyfully*, **4**^{2} 17_{18a} (B 10885).
5. **ḫidûtu**, ḪUL, *joy*, S^b i 48 (B 10886).
6. **kiššû**, UKUŠ, *cucumber*, S^b i 47 (B 10887).
7. **nigû**, ḪUL, *be light, shine, rejoice*, **2** 20_{27c} (B 10888).
8. **qiššû** (?) *cucumber*, CT **18** 43 K 4555_{12} (M 8359).
9. **rîšu**, ḪUL, *rejoice*, **4**^{2} 19_{50a} (B 10889).
10. **rišâtu**, ḪUL, *rejoicing*, **4**^{2} 18_{5a} (B 10890).

UKZ 157 explains the sign as a compound of No 365 with some other element or elements. Probably this sign pictured some kind of a stringed instrument used at festivals, and so suggested *joy*. Why it came to mean *cucumber* I do not know.

No 496

1. **atûdu**, SIQQA, *goat*, S^b i 50 (B 10901).
2. **atûdu**, MUQA, *goat*, CT **14** 1_{5b} (M 8375).
3. **šapparu**, *wild, mountain goat*, CT **17** 12_{8} (M 8376).

ŠEQA (**2** 6_{5c}).

The picture, when standing in the perpendicular writing, clearly represented the head (including nose, horns, ears and beard) of a goat. The two lines, which *Sup.* 435 ^{bis} takes for gunu signs, were inserted to represent the beard. Omitted in the writing of GUDEA, they reappear in the script of the dynasty of Ur. For a series of goat's-head pictographs in the script of Crete, see EVANS, *Scripta Minoa*, Oxford, 1909, p. 4.

No 497

1. **uru**, QALLA, MUG, SAL, *pudenda, nakedness*, **2** 30_{14e} (B 10919).
2. **barû** (?) *be full*, RH 121 rev $_{8}$ (M 8416).
3. **zinništu**, *woman*, **4**^{2} 3_{4b} (B 10920).
4. **maṣû**, *be large, wide*, BA **5** 633_{22} (M 8417).
5. **rapâšu**, *be wide, large*, **5** 29_{73e} (B 10918).
6. **ruppušu**, *wide*, RH 121 rev $_{8}$ (M 8418).

7. **šipku**, *pouring out*, CT **18** 39_{11a} (M 8378).
8. **šišitu** or **šilimtu**, *womb*(?) **2** 47_{35c} (B 10970).

GAL (**2** 48_{21e}). GUL (**2** 36_{27a}). GÊMÊ (AL[3] 47_6).
MU (AV 2276). MULU (**5** $11_{7d\,e}$). MIM (AL[3] No 301 b).
MURUB (**5** 48_{23e}). RAG (MS[2] 234 ff.). ŠAL (**2** 55_{1c}). 5

EM **2** 111, 115, UKZ 28 ff. and 93, OC, OCS 233, 246, MSL 282, and LBA 311, have all explained the sign as the picture of a womb or the female pudenda. There is no question but that the origin on which all agree is right.

No 498 10

1. (?) **arkâtu**, *after, behind*, RH 105_{29} (M 8420).
2. (?) **baltu**, *abundance*(?) BD 20_{10} (M 8421).
3. **ḫâlu** (?) *press out, to squeeze*, BDA $83_{5\,ff.}$, BD **2** 38 (M 11338).
4. **kilûtu**, *kidneys*(?) **2** 24_{59e}, AV 7264 (B 10978).
5. **mašâdu ša šipâti**, *press down, of hair*, HWB 428 b (M 8423). 15
6. **šassuru**, *womb*(?) or *foetus*(?) **5** 16_{38g} (B 10979).

ḪAL (S[a] iv 27). ṢU (MS[1] 372). ṢUM (S[a] iv 29).
RI (S[a] iv 28). RIK (ZA **2** 447 ff.).

LSG 20, explains the sign as a representation of female pudenda. Perhaps the sign represented a womb and a child in process of birth; 20 compare the Egyptian sign for birth, EAG 205, B 15 and MHP **2** No 67. This would account for all the meanings. The meaning **arkâtu** indicates a connection with No 212 which pictured the buttocks; if our explanation is correct, that connection was one of anatomical proximity. 25

No 499

1. **aḫâtu**, *sister*, HWB 39 (M 8427).
2. **aḫattu**, *sister*, **5** 39_{64c} (B 10984).
3. **êntu**, *lady*, **2** 7_{19g} (B 10988).
4. (?) **iršu**, *rejoicing*, CT **16** 36_8 (M 8428). 30
5. **bêltu**, *lady*, **5** 39_{65c} (B 10986).
6. **bêlûtu**, *ladyship, lordship*, **5** 20_{23e} (B 10985).
7. **mimma**, *anything*, **5** 61 v $_{31}$ vi $_{42}$ (B 10989).
8. **rubâtu**, *princess*, **5** 39_{66c} (B 10990).

NI (**3** 69_{48g}). NIN (**2** 58_{56a}). 35

UKZ 51 ff. explained the sign as a compound of No 497, *wife*, with No 481, *great*. **Mimma** as DELITZSCH saw (AL[3], No 301), is a syllabic spelling and not a real ideogram. Our sign is compounded

of No 497, *woman*, and No 481b, *rug* or *garment*. It indicated in primitive society a woman of wealth or distinction, who could afford a garment, and accounts for all the meanings.

No 500

5 1. **ana**, *unto*, CT **11** 42 No 165 rev 12 (M 8491).
2. **altu**, *wife*, **4**² 1 51b (B 11108).
3. **aššatu**, *woman*, **5** 25 21c (B 11109, B 11128).
4. **atta**, *thou*, **4**² 19 48a (B 11110).
5. **ḫa'iru**, *consort*, **5** 12 5c (B 11111, B 11129).
10 6. **kîma**, *like*, **4**² 9 28a (B 11112).
7. **mâ**, *and*, CT **11** 42 No 165 rev 10 (M 8496).
8. **mutu**, *man, consort*, **5** 12 4e (B 11113).
9. **šaḫû**, *swine*, ZA **1** 179 n 2; 306 n 1 (B 11114).

DAM (MS² 66 103). LAM (**5** 12 7e). TAMA (**5** 12 6e).

15 BNA **13** 494 explained the sign as No 497, *woman*, plus another element; UKZ 161ff., as a compound of No 497, *wife* and No 443, *surround* and a motif for *male*, the whole meaning *coition*. The sign pictured the generative organs of the male and female in juxtaposition. They were not in coition. The proximity, however, 20 suggested marriage. The conjunctional and prepositional meanings probably came in through syllabic influence. *Swine*, from an abbreviation of the compound sign for female swine; *cf.* ZA **1** 306 n 1.

No 501

1. **amtu**, GIM, *slave girl*, **2** 39 71a, MSW 25 R 2, 588 29b (B 11135, M 8305).

25 GÊMÊ (AL³ 47 7).

UKZ 93 has correctly explained the sign as a compound of Nos 497, *woman*, and No 322, *capture*. The formation is analogous to No 49.

No 502

30 1. **gû**, *a plant*, **4**² 27 12a (B 11138).
2. **zimu***(?) *face, appearance*, **4**¹ 22 11a (B 11140).
3. **mêḫû**,** *storm-wind*, **4**² 22 28a.

* The reading **zimu**, *face, appearance* (BPS 104 and B 11140) is based on **4**¹ 22 11a. Since the reading does not appear in **4**² 22 11a it appears to have no cuneiform authority.

35 ** This meaning is doubtful. **4**² 22 28 reads . . . GU-GIM ŠI-IN-TAR. The Semitic of 29 interprets this as **ki-ma ke-e me-ḫi-e i-tu-ra**. This may be translated, *like the* **qû** *of a storm-wind it turns*, in which case our sign denotes a noun **qu** and the scribe has added **mêḫû** as an explanation, or **ki-ma ke-e** may be taken as the rendering of

4. **putlu** (?) *gall-stones*, BD $78_{11f.}$ $181_{18ff.}$, JR **2** 292 n 7 (M 8506).
5. **qû**, *thread*, **2** 33_{78a} (B 11139).

GU (S[a] iii 47).

UKZ 122 explained the sign as a compound of Nos 228 and 70, meaning *full of death*. The sign is apparently a compound of Nos 228, *teat*, *fat*, or *oil*, and No 13, *star*, *heaven*, *god*. Its earliest application was apparently to a plant, which was designated as *the divine fat* or the *divine oil*.* I suspect that this plant was the sesame, an oily grain which was later called (B 7472) ŠE-GIŠ-NI, *grain of the oil plant*, Semitic **šamaššammu**, corrupted by the Greeks to *σήσαμον*. The grains of such a plant might be thought to resemble *gall stones*, hence that meaning. **Qu**, *thread* was attached to the sign through syllabic identity. GU-LA (that is, this plant and an overflowing jar) (*cf.* No 54), meant *great*, since it conveyed the idea of prosperity. The meaning *storm-wind* is a shortening of this ideogram for *great*, being a special application of the idea of greatness.

No 503

1. [amel]**namgaru**, *carpenter*, AWK 61_{21}; HN 30_{21} (B 11165, M 8531).
2. [il]**Sin**, LAMGA, *god Sin*, **2** 47_{66e} (B 11166).

NAGAR (S[a] iv 23).

The original picture suggested a carpenter, but, why it did so, is not clear. The earliest known form of the sign does not clearly

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GIM = *as when*, in which case **mêhû** = *storm wind* is the translation of GU. The latter is the more probable interpretation.

* The earliest occurrences of the sign are in proper names. Thus the name of the father of king UR-NINA was **Gu-ni-du** (Déc. pl. 2[ter], No 4 4). A scribe in the time of LUGALANDA or URKAGINA bore the same name (DP 73 iii 5). A man in the reign of URKAGINA bore the name **Gu-u** (Л 3 obv i 1 rev i 2, also 5 i 6). Another man of the same period bore the name GU-GAN (TSA 7 rev iv 17), and a woman, the name **Gu-bad** (Л 1 iii 3 and 6 iii 11). In the reign of Maništusu a man bore the name **Gu-ni-ṣu** (Face D xi 10). HUBER, (*Personennamen*, 193), would understand GU in such names to mean „königliche Pracht". When we consider the simple agricultural community which the documents from Lagash reveal, it seems more probable that **Gu-ni-du** means *sesame-planter*, **Gu-u**, *sesame-plant*, **Gu-gan**, *sesame-field*, **Gu-bad**, *sesame-wall* or *tall sesame*, and **Gu-ni-ṣu**, *sesame-presser* than that these names have a more abstract meaning. The same reasoning would apply, if GU represented some other oily plant instead of sesame. In GUDEA, Stat B vi 45, GU is used in spelling a foreign name and is simply syllabic. In Cyl A xx 27 it occurs in the phrase: SILIM MU-SUM SIG-GA GU NE-DUB, *A blessing he uttered*: '*The brick shall destroy* GU (*sesame*)' — a phrase which SAK 113 leaves untranslated, but which becomes intelligible, if we understand that it refers to oil that is to be consumed in the temple.

reveal the original picture, but may have represented two hands wielding a hatchet or some other implement.

No 504

No ideogram and no early form have survived. All sources from which a knowledge of the origin could be derived are lacking.

No 504 a

The sign represented a drawn bow with an arrow and the arm which held it; *cf.* No 346, of which it is one of the elements. It has as yet been found only in the ideographic writing of the name of the city UMMA, where it is preceded by GIŠ (No 258). No simple ideographic value of it and no syllabic value are known.

No 505

No syllabic or ideographic values are known. Possibly the sign is a variant of No 504a; *cf.* CT **12** 28_{5a}.

No 506

1. ^{mašak}**kalbatu**, *a bitch*, **5** 32_{56a}; *cf.* BPS 59 (M 8541).
2. ^{mašak}**kurussu ša narṭabi**, ?, *of an irrigating machine*, **5** 32_{56a} (M 8541).

NIK (MS² 178).

UKZ 160, 191 explains the sign as a compound of Nos 497, *female* and 516, *dog*. The authority on which these ideographic meanings rest is insecure and we have no ancient form, but such evidence as we have confirms DELITZSCH's explanation of the origin of the sign.

No 507

1. **abâbu**, EL, *be bright, pure*, **4²** 19_{14b} (B 11172).
2. **abâlu***, EL, *carry, take away*, **4²** 4_{88b}* (B 11173).
3. **alâlu**, *be bright, pure*, **4²** 8_{46b} (B 11174).
4. ^{aban}**arzallu**, *a kind of stone*, CT **14** 15_{25} (M 8545, B 11178).
5. **ebêbu**, *be bright*, CT **17** 39_{69} (M 8543).
6. **elêlu**, *be bright*, CT **17** 5 iii 2 (M 8544).
7. **ellu**, EL, *bright*, **4²** 26_{45b} (B 11175).
8. **šâru**, *wander, roam*, **5** 39_{70e} (B 11176).
9. **têliltu**, EL, *splendor, purification*, AV 8895 (B 11177).

SILAG (AL³ 51 No 3_{18}).

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* **4²** reads **tab-bi-ib**. This meaning is, accordingly unreal.

UKZ 160 correctly explained the sign as a compound of Nos 497, *female* and 127, *moon*. MSL 97 is puzzled to explain why the union of the feminine sign should be combined with the moon. This union goes back to the time when the moon was a goddess; *cf.* SO, pp. 200—202. The meanings are all developed from the brightness of the moon.

No 508

1. **apparru**, KUS(?) *meadow, rushes*, CT **12** 21 93059_{11} (M 8554).
2. **eśêbu**, *bear fruit*, HWB 141 (M 8555).
3. **unnubu**, ḪUM, *bear plentiful fruit*, AL³ 67_{17} (B 11186).
4. **uśśubu**, *spring up, of a plant*, AV 4891 (B 11187).
5. (?) **ḫubbuśu**, ? ASKT 202_{2} (M 8557).
6. **ḫamâśu**, ḪUM, *crush, grind*, CT **11** 25_{19b} (M 8558).
7. **ḫummuśu**, *crushing, grinding*, CT **19** 3_{18c} (M 8577).
8. **ḫurrumu**, KUS, *enchantment*(?) CT **12** 24_{8a} (M 8560).
9. **ḫurruru**, KUS, *digging*, CT **12** 24_{7a} (M 8561).
10. **ḫutenzû**, ? CT **12** 24_{4a} (M 8562).
11. **ṭubû**, *depression*, **5** 40_{33a} (M 8563).
12. **kanânu**, LUM, *crouch, squat*, CT **17** 25_{35} (M 8564).
13. **na'butu**(?) KUS(?) *sprout*(?) CT **12** 21 93059_{14} (M 8566).
14. **napalsuḫu**(?) KUS(?) ? CT **12** 21 93059_{6} (M 8567).
15. **qaṣâṣu**, KUS(?) *cut off*, CT **12** 24_{3a} (M 8568).
16. **śa rukbi śiqbi**(?) *one who rides a śiqbi* ZA **9** 161_{28} (M 8579).
17. **śîbu** (or **śipu**), *be filled*, CT **12** 21 90358_{9a} (M 8570).
18. **śiḫu**(?) *grow tall*, CT **12** 21 93058_{11a} (M 8571).
19. **śakallu**(?) ? CT **12** 21 93058_{7a} (M 8572).
20. **śipû**, *foot*(?) CT **12** 21 93058_{10a} (M 8573).

H 477ff. explained the sign as one of the pictures of sun-dried bricks; UKZ 131, as a motif for waves of water; MSL 181, as wave lines; OCS 236 and 255, as a representation of waves. The sign clearly pictured waves. This suggested *marshes, low-lying*, an extension of which gave *foot*; it also suggested *sprout, bear fruit, fruitfulness, grow tall*. From the harvesting of these growths came the meanings *cut, crush, enchantment* etc.

Identity of psychological processes led to the expression of the idea of water in similar ways in China and Egypt; see ECW pl VI No 84 and VII 85, also EAG p. 217 No 55 and MHP **1** No 333.

No 508 a

1. **ḫutenzû**, ? CT **12** 24_{11a} (M 8584).

The sign is clearly No 508 doubled.

No 508 b

1. **guḫšû**, ? CT **12** 24 14a (M 8585).
2. **gumgumšû**, ? CT **12** 24 12a (M 8586).

Apparently the sign is No 508 doubled plus No 490.

5

No 509

1. **amaru**, *be filled*, CT **18** 38 11a (M 8587).
2. **libittu**, *bricks*, **5** 10 83 (B 11192).
3. **lipittu**, *bricks*, **4**[2] 27 16b (B 11193).
4. **malgû**, ? **2** 7 81c (B 11194).
10 5. **pudû ša amêli**, MURGU, *free, of a man*, AV 1353 (B 11195).
6. **pûdu**, *side*, **4**[2] 22 30a (B 11196).
7. [arab]**simânu**, *month Siman*, AL[3] 93 No 4 8 (B 11197).
8. **tabaštânu** (?) *excrements*, **4**[2] 22 No 2 18 (M 11412).

GAR (**5** 42 56g). MUR (**2** 36 18a).

15 H 478 explained the sign as the picture of a pile of bricks; BARTON, JAOS **23** 27, as a picture of the arches of a brickkiln, picturing also the rising of the smoke. I have since been convinced by a study of tablet ♉*, that the form, on which that view was based, does not belong to this sign, but is to be read PA-AZAG (No 249 and No 428), and desig-20 nated an officer who performed ceremonial purifications. The other form, from which the later forms of our sign descended, represented a bit of crooked wall, or an ornamental course of bricks in a wall. Since a wall forms a side of a structure it designated *side*. *Filled* was suggested by *bricks*. *Excrements* of asses were figuratively con-25 cieved to be bricks. In the time of HAMMURAPI it came to designate the month Siman as that was the month of brick-making.

No 509 a

1. [qan]**guḫḫu** (?) *a kind of reed*, CT **11** 47 15b (M 8608).

Apparently the sign is No 509 doubled plus No 490.

30

No 510

1. **aššâtu**, ? RT **27** 122 18 (M 8612).
2. [aban]**ešû**, *dolorite*, **4**[2] 6 15a (B 11209, M 8609).
3. **uššušu**, *sadness*, **4**[2] 22 No 2 4 (M 8611).

* See *University of Pennsylvania Museum Journal*, III, 4 ff. and OLZ **16**, cols 7—9.

4. **šaḫmašati**, *insurrection*, CT **21** 42 11 (B 11211).
5. **têšû**, *ruin, rebellion*, CT **16** 19 40 (M 8613).

H 479 and UKZ 122 have explained the sign as a doubling of No 502. The sign is clearly a doubling of No 502. The meanings are apparently all developed out of the meaning *storm-wind* which had become one of the meanings of No 502. That suggested *ruin*, *sadness* and *rebellion* as one of the forms of *ruin*. *Sadness* suggested *darkness*, hence *dolorite*, which is dark-colored.

No 511

1. **ilu**(?) *god*, CT **16** 38 18a (M 11414).
2. **kilallû**, *weight*, **4**² 15 66b, CT **17** 38 33 (B 11213, M 8614).
3. **šinâ**, *two*, **5** 12 33c (B 11214).
4. **šinâ šušši**, *twice sixty*, **5** 12 36c (B 11215).

MIN (S^a i 21).

EM **2** 117 correctly explained the sign as originating in two lines. It was natural to represent two by two lines. These in the sexagesimal system also stood for two six-ties. It signified *weight* because the balance had two scales. The meaning *god* is doubtful and its origin obscure.

No 512

1. **šulultu**(?) *a third*, **1** 11 100; *cf.* ZA **18** 172 (M 8619).
2. **šuššanu**, ŠUŠŠANA, *one third*, S^b i 51 (B 11222).

The sign was composed of the sign for ten (originally a circle — one of the signs blended in No 365) and the sign for one (No 439). Probably it meant *one ten* and was chosen to designate 1/3 because *ten* was 1/3 of a month.

No 513

1. **šinipu**, ŠANABI, *two thirds*, S^b i 53 (B 11225).

The sign originated like the preceding and stood for 2/3 because *two tens* were 2/3 of a month.

No 514

1. (?)**ḫanšâtu**, *fifty*, CT **11** 39 4151 rev 6 (M 8621).
2. **parab**, KINGUSILI, KINGUSILA, *five sixths*, S^b i 55 (B 11228).
3. (?)**parasrab**, *five sixths*, CT **11** 39 4151 rev 6 (M 8622).

The sign was apparently formed by grouping wedges to suggest, in some way not now clear, 5/6 of sixty. According to the sexagesimal system it could also represent 5/6 of one.

No 515

1. **aḫâzu**, *take, sieze*, ASKT 88/89 81 (B 11234).
2. **aśâridu**(?) *leader*, **2** 47 15a (B 11235).
3. **iśû**, *be*, **5** 40 69a (B 11237).
4. **itpeśu**, *be made*, **4**[2] 14 No 1 24a (B 11243).
5. **baśû**, *be*, CT **13** 37 9 (M 8623).
6. **zamâru**, DU, *cry, sing*, **2** 20 4a (B 11241).
7. **ḫâru śa aśśati**, *choose, of a wife*, **2** 36 14a (B 11236).
8. **kullu śa rêśi**, *covering, of the head*, CT **19** 49 3a (M 8633).
9. **maḫâru**(?) *receive*, BA **5** 643 8 (M 8624).
10. **mulu śa rêśi**, DUDU, *fullness, of the head*, **2** 27 40c (B 11244).
11. **qibû**, *speak*, RH 9 118, **4**[2] 21* 80b (M 8625, B 11238).
12. **ṣaraḫu**, *roar, be excited*, **2** 20 18a (B 11240).
13. **raśû**, TUK, *be abundant, rich*, CT **11** 17 v 2 (M 8626, B 11239).
14. **śipâtu**, *hair, wool*, CT **14** 12 93074 rev 12 (M 8627).

DU (**2** 27 40c). TUKU (**2** 32 59a). TUK (MS[2] 281).

OC explained the sign as the picture of an apron. Like No 483, this sign was the picture of a cap or turban having a *kafiyeh*, though it lacks the plumes which adorned No 483. Both the form of the sign and the meanings, *speak, cry, seize*, point to similarity of origin. *Leader* was easily suggested by such a cap, while, either the material from which it was made, or the fact that the hair resembles a head-covering, made the sign stand for *wool* or *hair*.

No 516

1. **abûbu**(?) *whirlwind*, RH 64 7 (M 8681).
2. **amêlu**, *man*, **5** 44 9c (B 11256).
3. **aśâśu**, UR, *be sad*, RH 130 22 (M 8682).
4. **edlu**, *hero*, RH 122 20a (M 8634).
5. **eśêśu**(?) *be sad*, RH 7 30 (M 8636).
6. **iśtên**, *one*, **2** 15 27a (B 11259).
7. **baltu**, *richness, fertility*, AV 8225 (B 11257).
8. **bûltu**, *shame*, ASKT 81 9 (B 11258, M 8640).
9. **bâśu**, *shame*, TN 308 (M 8638).
10. **bâśtu**, *richness, fertility*, *cf.* TTF 72 5 with TEA 15 5 (M 8639).
11. **ḫamâmu**(?) *hold, grasp*, RH 21 28, RH 123 rev 1 (M 8641, M 8683).
12. **kalbu**, UR, *dog*, ASKT 35 851 (M 8642, B 11260).
13. **kalâmu**, *all*, BA **5** 337 K 2356 2 (M 8643).
14. **mitḫâru**, *agreeing*, ASKT 81 19 (B 11261).
15. [il]**Nabû śa dupsarrûti**, *god Nabu of tablet-writing*, CT **24** 42 104 (M 8645).
16. [il]**Nabû ilu bâlti**, *Nabu, god of fertility*, **5** 43 38c (B 11262).

17. **nakru**, *hostility*, **2** 29 52g (B 11 263).
18. **ṣâdu** (?) *be red*, KM *cf.* Taf. XIV 28 with XV 38 (M 8647).
19. **qâdu**, *humble*, RH 126 No 79 11 (M 8648).
20. **qiddatu** (?) *submission*, RH 49 18 (M 8684).

URU (Sa ii 23). GIŠ (ZA **1** 187, 188). KALBU (Sa ii 26). 5
LI (HAS xv 13). LIKI (Sa ii 24). LIK (Sa ii 24 var).
TAŠ (Sa ii 25). TIŠ (ASKT 196 No 229).

EM **2** 110 explained the sign as the picture of a dog couchant; H 483, and UKZ 191 agree with this; OC explains it as the head and neck of a dog. HOMMEL is probably right as to the origin. On 10 account of the faithfulness of the dog devotees of a god were called *dogs* (*cf.* Josh. 14 8. 14). The term was applied with obvious propriety to Semitic male prostitutes (*cf.* SO 188, 251 n 2), hence the meanings *man, hero, shame, fertility. Hold, submission, hostility*, etc. were suggested directly by canine qualities. 15

No 517

1. **šitnunu**, URDAḪḪU (?) *fight*, WM BE 13667 ii 7 (M 8688).

This sign is apparently formed by doubling No 516. Two dogs naturally suggest a fight.

No 518 20

1. **eṭimmu**, GIDIM, *a demon*, CT **11** 19 46284 3b (M 8689).
2. **ekimmu**, GIDIM, *a demon*, Sb i 52 (B 11 307).
3. **utukku**, *a demon*, **4**2 2 85b (B 11 309).
4. **šêdu** (**lamassu**), *a bull deity*, **4**2 18 No 3 obv 4 (B 11 308).

BNA **12** 418 explained the sign as a compound of Nos 516, 227, 25 12, and 259. The origin suggested by the oldest form we have (that in the time of HAMMURAPI) is that the sign is a compound of No 514 "5 6" and 495, *to rejoice*. Demons and spirits were represented often by numbers, and demons were also often represented as laughing; *cf.* MASPÉRO, *Ancient Egypt and Assyria*, p. 243, and GRESSMANN, 30 *Altorientalische Texte und Bilder*, **2** 98.

No 519

1. **utukku**, UTUG, *a demon*, Sb i 54, CT **11** 19 46284 3b (M 8690, B 11 312).
2. **rabiṣu**, *a demon*, RH 129 No 84 16, **4**2 15* 31b (M 8691, B 11 313).
3. **šêdu**, *bull deity*, CT **19** 10 13591 2, ASKT 92.93 11 (M 8692, B 11 314). 35

BNA **13** 97 explained the sign as a compound of Nos 516 and 515. The sign is a variant of No 518.

No 520 [cuneiform sign]

1. **šumêlu**, GUBU(?) *left*, AV 8480 (B 11315).

This sign is simply the number 150 — two sixties and three tens. As the number 15 was a *lucky* number and came to stand for *right*, apparently 150 was an unlucky number and came to stand for *left*.

No 521 [cuneiform sign]

1. **ai**, *not*, RH 11 19, **4**² 3 1b (M 8693, B 11691).
2. **abu**, A, *father*, **5** 21 63c (B 11324).
3. **aḫulap**, *how long*, **4**² 11 81a (B 11325).
4. **amêlûtu**, *mankind*, HAS xxxviii (B 11326).
5. **ana**, *unto*, MSW 7 K 4166 rev 1 (M 8696).
6. **anâku**, A, *I*, **5** 22 69a (B 11327).
7. **aplu**, *son*, **5** 44 44c (B 11328).
8. **atta**, A, *thou*, **5** 22 70a (B 11329).
9. **êrû**, A, *conceive*, **5** 22 50a (B 11333).
10. **ibbû**, *shining*, **4**² 15* 54b (B 11335).
11. **idu**, *hand*, ASKT 77 43; **4**² 5 75b (B 11336).
12. **ili**, A, *upon*, **5** 22 68a (B 11337).
13. **ina**, *in*, **5** 22 58a (B 11365).
14. **iṣratu**, *figure*, *image*, **5** 21 4e (B 11338).
15. **ittu**(?) *side*, CT **19** 28 K 4848 5b (M 8698).
16. **u'a**, *alas*! RH 45 31 (M 8694).
17. **umišam**(?) *daily*, CT **16** 24 16a (M 8976).
18. **banû**, A, MÊ, *beget*, **5** 22 70a (B 11330).
19. **buduqtu**, *a flood*, **5** 22 49a (B 11331).
20. **bêlûtu**(?) *lordship*, RH 74 8 (M 8699).
21. **biriḫu**, *a vessel*, CT **18** 37 23 (M 8700).
22. **dimtu**, *a tear*, RH 54 rev 6 (M 8702).
23. **ḫamâṭu**, *quiver*, **5** 30 62a (B 11334).
24. [is]**ḫattu**, *scepter*, **4**² 12 19 (M 8703).
25. (?)**kasû***, *bind*, CT **12** 21 93056 rev 12 (M 8704).
26. **labâku**, DUR, ? **2** 48 80c (B 11340).
27. **lubšu**, A, MÊ, *offspring*, **5** 22 62a (B 11341).
28. (?)**lizu**, ? CT **12** 21 93065 4 (M 8705).
29. **mû**, A, MÊ, *water*, **5** 22 57a (B 11347).
30. **makûru**(?) ? BA **5** 617 9 (M 8977).
31. **mailu**, A, *bed*, **5** 22 46a (B 11343).
32. [il]**malkatu**(?) *goddess Malkatu*, **2** 57 13a (B 11692).

* B 11339 **kuṣṣu**, *throne*, **4**¹ 26 33b is shown by **4**² 26 33b to be an error.

33. **mâru**, *son*, **4**[2] 24 15a (B 11344).
34. **mîlu**, A, *flood*, **5** 22 48a (B 11346).
35. **maśqîtu**, *irrigation*, **5** 40 5c (B 11345).
36. (?) **nadû**, *throw down*, CT **12** 23 93056 rev 15 (M 8708).
37. (?) **nazâqu**, *harm, injury*, CT **12** 23 93056 rev 11 (M 8709). 5
38. **nûḫu**, *rest*, **4**[2] 18 5b (B 11349).
39. (?) **nasâḫu**, *tear out, remove*, CT **12** 23 93056 12 (M 8710).
40. **nâqu**, *lament*, **2** 45 85c (B 11348).
41. (?) **naqâru**, *tear down*, CT **12** 23 93056 10 (M 8711).
42. **paśâḫu**, Ê, *be pacified, quiet*, HAS xiii 6 (B 11350). 10
43. **ṣallu śa raḫê**, ?, *of one who copulates*, **5** 22 47a (B 11359).
44. (?) **riḫû śa riḫûti**, *love, of sexual love*, CT **12** 23 93056 6 (M 8712).
45. **riḫûtu**, *sexual love*, **5** 22 59a (B 11353).
46. **raḫâṣu . . .**, MÊ, *wash*, **5** 22 76a (B 11351).
47. **rakâbu**, *ride astride*, **4**[2] 11 41a (B 11352). 15
48. **rikibtu**, *riding astride*, **5** 22 45a (B 11354).
49. **riksu** (?) *bond*, **5** 43 80c (M 8978).
50. **rimḫu**, MÊ, ? **5** 22 75a (B 11355).
51. **ruṭbu**, A, MÊ, *moisture*, **5** 22 61a (B 11358).
52. (?) **śadû**, *be high*, RH 121 26 (M 8715). 20
53. **śêrû**, *grow luxuriantly*, **2** 34 No 6; AV 8314 (B 11360).
54. (?) **śarâqu**, *give, present*, CT **12** 23 93056 rev 11 (M 8716).

BUR (AV 7126). DUR (**2** 48 80c). DURU (**5** 22 11a). ID (S[a] vi 26).

EM **2** 107 explained the sign as a picture of drops of water; H 473, as a representation of water; UKZ 130, and PRINCE, JAOS 25 **25** 60, as a wave motif; LSG, as the surface of water with ripples. The sign was evidently intended to suggest water. Perhaps the two lines indicated the sides of a stream or the banks of a canal. PRINCE, JAOS, XXV, 60—63, has correctly shown that the meanings fall into four groups. 1. Those derived directly from water, as *overflow, flood,* 30 *irrigation, tear, grow luxuriantly, be high, tear down, harm, injury, wash.* 2. Those derived from the identification of the seminal fluid with water, as *father, son, mankind, be pregnant, bed, rest,* etc. 3. Meanings suggested by the bright gleam of water, as *shining, quiver.* 4. The prepositional and pronominal meanings connected 35 with the sign through syllabic spelling.

No 522

1. **bakû**, ISIŚ, *weep*, **5** 22 53b (B 11712).
2. **nissatu**, ISIŚ, *cry of woe*, **5** 22 52b (B 11714).
3. **rabâṣu**, *lie down*, **5** 22 54b (B 11715). 40
4. **ṣiḫtu**, *plaint*, **5** 22 51b (B 11717).

MSL 193 has correctly explained the sign as a compound of Nos 521, *water* and 406, *eye*. A comparison of B 11605, 11609, 11613 and 11616 confirms the origin suggested by PRINCE.

No 523

1. **abnu**, *stone*, **5** 19_{51a} (B 11721).
2. **amêlu**, *man*, ZA IX 163 iv 3 (M 9000).
3. (?)**daṣâmu**(?) *thunder*(?) HN Taf. II 13 (M 9001).
4. **-ka**, *thee, thy*, **2** 47_{16c} (B 11723).
5. **kullu ša ṣabâti**, *completion, of seizing*, AV 7144 (B 11797).
6. **sanâqu ša . . .**, *push, press, of . . . .*, **5** 41_{67a} (M 9002).

ZA, ṢA (MS[1] 285, 369).

UKZ 130 has correctly explained the sign as originating from a variant of No 521. This the form and the meanings confirm.

No 524

1. **šerû**, ZAḪ(?) *luxuriant* or *abundant growth*, CT **19** 21_{18b} (M 9075).

The sign is clearly a compound of Nos 521 and 525 — water and a fish. The combination admirably suggests the ideographic meaning. The variation in the Assyrian forms is due to the similarity of Nos 521 and 523.

No 525

1. (?)**arsuppu**, *a stronghold*(?) CT **12** 31 38182_4 (M 9076).
2. **dubu**(?) ? CT **12** 31 38182_2 (M 9077).
3. **kubuttê**, *fullness, mass*, **5** 21_{23g} (B 11820).
4. **kakasiga**, AI, ? CT **12** 27 81-7-27 200_{31} (M 9078).
5. **lû**, ḪA, *verily*, CT **12** 27 81-7-27 200_{30} (M 9079).
6. $^{\text{šam}}$**namru**, *a kind of plant*, **2** 42_{43a} (B 11825).
7. **nûnu**, KU, *fish*, **2** 7_{25g} (B 11821).
8. $^{\text{aban}}$**nûnu**, *fish-stone*, **2** 40_{11c} (B 11822).
9. $^{\text{nâr}}$**Nûnu**, *Fish river*, **2** 51_{40a} (B 11823).
10. **purâdu**, *be impetuous, strong*, CT **12** 31 38182_3 (M 9081).
11. $^{\text{šam}}$**ranu**, *a kind of plant*, **2** 42_{40a} (B 11824).
12. $^{\text{šam}}$**šimranu**, *a kind of plant*, **2** 42_{41a} (B 11826).

KUA (S[a] i 38).

EM **2** 107, H 460, UKZ 70, OC, OCS 235 and 253, LBA 311, and LSG 20, have all correctly explained the sign as originating in the picture of a fish. All the certain meanings come from that. *Be impetuous* or *strong* was an extension of *mass* or *fullness*. The fish

is a pictograph in many ancient systems of writing. For Egyptian *cf.* MHP Nos 253—257 and EAG p. 213, K; for Chinese, ECW No 8; for Cretan, EVANS, *Scripta Minoa*, pp. 19 and 204.

No 526

1. **ebbu**, GUG, *bright*, ZA **20** 429 18b (M 9109). 5
2. **ellu**, GUG, *bright*, ZA **20** 429 17b (M 9110).
3. **umṣatu**, *want, distress*, RJ **27** 121 15 (M 9111).
4. **ḫâlu**, *shine*, RT **27** 121 14 (M 9112).
5. **katarru**, ? RT **27** 121 17 (M 9113).
6. **namru**, GUG, *be bright*, ZA **20** 429 19b (M 9115). 10
7. **niqû**, GUG, *a libation*, ZA **20** 429 21b (M 9116).
8. **samtu**, *some precious stone*, AL[3] 83 68 (B 11862).
9. [aban]**sântu**, GUG, *some precious stone*, ZA **20** 429 20b (M 9117, B 11863).
10. **sunqu**, *need, famine*, BA **5** 633 26 (M 9118).
11. **pindû**, ? CT **19** 12 13595 6 (M 9119). 15
12. **šinnu**, GUG, *ivory*, ZA **20** 429 22b (M 9120).

MSL 161 has explained the sign as a compound of No 523, *stone* and No 381, *sun*. When we first meet the sign in GUDEA it designates some hard stone like porphyry, which was capable of taking a high polish. Two possible origins are to be suggested. The sign 20 may originally have represented a highly polished statue made of some stone, the head of the figure being surmounted by a headdress. Or it may be a compound of Nos 523 and 152, both of which suggested brightness, and 365, a well or pit. In this case the whole would mean *quarry of bright stone*. The analogy of other signs 25 makes the first of these explanations preferable. Most of the meanings are directly suggested by the polished stone. *Want, famine* may have been suggested by the difficulty of obtaining the stone, while *libation* may have been suggested by any one of three or four possible ways. 30

No 527

1. **ibqu**(?) ? ABP 96 (M 9131).
2. **enêšu**, SIG, *be weak*, **5** 62 55a (B 11869).
3. **enšu**, SIG, *weak*, **2** 48 19g (B 11870).
4. **enšu ša uzni**, *weak, of intelligence*, **2** 27 52c (B 11871). 35
5. **ubbulu**, SIG, *meager, spare*, CT **19** 29 5422a 10 (M 9130).
6. **damqu**, *favor*, JD *cf.* 74 rev 2 with 73 2 and **3** 119 (M 9134).
7. **mâṣu**, *be small*, **5** 16 13a (B 11872).
8. **ṣiḫru**, *small*, Šurpu Taf. XIV, 11 (M 9135).
9. **qatnu**, SIG, *short, small, thin*, CT **17** 25 34 (M 9136). 40

10. **šaplu**, *low*, RH 80 15 (M 9137).
11. **šapliš**, *low*, **4**[2] 3 3a (B 11873).

PIG (S[a] v 49).

UKZ 88 ff., and OC have correctly explained the sign as a variant
5 of No 337. In the picture of the sun in No 337 two lines were prolonged upward to denote the rising sun, in this sign two were prolonged downward to represent the setting sun. The weakening light and the lowering position of the setting sun suggested all the meanings except *favor* which was attached to the sign on account of
10 syllabic identity with No 411.

No 528

1. **uddazal arḫi**, EŠŠANA, *beginning of the month*, DW 137 3 (M 9143).
2. **šalaštu**, EŠKU, EŠ, *three*, **5** 12 34c, ZA **9** 219 2 (B 11878, M 9140).
3. **šêlaltu**, *three*, **4**[2] 5 63a, PSBA **26** 56 ff. 5 (B 11897, M 9142).
15 4. **sâlšu**, *third*, **4**[2] 5 17a, RH 109 61 (B 11881, M 9142).
5. **šušlušu**, *threefold*, CT **17** 24 280 (M 9142).

H 459 correctly explained the sign as *three lines*. It clearly originated in three strokes to indicate the numeral three. Perhaps it denoted the *beginning of the month* because the new moon was
20 not visible till the third day.

No 529

1. **aḫâzu**, *seize*, CT **17** 29 7 (M 9148).
2. **âkilu**, *voracious*, *a wolf*, HWB 395 (M 9149).
3. **arâru**, *curse*, *bind*, **4**[2] 5 28b (B 11888).
25 4. **arâru ša palâḫi**, *catch*, *of fear*, CT **20** 26 8 (M 9150).
5. **ašâšu**, *be sad*, *troubled*, BC 753 K 5983 1 (M 9147).
6. **eṣêdu**, UR, *cut off*, *harvest*, S[b] v 4 (B 11889).
7. **bâ'u**, *fly at something*, CT **16** 21 148 (M 9151).
8. **ḫamâmu**, UR, *hold*, *grasp*, S[b] v 3 (B 11890).
30 9. **ḫummumu**, *grip*, CT **19** 41 K 272 12 (M 9153).
10. [nim]**ḫamêtu**, *a kind of fly*, CT **14** 9 19b (M 9152).
11. [qan]**ḫimmat**, *a kind of reed*, CT **14** 49 35a (M 9154).
12. **maššî'u**, *plunder*, **4**[2] 1* 17a (B 11896).
13. **mašâru**, *cut in peices*, **4**[2] 11 45a (B 11897).

35 MSL 351 explains the sign as a variant of No 515. While the form resembles slightly that of No 515, the meanings indicate that the original form represented a cutting instrument such as an axe. This would suggest the idea of *cutting* from which all the other meanings would easily follow.

No 530

1. **abu**, *enemy*, **2** 62 21c (B 11904).
2. **apâšu**, ? **2** 44 33e (B 11905).
3. **elîti** TU, *height*(?) **2** 30 15c (B 11907).
4. **biṣru**, TUN, *a portion, piece*, CT **12** 10 31b (M 9156). 5
5. **dîktu ša** . . ., TUN, *fight, killing, of* . . ., CT **12** 10 31b (M 9157).
6. [iṣ]**duppu**(?) *a tablet*, AL[3] 86 i 28 (B 11906).
7. **ḫubbu**, DUN, *lamentation*, CT **12** 10 37b (M 9158).
8. **ḫubtu**, TUN, *plunder, booty*, CT **12** 10 35b (M 9159).
9. **kaluma**, TUN, ? CT **12** 10 32b (M 9160). 10
10. **mâru**, TUN, *son*(?) CT **12** 10 37b (M 9161).
11. **makâltu**, TUN, *meal*(?) CT **12** 10 29b (M 9162).
12. **malâku**(?) *take counsel*, CT **19** 40 K 4601 A 9 (M 9163).
13. **nîpišu**, TUN(?) *action, treatment*, RA **6** 131 7 (M 9164).
14. **napḫaru**, TUN, *totality*, CT **12** 10 33b (M 9165). 15
15. [ṣubat]**sûnu**, *a band* or *belt*, **5** 15 20c (B 11912).
16. **sûnu ša ṣubâti**, *the belt, of a garment*, CT **12** 10 30b (M 9166).
17. **suktu** TUN, ? CT **12** 10 29b (M 9167).
18. **palâqu**, TUN, *destroy, kill*, CT **12** 10 34b (M 9169).
19. **pâšu**, ṬUN, *increase, add*, AL[3] 65 ii 10 (B 11910). 20
20. **pâšu**, GIN, *increase, add*, CT **12** 11 1b (M 9168).
21. [iṣ]**pâšu**, *an axe*, **2** 44 35e (B 11911).
22. **qudu**, ṬUN, *an axe*(?) AL[3] 65 ii 13 (B 11908).
23. [iṣ]**quddu**, *an axe*(?) **2** 44 36e (B 11909).
24. **quddu**, TUN, *an axe*(?) CT **12** 10 32b (M 9170). 25
25. **šîmtu**, TUN, *decision*, CT **12** 10 33b (M 9171).
26. **šibittu**(?) TUN, ? CT **12** 10 33b (M 9172).
27. **šapâlu**, TUN, *be low*, CT **12** 10 34b (M 9175).
28. **šuplu**, DU, DUN, *deep, depth*, CT **12** 10 26b (M 9176).
29. **šuppulu**, TUN, *lowness, depth*, CT **12** 10 36b (M 9175). 30
30. **šaptu**, TUN, *lip*, CT **12** 10 30b (M 9178).
31. **šiqlu**, GI, GIN, *a shekel*, CT **12** 11 1b (M 9180).
32. **takâltu**, ṬUN, *lamentation*, AL[3] 65 iii 14 (B 11914).

UKZ 184 explains the sign as a combination of abstract motifs. I take the sign to be a more elaborate picture of No 440 — a crane 35 for the support of balances in weighing. The oblique lines of the earliest form pictured the braces which held the crane erect. The meanings are most of them similar to those of 440 and probably came by a similar course of development. *Axe* came in perhaps from the confusion of a picture of an axe (No 529) with the picture 40 of a crane, and *fight, kill* came, perhaps, from the picture of the *axe*, though they may have been developed out of the meaning *low*,

which came from the sinking of an arm of the balance. The possibility that the picture of an axe was confused with the picture of the crane receives support from the form of the sign in the inscription of UTUG, king of Kish (OBI, 109; *cf.* above, Pt. **1** pl 143, No 530),
5 where it occurs in the expression GIN-ŠU, an expression which also occurs in the Stele of Vultures, rev vii 3, and which THUREAU-DANGIN finds it difficult to explain (*cf. Stèle des vautours*, p. 62, n 2), but which means apparently *subdue*. If this originated in the picture of an axe the meaning would be very natural. It is less natural to
10 suppose that as early as EANNATUM such an expression had arisen from the sinking of an arm of a balance. The meaning *shekel* appears in CT **5** 3, the most archaic of our records which contain the sign in the sense of shekel. As early as the time of URKAGINA, however, it is a part of the combination GIN-UŠ or ṬU-UŠ, which seems in the
15 code of HAMMURAPI to mean *soldier*.

No 531

1. **humṣiru**, PIŠ, *some quadruped*, AL[3] 65 iii 14 (B 11936).
2. **piazu**, KIŠ, *some quadruped*, perhaps *a hog*, AL[3] 65 iii 15 (B 11937).

The origin is unknown. The meanings suggest that the sign
20 may be a variant of Nos 52 and 427 and may have been developed from the picture of a hog.

No 532

1. **aḫḫuzu**, GAR, *something held, a possession*, AV 7466 (B 11953).
2. **akâlu**, *eat*, ASKT 88 66 (B 11954).
3. **ašû**, *an animal*(?) **2** 45 38e (B 11956). (25)
4. **eṭêru**(?) *preserve, protect*, CT **16** 15 v 43 (M 9202).
5. **esêru ša šimmê**, *to bind, of . . .*, **5** 29 64c (B 11959).
6. **epru**(?) *wages*, BE **14** List No 272 (M 9203).
7. **epêšu**, *make, do*, HAS xv 4 (B 11958).
8. **iḫzu**, *taking*, *cf.* **1** 21 67 with **1** 25 68 (M 9201). (30)
9. **irbit, arba**, *four*, ZA **1** 181 (B 11961).
10. **uḫḫuzu**, *possession*, *cf.* **1** 23 ii 123 with **1** 24 69 (M 9200).
11. **ullatu**, *shouting, rejoicing*, ASKT 84 27 (B 12187).
12. **bašû**, GAR, *be*, ASKT 59 25 (B 11957).
13. **gidrunu**(?) ? BC 389 K 2024 ii 1 (M 9204). (35)
14. **gamâru**, *destroy*, HN Taf. XII 4814 6 (M 9205).
15. **ḫamâšu**, GAR, *crush*, AL[3] 80 ii 36 (B 11960).
16. **kimru**, *depression, misery*, **2** 15 43c (B 12183).
17. **kumurrû**, *a utensil*, ASKT 74 18 (B 12184).
18. **kânu**, GAR, *establish*, **4**[2] 5 60a (B 11962). (40)

19. **kanânu ša šeim**, *bind, of grain*, CT **12** $46_{22b,\,50}$ + R 351_{18} (M 9208).
20. **kanâšu**, *submit*, AL^3 80 ii 22 (B 11964).
21. **lalû** (?) *be full*, HWB 377 (M 9210).
22. **mimma**, *anything*, **5** 11_{49b} (B 11965).
23. **mimma šumšu**, *anything whatever*, CT **16** 6_{230} (B 11966).
24. **nâḫu**, *rest*, CT **17** 4_{6} (M 9214).
25. **naṭû**, *be acceptable, right*, ASKT 82_{18} var (M 9366).
26. **nasâḫu**, GAR, *wrench away*, **5** 11_{37c} (B 11968).
27. **nasâḫu ša têrti**, GAR, *break, of law*, **2** 62_{35a} (B 11969).
28. **niṣirtu** (?) *a guard*, CT **19** 19_{39b} (M 9215).
29. **našû**, *lift up, bear*, **3** 59_{40b} (B 11970).
30. **nûru** . . ., GAR, *light* (?) AL^3 82 iv 8 (B 11971).
31. **si'û**, *throw down, overthrow*, **5** 16_{32g} (M 9218).
32. **pašâḫu**, *be appeased, soothed*, CT **16** 6_{230} (M 9219).
33. **qadâdu**, *bow down*, AL^3 80 ii 9 (B 11963).
34. **qarânu**, *heap up*, HN Taf. xiii 19 (M 9220).
35. **ra'zu**, GA, ? AV 7466 (B 11972).
36. **raḫâṣu ša** . . ., *wash, of* . . . **2** 24_{42a} (B 11973).
37. **ša**, *who, which*, $\mathbf{4}^2$ 7_{30a} (B 11974).
38. $^{(iṣ)(?)}$**šigâru ša ili**, *the holy place of a god*, CT **18** 44_{45a} (M 9221).
39. **šaḫâtu**, GAR, *sprinkle* (?) **5** 11_{23c} (B 11977).
40. **sakânu**, GAR, MAR, *place, set*, **5** 11_{35c} (B 11978).
41. ^{amel}**šaknu**, *deputy, governor*, LS 58 n 1 (B 11979).
42. **šukunnû**, *manufacture*, ASKT 74_{13} (B 12185).
43. **šikittu ša bîti**, *the furniture of a house*, CT **19** 43_{11a} (M 9222).
44. **šâmu**, *settle, determine, decree*, **5** 39_{19c} (B 11976).
45. **šiptu** (?) *lip*, CT **16** 6_{230} (M 9223).
46. **šarâku**, GAR, *present, bestow*, **2** 11_{9c} (B 11983).
47. **šaraqu**, MAR, *present, bestow*, **5** 11_{36c} (B 11982).
48. **šuttabultu**, *produce, booty*, BD 119 n 287 (M 9225).
49. (?)**šattammu**, MENARI, *a store house*, MSW 21 R 338_{15b} (M 9226).
50. **têbibtu**, *brightness*, ASKT 74_{14} (B 12186).
51. **turru**, GAR, *turning*, AV 8792 (B 11984).

IG (ZA **1** 12).	GA (AV 7466).	LAMMU (ZA **1** 181).
LIMMU (ZA **1** 181).	MÛ (S^a iv 47).	NI (AV 8301).
NIG (**5** 29_{2g}).	NIN (DW 230 n 5).	NINNI (S^a iv 48).
NITÂ (S^a iv 49).	ŠA (S^a iv 45).	

OC explains the sign as a picture of bread. Two originally independent signs have blended in this one. The oldest pictured, I believe, a bowl which had on its side a line. The line may have been regarded simply as an ornament, or it may have indicated that the bowl contained food. *Food*, the protection of food, its prepara-

tion, and the exhilerating effects of it, suggest most of the meanings. For example grain had to be ground in the preparation of food. That suggested *crush, grind,* from this came the meanings *destroy, submit,* and *misery.* Perhaps the variety of foods led to the ex-
5 pression of the indefinite pronoun by this sign. With this bowl sign there was blended in the Assyrian period the numeral four, written in the two ways a and b.

No 533

1. **abnu,** *stone,* **4**² 30 17a (B 12191).
10 2. **ḫamšu,** IA, *five,* RH 8 78 (M 9369).
3. **ḫanšu,** *fifth,* CT **16** 19 21a (M 9370).
4. **ḫamiltu,** *fifth,* AL³ 88 vi 22 (B 12193).

A, I, IA (ZA **1** 8). A, YA (MS¹ 308).

The sign clearly originated in five strokes to express the numeral
15 five. Why it came to mean *stone* is not now clear.

No 534

1. ilu **Adad,** *god Adad,* CT **25** 50 10 (B 12198).
2. **šuddušu,** *sixfold,* HWB 491 a (M 9374).
3. **šeššu,** *sixth,* RH 109 67 (M 9373).
20 4. **šiššu,** AŠŠA, *sixth,* ZA **7** 28 14 (M 9372).

H 459 correctly explained the sign as originating in six strokes. This naturally expressed the numeral six.

No 535

1. **iamutbula,** ? DW 207 30 (B 12211).
25 2. **Uruk,** *Ereck,* DW 207 28 (B 12210).
3. **Bâbilu,** *Babylon,* DW 207 27 (B 12208).
4. **Kiši**(?) *Kish*(?) DW 207 27 (B 12204).
5. **kiššatu,** *totality, host,* DW 207 25 (B 12205).
6. **kiššutu**(?) *might, power,* **4**² 27 No 4 18 add.(?) (M 11483).
30 7. **maši**(?) ? DW 207 28 (B 12204).
8. **siba,** *seven,* **2** 19 15b (B 12206).
9. **sibi,** *seven,* **4**² 26 48b (B 12206).
10. **sibû,** *seven,* RH 109 69 (M 9376).
11. **sibit,** *seventh,* **4**² 4 27a (B 12208).
35 12. **sibitti,** *seven,* **4**² 2 59a (B 12209).

IMINA (**5** 37 26a). LIP (HWB 376a). ŠISSINA (BPS 19).

The sign clearly originated in seven strokes to indicate the number seven. The other meanings originated in figurative or mystic uses of the number. Erech was, for example, a seven walled city.

No 536

1. **samnu**, USSU, *eighth*, PSBA **26** 56ff. 1, 10 (M 9378). 5
2. **summunu**, *eightfold*, HWB 503a (M 9379).

The sign was clearly eight strokes to indicate the figure eight.

No 537

1. **tiltu**, ELIMMU, *ninth*, PSBA **26** 56ff. 11, **5** 37 26b (M 9380).

The sign originated in nine strokes to represent the number nine. 10

No 538

1. **paḫâru ridû ša enšê**, *erect, of a penis which is flaccid*, AV 6891 (B 12222).

Probably a variant of No 381.

No 539 15

1. [il]**Zarpânit**, GAŠMU, *goddess Zarpanit*, **2** 48 37a (B 12224).

The sign is a late compound, as the goddess Zarpanit is not one of the early deities (*cf.* SO 209ff.). Probably, therefore, the suggestion of the Assyrian form, that the sign is a compound of No 54 doubled, with No 311 doubled, plus No 79, may be followed, 20 but why that combination should designate Zarpanit does not now appear.

No 540

1. [il]**Ea bêl nimêki bêl ḫasisi**, TALTAL, *Ea, lord of wisdom, lord of knowledge*, **2** 48 32a (B 12226). 25

Possibly the sign is composed of No 93 doubled, but if so, the form has been much distorted.

No 541

1. **erṣitim**, ZIKURU, *earth, land*, **2** 48 27a (B 12228).

A comparison of TSA 14 ob iii 7 with rev ii 8 shows that the 30 sign arose in a defective writing of No 119 doubled.

No 542

1. [il]**Enlil**, UBIŠAGA, *god Enlil*, **2** 48 81a (B 12230).

The sign is perhaps composed of a doubling of the combination of Nos 112 and 269 (EN-LIL), which was then distorted.

No 543

1. **ilu**, ḪILIBU, *god*, **2** 48 28a (B 12232).

This is apparently a doubled sign, but I have no clue to the origin.

No 544

1. **dabib damqâti**, DADRU, *favorable word* or *plan*, **2** 48 40a (B 12234).
2. **dabib kitti**, DADRU, *faithful word* or *plan*, **2** 48 40a (B 12234).
3. **šarru kênu**, DADRU, *faithful king*, **2** 48 40a (B 12234).
4. **šar kitti**, DADRU, *king of faithfulness*, **2** 48 40a (B 12234).

There is no real clue to the origin. One wonders if the sign can be a corruption of the ancient spelling ŠAR-GA-NI-ŠARRI doubled.

No 545

1. [il]**Adad**, MERMER, *god Adad*, **2** 48 35a (B 12235).

Possibly the sign is a corruption of No 548.

No 546

No ideographic or syllabic value of this sign is known to me, nor any clue as to its origin.

No 547

No values for this sign have survived. Perhaps it is a variant of No 293.

No 548

1. [il]**Enmaštu**, MERMER, *god Enmashtu*, CT **25** 13 iv 31 (B 12239).

Clearly the sign is a quadrupling of No 358.

No 549

1. **înu ša . . .**, *wine**, AL[3] 85 15 (B 12244).

There is no clue to the origin.

No 550

1. **ṣaltu sa . . . .**, MAŠGI, *hostility, of . . .*, **5** 37 22f (B 12247). 5

Is the sign a variant of No 384?

No 551

1. **palâšu**, *dig*, DW 108 K 4207 19 (B 12248).

B 12248 has correctly explained the sign as a corruption of No 365 and No 185. 10

No 552

1. **ilNergal**, *god Nergal*, CT **25** 50 16 (B 12249).

The sign is a compound of No 365, *600*, and No 439 doubled, *120*, the whole standing for *720*. Through the mystic use of numbers to designate gods it was used as a writing for Nergal. 15

No 553

1. **ilIshtar**, GINGIRA, *goddess Ishtar*, **2** 48 29a (B 12251).

The late form appears to be a doubling of No 384. This does not, however, account for the meaning, and the sign may have had quite a different origin. 20

No 554

1. **šamû**, ZIGARU, *heaven*, **2** 48 28a (B 12253).

MSL 365 explains the sign as a doubling of No 395. This may well be correct.

No 555

25

1. **nabiu**, DIMSAR, *the durable recorder*, **2** 48 38a (B 12255).

MSL 80 explains the sign as a compound of No 406, *eye*, doubled, No 72, *light*, doubled, and No 336, some kind of a cutting instrument, doubled. The meaning would seem to bear out this explanation.

* *Cf.* JENSEN ZA I 187. 30

No 556

1. **pagru**, *corpse*, Assurnasirpal ii 55 (B 12256).

AL³ No 290 and AL⁴ p 36 n 1, explains the sign as a compound of No 482, *man* and No 70, *kill*.

5 DELITZSCH's explanation is correct, except that No 482 means *lamb*.

No 557

1. ilu **Tašmêtu**, KURUN, *goddess Tashmit*, **2** 48 39a (B 12258).

Is the sign a peculiar writing of the numeral 122?

No 558

10 The sign is evidently a compound. It represents the name of a deity. It is an element in two proper names in RTC 11.

No 559

Apparently the sign is a variant of No 80.

No 560

15 The sign is really unidentified, though possibly it is a variant form of No 211.

No 561 (?)

The sign occurs only in a very archaic text, where it seems to be a variant of No 186, NE, *his*. If so it is a badly made picture 20 of a bowl in which tinder sticks were rubbed.

No 562 (?)

Possibly the sign is a variant of No 161.

No 563

Possibly the sign is a variant of No 55.

25

No 564

A variant of No 563.

No 565

The sign occurs only in DP, 46 where it designates a kind of fish. It is simply No 275, and No 428; *cf.* DP No 132 xii and 30 No 133 xiii.

No 566

The sign in the perpendicular writing represented an hour-glass-shaped altar with a fire burning on the top; *cf.* SCWA No 215. It naturally pictured a sacrifice. In the later writing the sign disappeared; it was, I believe, absorbed by No 159. The altar, simplified in writing, could easily have been confused with the five strokes of 159. The supposition that it was so confused explains at once the disappearance of the altar-picture as a sign and the presence of the meaning, *exalt* in the other sign.

No 567

The origin and meaning are unknown.

No 568 (?)

Probably a variant of No 296.

No 569

Perhaps this is another variant of No 296, but I have no plausible clue to its origin.

No 570

The meaning and origin of this are unknown; possibly it is a variant of No 569.

No 571

This is, perhaps, an early variant picture of No 487, which represented a granary.

No 572 (?)

The sign occurs in the Telloh texts as the name of a canal. A comparison with SCWA Nos 62 and 82 makes it probable that the sign originated in the picture of a gate and is, accordingly a variant of No 154.

No 573

The sign occurs in URKAGINA's cone (xii 4) as a part of the name of a building and in A 281 in the names of two men. The form suggests that it may be a variant of No 263.

No 574

Possibly a variant of No 69.

No 575

There is no clue to the meaning of this sign. It is not even certain that the two forms included under it belong together.

No 576

5 The sign is known only from inscriptions of the Sargonide period. Its first element seems to be identical with No 177, but as yet nothing further is known of the sign either as to its sound, meaning, or origin.

No 577

An earlier form of No 68.

10

No 578

The sign occurs in a tablet of the URKAGINA period as the name of a kind of flour. Perhaps it is a variant of No 177.

No 579

The sign is a part of a proper name. There is no clue as to 15 its meaning or origin.

No 580

This sign occurs only in one of the most archaic texts. In the perpendicular writing it seems to have represented a headdress with a cape or *kafiyeh* to hang down the neck. Signs No 483 and 515 20 originated in such a picture. NARAM-SIN is pictured on his stele (Dél. **2** p 52) as wearing such a headdress, and it also appears in various seals, such as those pictured in SCWA Nos 54, 55, 141 and 215. Probably in the later writing No 515 displaced our present sign.

No 581

25 Apparently an early variant of No 12.

No 582

There is as yet no real clue to the meaning or origin of this sign. It resembles somewhat Nos 211 and 400.

No 583

Perhaps a variant of No 20. THUREAU-DANGIN thinks it a compound of Nos 15 and 428.

No 584

Composed of Nos 15 and 308? 5

No 585

Clearly a compound of Nos 15 and 525.

No 586

EZEN (HLC **3** Pl 101 tablet y rev 8).
UŠ (cf. HLC **2** 71_{51} i 21 with HLC **3** 142_{375} i 11). 10

The form of the time of Sargon represents a sail attached to some structure, probably a boat. The sail part is like No 358. The meaning is unknown. It is not certain that the form of the Ur period represents the same sign, but it seems to me probable.

No 587 15

DUL (SAK 82).

SAK 82 note e explains the sign as a compound of Nos 490 and 516a. This is doubtful, but I have no other explanation to offer.

No 588

Sup, No 541[ter] tentatively explains the sign as a compound of 20 Nos 337, 94, and 336. This seems very doubtful.

No 589 (?)

This sign occurs only in the tablets of the Ur period. One Neo-Babylonian form of No 377 resembles this, viz: ; *cf.* CT **13** 14_{14}. This form has the syllabic value KIŠ. I suspect that our present sign, 25 No 589, is a variant of 377.

No 590

SAK 94 takes the sign as No 490 doubled, plus No 114 doubled. This is uncertain, and nothing is known about the sound or meaning of the sign. 30

No 591

Perhaps a variant of No 113 or of No 362.

No 592

LULIM (SAK 126).

The sign was perhaps composed of Nos 211 and 482. It designated some milk-giving animal; *cf.* Gud. Cyl. B vi 4 and x 7.

5

No 593

SIL (RA **9** 162). QA (RA **9** 161 ff.).

The sign seems to mean *request* or *prayer*; *cf.* SAK, p. 154, note g. It is a variant of No 63. Objects shaped something like the oldest form of this sign are pictured as held on the hands of seated deities
10 in SCWA, Nos 78, 89 and 90.

No 594

The sign occurs only in the inscriptions of LUGALANDA and URKAGINA. It resembles in form the double axe pictured in the Cretan pictographs; *cf.* EVANS *Scripta Minoa*, p. 87. No 529, above,
15 seems to be derived from the picture of a single axe. One of its meanings is *to cut in pieces* (B 11897). The double axe would also mean *cut* — a meaning which fits very well the context where this occurs. The phrase in which it occurs would be *wine of cut ash-plants.*

No 595 (?)

20 BULUG (SAK 68 b).

THUREAU-DANGIN has explained the sign as the representation of a musical instrument (SAK 68 note f) and this seems to be correct. In later times it was absorbed in No 309.

No 596

25 There is no real clue to the origin or meaning of this, though possibly it is No 395 reversed.

No 597 (?)

Perhaps a variant form of No 122.

No 598

30 Possibly an early form of No 123 or 122.

No 599

USAR (BE **3** List, 317).

Apparently a compound of Nos 440 and 170.

No 600

Is this a variant of No 147, or of No 201?

No 601 (?)

SAK 32 explains the sign as No 217 plus No 532. It seems more probable that it is a simple variant of one of the jar signs, 5 No 217, 122, or 123.

No 602

Is this sign a variant of No 223?

No 603

The sign may be the original of the last element in No 576, but 10 there is no clue either as to its origin or meaning.

No 604

Probably an early form of No 115.

No 605

HH p. 2 explains the sign as a heightened form of No 85. It 15 is rather a variant of that sign.

No 606

The sign is apparently a compound of Nos 443 and 298. As it occurs as a part of a proper name there is no clue to its vocalization.

No 607 20

Apparently a compound of Nos 443 and 406, but its meaning is unknown.

No 608

Composed of Nos 230 and 298.

No 609 25

Res 408 has correctly explained the sign as a compound of Nos 230 and 92.

No 610

Possibly a variant of No 463.

No 611

There is no clue to the sound, meaning, or origin of this sign.

No 612

1. **ganûnu**, ? CT **12** 27 21d (M 3781).
5 2. **mitru**, *rain*, CT **12** 27 22d (M 3782).

Probably a picture of falling rain — a variant of No 380.

No 613

This sign suggests that it may be a survival of the original form of No 7.

10

No 614

This sign appears to be a variant form of No 119.

No 615

This sign is an early variant of No 264.

No 616

15 A variant of 112.

No 617

A variant of No 149.

No 618

A variant of No 388.

20

No 619

This sign is as yet unidentified. HH p. 2 suggests that it may be a variant of No 47.

No 620

A compound of Nos 83 & 392.

25

No 621

Compounded of Nos 355 and 417.

No 622

Unidentified. Possibly an early corruption of No 129.

No 623

The sign is either a variant of No 290, or a compound of 290 and 62. So HH p. 2.

No 624

Compounded of Nos 213 and 523. 5

No 625 (?)

Probably an early variant of No 87.

No 626

Unidentified. Possibly an early variant of No 526. HH p. 2 suggests that it may be compounded of No 157 and No 482 doubled. 10

No 627

An earlier form of No 11.

ADDENDA.

No 7 a

The sign is a part of a compound ideogram in **5** 32 57a; *cf.* M 145 15 and 95. It is clearly No 7 doubled.

No 43 a

No ideographic or syllabic values are known. The obvious inference from the late form, that the sign is a compound of No 39 and 396, may be incorrect. 20

No 47 a

The sign is a part of a place-name; no ideographic or syllabic values are known. Perhaps it is a variant development of No 201.

No 95 a

GURUD (CT **12** 24 64b). 25

Perhaps, a variant of No 95.

No 97 a

ZI . . . . . . (CT **12** 24 68b).

Apparently, a compound of No 94 and 433, but this may be erroneous. 30

No 97 b

UŠ (CT **12** 12 93041 9b). IMMAL (CT **12** 24 66b). ŠALLAM (CT **12** 24 67b).

Perhaps, a compound of No 94 and 482. This is suggested by the late form, but may be wrong.

5

No 97 c

UŠ (CT **12** 24 68b).

Probably, a variant of No 97 b.

No 109 a

1. **palukku** (?) PULUK (?) *circle, district,* CT **11** 19 4a (M 1820).

10 The sign is clearly formed by doubling No 109.

No 111 a (?)

1. **taḫâzu,** ḪIBIŠŠU, *battle,* CT **12** 10 39a (M 1835).

Probably a Babylonian variant of No 111.

No 161 a

15 1. **binitu,** *daughter* (?) S^b v 40 (B 4164).

Apparently formed by No 161 doubled plus 523 doubled.

No 171 a

No complete ideogram or syllabic value has survived. Perhaps the sign originated in a combination of No 55 with No 170.

20

No 171 b

As in the case of preceding sign, we have no clues to the origin beyond the late form. Possibly it is compounded of No 58 and No 170.

No 172 b

GUGU (CT **11** 43 R 611 rev 2).

25 The sign is No 172 quadrupled.

No 172 c

We know neither the syllabic nor the ideographic value of this sign. Possibly it is a compound of No 259 with 170.

No 185 a

This sign is No 185 quadrupled. 5

No 185 b

From the late form, which is all we know about this sign, one would conjecture that it is a variant form of No 186.

No 185 c

EME . . . (CT **19** 39 12a). 10

In the absence of meanings, one does not know whether this sign is a variant writing of No 186, or a compound of No 185 with No 337.

No 185 d

ENTE . . . (CT **19** 39 8a).

From the late form one would conjecture that the sign is a compound of No 185 and No 521, but this lacks confirmation. 15

No 261 a

1. **siblukku**, ŠIBBULUG, *fruit*(?) Sb iii 36.

MSL 315 tentatively regards this sign as a variation of No 265, 266, or 267. His suggestion that it means *fruit* is based on this supposition. The form given the sign in CT **11** 16 iii 36 indicates that it is formed by doubling No 261. 20

No 309 a

This sign is clearly No 309 doubled.

No 324 a 25

1. **kurullu**, KARADIN, ? JRAS **1905** 829 19 (M 5513).
2. **kiššu**, KARADIN, ? JRAS **1905** 829 19 (M 5514).
3. **nagabbu**, KARADIN, ? JRAS **1905** 829 19 (M 5515).

The sign was formed by a simplification of a compound made by uniting No 335 and No 102; *cf.* M 5646—5648.

No 324 b

1. **kurullu**, KARADIN, ? JRAS **1905** 829_{17} (M 5516).
5 2. **kiššu**, KARADIN, ? JRAS **1905** 829_{18} (M 5517).
3. **nagabbu**, KARADIN, ? JRAS **1905** 829_{18} (M 5518).

The sign is clearly a simplification of No 324 a.

No 433 a

1. **nitu**(?) ŠA ...., BARGI(?) ? *of* ..., CT **12** 3_{22b} (M 7554).

10 The sign is composed by quadrupling No 365. It differs from 433 in that the two elements at the right are reversed.

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Additions and Corrections to Part I.

Page XXIV, add after l. 10, SBAW = Sitzungsberichte der Akademie d. Wiss. zu Berlin.

Pl. 6, No 19, add [cuneiform sign] Ur. HLC. III. 117, No. 247. iv, 12.
" " " 20, " [cuneiform sign] " " " 128. " 290, rev. 3.
" 9 " 43. " [cuneiform sign] 1 dyn. CBM. 11932, iii. 25 & 27.
" 12 " 56 " [cuneiform sign] Ur. HH. II, 51. rev. 1.
" 20 prefix "82" on margin opposite [cuneiform sign].
" 28, No. 115, add [cuneiform sign] 1 dyn. CBM, 19751, ii, 39.
" 42. " 170b, " [cuneiform sign] Ur. HLC. III 146, No. 385, rev. 2.
" 47 " 191. prefix [cuneiform sign] Sarg. OB I, No. 11, 7. 8.
" " " " add [cuneiform sign] 1 dyn. CT, XV. 14, 14.
" 50 " 205 " [cuneiform sign] Ur. HLC. III. 149, No. 391, 4, 6, 9 and 14.
" " " 206 " [cuneiform sign] Ur. HH. II. 7, ii, 15.
" 51 " 210a. Erase [cuneiform sign]
" 59 " 238. add [cuneiform sign] Ur. RU. List, 254.
" " " " " [cuneiform sign] 1 dyn. VAS, VII. 92. 1.
" " " 240 " [cuneiform sign] Urkag. D. 56. i. 2.
" 60 " 248 " [cuneiform sign] Ur. HH. ii, 53. rev. 14.
" 61 " 253 " [cuneiform sign] EA. JJK. 73. 27.
" 63 " 260 " [cuneiform sign] Ur. HLC. III, 149. No. 391, 17.
" 68 " 277 " [cuneiform sign] 1 dyn. CBM. 19751, iii, 13.
" " " " " [cuneiform sign] " " 9869. rev. 7.
" " " " " [cuneiform sign] " " " " "
" 75 " 294 " [cuneiform sign] EA. JJK. 73. 6.
" " " " " [cuneiform sign] Kas. CBM. unpub. text.
" " " " " [cuneiform sign] " " " "
" " " 296 " [cuneiform sign] Urkag. D. 17. rev. ii. 4.
" 82 " 312 " [cuneiform sign] 1 dyn. CBM. unpub. text.

Pl 83. No. 315. add [cuneiform] Tab. of Ellil-bani. rev. 13. (Harvard Sem. Museum).
" 86 " 326 " [cuneiform] Ur. HLC. III, 129, No. 293. 1.
" 87 " 329 " [cuneiform] 1 Dyn. CBM unpub. text.
" 94 " 362 " [cuneiform] Ur. HH. II, 54. rev. 8.
" 96 " 367, prefix [cuneiform] Kassite, OB^I. 68, ii, 9.
" 99 " 383, add [cuneiform] 1 Dyn. CBM. unpub. text.
" 100 " 390 " [cuneiform] Ur. HLC. III. 143, No. 378, 3.
" 104 " 402 " [cuneiform] 1 Dyn CBM. 19751. ii, 39.
" 124 " 496 " [cuneiform] Ur. HH. II. 46, rev. 6.
" 134 " 528 for [cuneiform] read [cuneiform].
" 140 " 565, add in last col. [cuneiform]
" 141 " 575, " [cuneiform] Ur. HLC. III. 133, No. 346, rev. 4.
" 142 " 584 read [cuneiform]
" " " 589 add [cuneiform] Ur. HLC. III. 142, No. 375, iii. 9.
" " " " " in last col. [cuneiform]
" " " 593 " " " " [cuneiform].
" 143 " 601 " [cuneiform] Urkag. D 64. rev. 5.
" " " 605 for [cuneiform] read [cuneiform]
" " " " add in last col. [cuneiform].
" " " 609 " " " " [cuneiform]
" 144 " 614 for [cuneiform] read [cuneiform].
" " " 615 " [cuneiform] " [cuneiform].
" 150, add [cuneiform] = $\frac{1}{144}$ Bur = $12\frac{1}{2}$ Šar.
" 153. No 3, prefix [cuneiform] Ur. HLC. III, 107. No 212, 7 + 8.
" 154. Erase all of No. 54.
" 156. No 79 add [cuneiform] Ur. HLC. III, 129, No. 302 rev. 8.
" " " 82 after Urkagina read HH. 45. 1.
" 157 " 113 add [cuneiform] Ur. HLC. III, 105. No. 236, rev. 6.
" 158 " 137 " [cuneiform] Ur. HLC. 105. No. 236 rev. 6.
" 164 " 205a. Erase all of it.
" 167 " 289a, add [cuneiform] Ur. HLC III. 123, No. 277 rev. 3
" 169 " 364X " [cuneiform] Ur. HLC. III, 120. No. 256. iv. 7
" " " " " [cuneiform] " " " " " 254. 10.
" " " " " [cuneiform] " " " 125 " 280. 2. 7.
" " " " " [cuneiform] Ham. Laws. viii, 17.

Pl. 169. No. 364X, add [cuneiform] 1 Dyn. BE. VI¹. 30, 21.
" " " " " [cuneiform] Kass. BE. XIV. 1. 29.
" " " " " [cuneiform] Neo-Bab. Str. Nbk. 1. 7.
" " " " " [cuneiform] Ass. III. 46. 42a.
" 170 " 388, " [cuneiform] Ur. HLB. III. 107. No 205, 2.
" 172 " 441a, " [cuneiform] " " III. 116. No. 239, IV. 11.
" 173 add after 190b; No 316a [cuneiform] Ur. HLB. II. 67 rev. 11.
[cuneiform] " " " 65. 8
" " " " " " 347a. [cuneiform] " RU. 113. VI, 9. = [cuneiform]
" 177. Erase [cuneiform], 565; and 140.
" 179. H. Erase [cuneiform] = [cuneiform]. 95. 25
" 180. l. 3a " [cuneiform]
" 181, I. after l. 6b insert [cuneiform] = [cuneiform]. 95. 25.
" 190. after l. 12 insert [cuneiform] = [cuneiform], 296. 75.
" " opposite [cuneiform] for ? read [cuneiform]
" 193. l. 16. for ? read [cuneiform].
" 198. l. 25. Erase [cuneiform].
" 200. l. 19 insert [cuneiform].
" 201. l. 9. Erase [cuneiform].
" " l. 12. insert [cuneiform].
" 217 after l. 23 insert [cuneiform] = [cuneiform]. 191. 47.
" 218. l. 9. for ? read [cuneiform].
" 222. l. 8. insert [cuneiform].
" " after l. 15 insert [cuneiform] = [cuneiform] 3. 153
" " l. 16. insert [cuneiform].
" 223 l. 13 " [cuneiform].
" " " " for [cuneiform] read [cuneiform].
" " l. 15. insert [cuneiform]
" 224. after l. 14 insert [cuneiform] = [cuneiform] 248. 60
" ", l. 15 insert [cuneiform].
" 225. l. 14 " [cuneiform].
" " after l. 18 insert [cuneiform] = [cuneiform], 170b, 42.

Pl. 225, l. 21, insert [cuneiform].
" 227, after l. 6 insert [cuneiform] = ?, 316a. 173.
" " l. 8, insert [cuneiform].
" 228, l. 20, " [cuneiform].
" " after l. 22, insert [cuneiform] = [cuneiform], 362. 94.
" 229 " l. 1 " [cuneiform] = [cuneiform]. 347a. 173.
" " l. 4. insert [cuneiform].
" " l. 14 " [cuneiform].
" 231, after l. 1. " [cuneiform]. [cuneiform]. [cuneiform] = [cuneiform]. 364x. 169.
" " l. 8, insert [cuneiform].
" " " " for ? read [cuneiform].
" 232, after l. 5, insert [cuneiform] [cuneiform] = [cuneiform]. 326, 86.
" 233. l. 9 insert [cuneiform] L [cuneiform] L
" " l. 16, " [cuneiform].
" 234. l. 2, for ? read [cuneiform].
" 235, after l. 23, insert [cuneiform] = [cuneiform]. 441a. 172.
" 238 " l. 6, " [cuneiform] = [cuneiform]. 115. 28.
" " " " 19 " [cuneiform] = [cuneiform]. 191. 47.
" 240 " " 14 " [cuneiform]. [cuneiform] = [cuneiform]. 364x. 169.
" 241 " " 2 " [cuneiform] = [cuneiform]. 238. 5-9.
" 242 " " 5 " [cuneiform] = [cuneiform]. 312. 82.
" " l. 14 insert [cuneiform]
" 243, " 1 " [cuneiform], [cuneiform], [cuneiform].
" 244, l. 12, for ? read [cuneiform].
" 246, after l. 16, insert [cuneiform] = [cuneiform]. 383. 99.
" 247. l. 7. for [cuneiform] read [cuneiform].
" " " ", insert [cuneiform].
" 248 l. 8, " [cuneiform]
" ", after l. 22, insert [cuneiform] = [cuneiform]. 43. 9.
" 257. l. 1, insert [cuneiform].
" 258. l. 2 " [cuneiform], [cuneiform], [cuneiform].
" 259, after l. 15, insert [cuneiform] = [cuneiform]. 364x. 169.
" 261 " " 1 " [cuneiform] = [cuneiform]. 367. 96.
" 294. for 172a and 172b, read 172b and 172c.
" 295. l. 11 for No. 400, read No. 211.

Fortsetzung von der 2. Umschlagseite.

Fortsetzung s. 4. Umschlagseite.

Mitteilungen für die *Beiträge zur Assyriologie* sind zu senden an Professor FRIEDRICH DELITZSCH, Halensee/Berlin, Kurfürstendamm 135, oder an Professor PAUL HAUPT, 215 Longwood Road, Roland Park, Baltimore, Md.

Beiträge zur Assyriologie

UND

SEMITISCHEN SPRACHWISSENSCHAFT

HERAUSGEGEBEN VON

Friedrich Delitzsch und Paul Haupt

MIT UNTERSTÜTZUNG DER JOHNS-HOPKINS-UNIVERSITÄT ZU BALTIMORE

ZEHNTER BAND

HEFT 1

TH. J. MEEK, Cuneiform Bilingual Hymns, Prayers and Penitential Psalms. Autographed, transliterated and translated with notes from the original tablets in the British Museum.

FR. DELITZSCH, Bemerkungen zu Professor Meek's zweisprachigen Fragmenten. (Als Anhang).

Leipzig

J. C. HINRICHS'sche BUCHHANDLUNG

1913

THE JOHNS HOPKINS PRESS, BALTIMORE

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Cuneiform Bilingual Hymns, Prayers and Penitential Psalms.

By

Theophile James Meek.

The follownig texts are selected out of a number copied by me from the collections in the British Museum during the summer of 1907 and spring of 1908. With the exception of a few already published by Macmillan the texts are here reproduced for the first time. The accuracy of the copies, I believe, I can vouch for in practically every instance, but in places where the Sumerian is unaccompanied by its Semitic equivalent or the text is badly mutilated, the translation is necessarily more or less conjectural. The readings of many Sumerian signs are likewise very uncertain. In the case of texts repeated from Macmillan I have been aided by comparison with his copies, although mine were originally made without any reference to his.

The texts are religious Hymns, Prayers and Penitential Psalms. One or two of the smaller fragments belong to incantation tablets. All of them are bilingual and both the eme-sal and eme-ku dialects are represented in the Sumerian.

The British Museum is not now open to students as it once was and the best tablets to which one can have access are all of them very fragmentary. Some of the tablets here published seem very tiny indeed. At first sight many of them seemed scarcely worth the copying, but the material that has been gleaned from them, merely in the way of new and unusual Sumerian ideographs, has alone been recompense enough to warrant the hours of labor spent upon them. The first tablet is an entire text which has been restored from a number of small fragments; duplicates have been found amongst the others; and further additions and duplicates may be looked for when all the texts in the British Museum are finally published. Hence the smaller fragments have their value as well as the larger texts, and though small are important nevertheless.

I desire to express herewith my thanks to the authorities of the British Museum for permission to copy and publish the texts and for cleaning several of the tablets. In a very special way I am indebted to Professor Friedrich Delitzsch, at whose feet I sat as a student for two years, for numerous courtesies, for suggestions and corrections in this work and for his general editorship. To the J. C. Hinrichs'sche Buchhandlung I also owe a debt of gratitude for the publication of the work.

The James Millikin University,
Decatur, Illinois.

Theophile J. Meek.

CONTENTS.

The brackets [ ] indicate warranted restorations; ( ), purely conjectural restorations. Diacritical marks in the Sumerian transliteration are used to differentiate signs of the same value. Delitzsch's method of transliteration is followed.

1. K. 3025 + K. 8917 and K. 5982
(supplemented by K. 879 and K. 2769).

Transliteration.

Obverse.

5 1 ên Babbara dumu An-na-[gê . . .

2 *^{il}Šamšu mâr ^{il}A-nim e-[til*

3 Babbara ibila laḫ an-ki-s[ur-ra

4 *^{il}Šamšu ap-lu muš-na-mir [uk-li*

5 piš-tur-zi Zuën-na ^{dingir}Nin-[gal

10 6 *lìb-lìb-bi ša ^{il}Sin u ^{ilat}Nin-[gal*

7 en Zimbir^{ki} an-šur Ê-[babbar-ra

8 *bêl Sip-par ṣu-lul[1] Ê-babbar-r[a*

9 ki-ím ^{dingir}A-a ê-gí-a ki-ku an-azag-ga

10 *na-ram ^{ilat} „[2] kal-lat a-ši-bat šame-e ellûti*

15 11 Babbara an-šà-azag-ga-ta e-ti-a-zu-ne[3]

12 *^{il}Šamšu ul-tu šame-e ellûti ina a-ṣe-ka*

13 kúr Ḫa-sur-ra-ta bala-ne-zu-ne
(zu)

14 *ša-du-u Ḫa-šur ina na-bal-kut-ti-ka*

15 . . . . -na sukal šà]-ḫúl-la-zu dur-dug-ga-[ab

20 16 *^{il}Bu-ne-ne suk]-kal-[li] ḫu-ud lìb-bi-ka [liḳ-bi*

17 zid-da á]-zid-da-mu[4] al-gub-ba[5]

18 *kit-tú[6] l[i-iz-ziz i]na im-ni-ka*

19 gar-si-di á-[gúb]-bu-zu al-gub-ba

20 *mi-ša-ri li-iz-ziz ina šú-me-li-ka*

25 21 bir-sag kúr-kúr-ra me-en

22 *a-ša-rid ma-ta-ta at-ta*

23 di-kud-maḫ kúr ši-elam kúr ši-sig ḫé-im-ma-an-si-di-e-ne

24 *da-a-a-nu ṣi-ru ša ma-a-tam e-lit u šap-lit uš-te-ši-ri[7]*

25 Babbara di-kud-maḫ [a]-a sag-gig-ga

30 26 *^{il}Šamšu da-a-a-nu ṣ[i-r]u a-bi ṣal-mat ḳaḳ-ka-du*

27 sal-bi . . . . -ra-na

28 *sin-[niš-tum ši-i lit-ta(?)]-mar-ti-ḫu*

29 ka-sar-bi igi dingir-zu gaba-ša]-da
30 *ki]-ṣir-ú-ša ina ma-ḫar ilu-ú-ti-ka lip-pa-ṭar]*

Variants in K. 2769 — [1] *ṣu-lu-lu*; [2] *ilat A-a*; [3] e-ti-zu-ne; [4] á-zid-da-zu; [5] al-gub-bu; [6] apparently *kit-t]i-i*; [7] 𒀸 *at-ta* added.

Reverse. 5

1 sal-bi silim-ma ša-tu-ud-da
2 *sin-niš-tú ši-i šal-meš li-lid*
3 ša-tu-ud-da til-la šà-bi silim-ma
4 *li-lid-ma lib-luṭ ša lìb-bi-šu li-šir*
5 igi dingir-zu silim-ma ḫé-en-gin-gin 10
6 *ina ma-ḫar ilu-ti-ka*[1] *šal-meš lit-tal-lak*
7 silim-ma ša-tu-ud-da ka-sil-zu ḫé-en-si-il-lá[2]
8 *šal-meš li-lid-ma dà-li-li-ka lid-lul*
9 uḫ-[zu] gar-ḫul-gim-ma igi dingir-zu ḫé-en-búr-ri[3]
10 *ki[š-pi] up-ša-šú-u ina ma-ḫar ilu-ti-ka lip-pa-aš-ru* 15
11 ma-s[ar]-gim ḫé-en-búr-ri
12 ka-lu[m-m]a-gim ḫé-en-bar-ra
13 sal-bi] ḫé-en-til-la 𒀸 *sinništu ši-i lib-luṭ*
14 en-g]ê ud-da ab-til-la nam-maḫa-zu ḫ[é-í]b-bi
15 *a-di û-m]u bal-ṭa-tu nar-bi-ka [lik-b]i* 20
16 nam-ma]ḫa-zu ^{dingir}Šilig-lù-šár uku-bi ḫé-[en-zu-zu
17 *nar-be-k]a „ -u ^{il}Marduk nišê [šar ^{mât}Kaldu*
18 u má ^{mulu}inim-in]im-ma uru-zu [ka-sil-zu ḫé-si-il
19 *u ana-ku a-ši-pi arad-ka dà-lí-li-ka lud-lul]*

Variants in K. 879 — [1] *ilu-ú-ti-ka*; [2] ḫé-si-il; [3] ḫé-e]n-búr-ra. 25

Translation.

Obverse.

1/2 *Incantation.* O Šamaš! child of Anu, the lord,
3/4 O Šamaš! son, who lightest up the darkness,
5/6 Offspring of Sin and Ningal, 30
7/8 Lord of Sippar, protector of E-babbar,
9/10 Beloved of A-a, the bride who dwelleth in the shining heavens,
11/12 O Šamaš! when thou comest forth from the shining heavens,
13/14 When thon crossest the mountain, Hašur,
15/16 May Bunene, the messenger, speak joy to thy heart! 35
17/18 May truth stand at thy right hand!
19/20 May justice stand at thy left hand!
21/22 Prince of the lands art thou,
23/24 Exalted judge, who rulest the land above and below.
25/26 O Šamaš! exalted judge, father of the black-headed race, 40

27/28 May this woman be cleansed(?)!
29/30 May her bonds be loosed in the presence of thy divinity!

Reverse.

1/2 May this woman bare safely!
5 3/4 May she bare and may she live and may her child thrive!
5/6 In the presence of thy divinity may she pass her life prosperously!
7/8 May she bare safely and may she worship thee!
9/19 May enchantment and sorcery be cast off in the presence of thy divinity!
10 11 Like a dream may they be cast off!
12 Like a date may they be plucked away!
13 May this woman live!
14/15 As long as she lives, may she proclaim thy greatness!
16/17 Thy greatness, O Marduk (= Šamaš), may she make known to
15 the people of the king of Chaldea (Sum., her people)!
18/18 And I, the magician, thy servant, will worship thee.

NOTES.

A better illustration of the value of fragments could not be found than this text. Out of fragments, which at first sight seemed
20 scarcely worth the copying, we have an almost perfect text of 30 + 19 lines. K. 3025 and K. 8917 are joined. K. 5982 may be a part of the same tablet. I had no opportunity to compare the originals after indentifying the tablets and so cannot speak with certainty. If it be a fragment of a duplicate, it is broken so fortunately that
25 it all but completes the text. What it does not complete is supplied, with the exception of a few signs, by the duplicates, K. 879 and K. 2769. K. 8917 and K. 2769 have been already published by Macmillan, BA V p. 695 and p. 711 respectively, but no attempt at a translation was made. I republish them here because of errors in
30 his edition. The text is a prayer to Šamaš, uttered by a priest of the god for a woman of Chaldea, who is about to give birth to a child.

Obverse.

3/4 According to Br. 9665 an-ki-sur-ra = Sin, but here it seems
35 to have its equivalent in *uk-li.*
5 For the peculiar manner of writing piš cf. ḫa, line 13 below. Langdon's reading Si-in for Zu-en, VAB I p. 269, on the basis of 81—8—30 Rev. 27, JRAS, 1905, p. 147, cannot be accepted. The signs are too broken to be read accurately.
40 9/10 ki-ku = *a-ši-bat.*
11/12 e-ti-a-zu-ne (var. e-ti-zu-ne) = *ina a-ṣe-ka.* Note the pho-

netic complement a in the Sumerian before the suffix zu. So frequently elsewhere, i-dê-a-ni, 81—7—27, 203 Rev. 7, &c.

13/14 Below bala is zu written small. bala-ne-zu-ne = *ina nabal-kut-ti-ka*, IV[1] of בלכת.

15/16 dur-dug-ga-[ab = *lik-bi*. Ku is to be read dur according to the gloss in K. 40, II 42 (AL[3], 80). The ends of the lines are supplied from K. 2769.

17 á-zid-da-mu is correctly written á-zid-da-zu in K. 2769.

21/22 bir-sag = *a-ša-rid.ma-ta-ta*, an unusual form of the plural.

23/24 ḫé-im-ma-an-si-di-e-ne = *uš-te-ši-ri*. This is the single instance in the texts here published where ḫé as a prefix to the Sumerian verb does not give the force of the Jussive. Other sumerian prefixes in these tablets giving the Jussive force are al, ibid. Obv. 17/18; ša, ibid. Rev. 1/2; ḫu, K. 5098 Rev. 6/7; ḫa, K. 5147 Rev. 6, 7.

26 In IV R 54, 27b Gula is called the mother of the black-headed race.

27/28 bi = *ši-i*, also ibid. Rev. 1/2, 13; cf. CT XVI Plate 23, 329/330, mulu-bi = *a-me-lu šu-ú*. *lit-ta*(?)]-*mar-ti-ḫu*, cf. *it-ta-pal-si-ḫu*, K. 5303 Obv. 13, IV[1] from a root מרחח, which according to the context probably means "to cleanse, purify".

28—30 are restored from K. 879.

30 *ki*]-*ṣir-ú-ša*, "her bonds", i. e. enchantment and sorcery, cf. ibid. Rev. 10.

Reverse.

1/2 ša-tu-ud-da = *li-lid*. Note the Jussive force of the prefix ša. So always elsewhere throughout the texts here published.

4 For a parallel use of *ša libbi*, cf. Hammurabi Code 34, 26.

6 *lit-tal-lak*: The Ifteal (I[2]) form here has the sense of "to live, to pass or spend the life", like the Hebrew Hithpael form of the same verb, cf. אתהלך לפני יהוה Ps. 116 9, also Gen. 6 9 5 22, 24, 17 1, Ps. 56 14, &c.

9/10 uḫ-[zu] = *ki*[*š-pi*] and ga]r-ḫul-gim-ma = *up-ša-šú-u*, or *ar-ša-šú-u* as Muss-Arnolt reads the word, p. 108a. Muss-Arnolt gives "spittle" as its meaning, but Delitzsch's rendering, "sorcery, witchcraft", seems more correct, HWB 120a. For both the above words cf. CT XVI Plate 2, lines 53, 57—60 and frequently elsewhere. In these tablets gar-ḫul-gim-ma is regularly translated *mimma lim-nu* and *lim-nu-tum*.

11 ma-s[ar, Br. 6806 = *šuttu*. The first sign may possibly be šú, in which case the line would be parallel to IV R. 7, 48a, where šú-sar-gim = *ki-ma pi-til-ti*, "like a cord".

12 ka-lu[m-m]a-gim = *ki-ma su-lu-up-pi,* IV R. 7, 47a. ḫè-en-ba-ra = perhaps *lipparsu,* IV[1] of *parâsu.*

14/15 en-gê instead of the usual en-e = *a-di.* For a parallel to these lines cf. IV R. 20, No. 2 Rev. 7/8, line 8 of which reads *a-di û-um bal-ṭu nar-bi-ka liḳ-bi.*

15—19 are restored from K. 2769.

16/17 ḫé-en-zu-zu = „ *u* = probably *luddu-u,* II[1] of ידע. In place of "the people of the king of Chaldea" the Sumerian reads, uku-bi, "her people", i. e. the woman is supposed by the scribe to be a Chaldean. The name, Marduk, in these lines is evidently applied to Šamaš, cf. Prince p. 233, where he describes Marduk as "the destructive sun-deity by whose means the earth was created from chaos"; cf. also Journal of the Transactions of the Victoria Institute, vol. 28 pp. 8, 9, a hymn in which Šamaš (together with other gods) is identified with Marduk, "Šamaš is the Marduk of the decisions".

18/19 u is the copula in the Sumerian here instead of the usual ša. má without e = *ana-ku,* cf. Gudea A, IX 4, 20, 23; V 12, &c. *lud-lul,* emphatic, "I *will* worship", not "I shall worship", German, "Ich will verehren". For a parallel to these lines cf. CT XVI Plate 8, 296/297, where the Sumerian reads ša má-e [mulu]tú-tú uru-zu ka-sil-zu ga-si-il-la. The expression occurs frequently at the end of religious texts; cf. IV R. 29, 16—18b; 17, 5/6b; V R. 50, 25/26b; &c.

2. 80—7—19, 125.

Transliteration.

Obverse, Column I.

1 uru-zu] Nibru[ki] na [ne ... ku-má
2 še-ib Ê-kúr-ra [ne
3 ki-ùr Ki-gal-la ne
4 éš Ê-nam-ti-la ne
5 še-ib Zimbir[ki] ne
6. éš Ê-babbar-ra ne
7 še-ib Tin-tir[ki] ne
8 še-ib Ê-sag-il-la ne
9 še-ib Bad-si-ab-ba[ki] ne
10 še-ib Ê-zi-da ne
11 éš Ê-maḫ-ti-la ne
12 Ê-te-me-an-ki ne
13 Ê-dàr-an-na ne

14 še-ib Ê-ud-gal-gal-la ne . . . .
15 éš Ê-nam-ḫé-a ne . . . .
16 éš Ê-pád-da ne . . . .
17 éš Ê-ut-ta-áš ne . . . .
18 Ê-ḫé-nun-na ne 5

Reverse, Column IV.

1 bur-gal te-unu-gal-bi ir-si-im nu-ḫur-ri
2 *ina bu-ur ma-ka-li-šu rab-bu-ti e-ri-šu ul in-ni-ṣi-in*
3 umun gal-gal-la-e šà-bi-a nu-un-ti
4 *be-lum ša ra-ba-ti ina lib-bi-šu ul a-šib* 10
5 ur-sag dun Babbara bara-ga nu-un-da-ri-eš
6 . . . . *u*]*l ir-me*
7 umun di-kud kud-da . . . .
8 *be-lum da-a-an* . . . .
9 . . -im-tur 15

Translation.

Obverse, Column I.

1 Thy city, Nippur, be at peace!
2 The wall of E-kur „
3 The foundation of Ki-gal „ 20
4 The temple E-namtila „
5 The wall of Sippar „
6 The temple E-babbar „
7 The wall of Babylon „
8 The wall of E-sagila „ 25
9 The wall of Borsippa „
10 The wall of E-zida „
11 The temple E-maḫtila „
12 E-teme-an-ki „
13 E-dar-anna „ 30
14 The wall of E-ud-gal-gal „
15 The temple E-nam-ḫe-a „
16 The temple E-pad-da „
17 The temple E-ut-ta-aš „
18 E-ḫe-nun „ 35

Reverse, Column IV.

1/2 In the vessel of his bountiful repast no sweet odor is inhaled.
3/4 The lord of the mighty ones dwelleth not in his heart.
5/6 The valiant one, the hero, Šamaš, maketh not his abode with him.
7/8 The lord, the judge, who judgeth 10

NOTES.

This text has been abready published by Macmillan, BA V pp. 661 f., but not very correctly. The obverse, in so far as it is preserved, is a duplicate of Reis. p. 73 Rev. 2—19. The reverse
5 seems to depict the fate of the wicked man, cf. Ps. 1 4—6. The text is apparently a psalm to Šamaš.

Obverse, Column I.

1 Restored from Reis. p. 73 Rev. 2.
3 ki-ùr according to II R 48, 8e = *du-ru-uš-šú*, cf. Reis. p. 73 Obv.
10 9/10, ki-ùr-bi-ta = *ina du-ru-uš-ši-šu*; and ki-ùr-ra, II R. 48, 9e = *ni-ib irṣi-tim*. "Foundation" then is manifestly the meaning of the expression and this agrees with the root idea of ùr, which is "build, cover", Prince p. 351. Most Assyriologists however translate ki-ùr as the name of a temple of Belit, but this is rather Ê-
15 ki-ùr or Ê-ki-ùr-ra, see Tablet 9 Obv. 18|19, 81—7—27, 203 Rev. 23. In no place is it necessary to translate ki-ùr as the name of a temple, and in every instance where it occurs the natural rendering according to the context would be "foundation" or "building"; so K. 8706 Obv. 9, K. 8607 Rev. 7. Ki-gal-la, "mighty abode", as
20 one would judge from the context, is the name of a temple.

Reverse, Column IV.

1/2 te-unu-bi = *ma-ka-li-šu*, cf. Sc 93 where te(u-nu)-unu = *ma-ka-[lu*, not *ma-ka-[nu*. ir-si-im = *e-ri-šu*.
3/4 With these lines cf. K. 13380 Obv. 5/6, umun-b]i nu-un-ti ga-
25 šan-bi nu- . . . . . . = *be-el-šu ul a-šib be-[el-šu ul* . . .
5/6 With these lines cf. K. 13380 Obv. 7/8, umun-bi bara-ga-na nu-un-ti = *be-el-šu ina pa-rak-ki-šu ul[a-šib*.
nu-un-da-ri-eš = *ul ir-me*, Prt. of רמה *ramû*.

3. K. 8937.

30 TRANSLITERATION.

Obverse.

1 . . . . ma]ḫ an-ki-a
2 . . . . *da-a-a-nu ṣ]i-i-ru ša šame-e u irṣi-tim*
3 . . . . gú-rum mu-un-bar-bar-ra
35 4 . . . . *pa]-ri-is pu-ru-us-si-e*
5 . . . . a-ra-zu giš-tuk
6 . . . . *ša i]-ram-mu še-mu-ú tes-li-ta*
7 . . . . nu - un - zu - a
8 . . . . *la mu - du - ú*

9 . . . . šá - mu - ùn - ne - gú
10 . . . . *tes-li*]*-ti* *ki - bi - ma*
11 . . . . lal - e
12 . . . . *-i* *šak - nu*
13 . . . . laḫ - šù gar 5
14 . . . . *uk-la ana na-ma-ru*
15 . . . . -zag nu - sà - [a
16 . . . . *-šu la iš-ša-*[*na-an*

Translation.

Obverse. 10

1/2 . . . . the exalted judge of heaven and earth.
3/4 . . . . who establisheth decrees.
5/6 . . . . who showeth mercy, who heareth prayer.
7/8 . . . . who knoweth not.
9/10 . . . . say a prayer! 15
11/12 . . . . who maketh.
13/14 . . . . in lighting up the darkness.
15/16 . . . . his . . is not equalled.

Notes.

This fragment is apparently part of a hymn to Šamaš. 20
Obv. 13/14 gar evidently = *uk-la*.

4. K. 5160.

(Reverse supplemented by K. 10205 Obv.)

Transliteration.

Obverse, Column II. 25

2 . . . . -u]š azag bar-ra ul a-gi-si . . . .
3 *ḳar-r*]*a-du zi-mu el-lu-tum ša zu-mur-šu a*[*s-mi ma-lu-u*
4 gi]štir gišsim êrin-na gú-e-ne ka-ka-i[zi- . . . .
5 *ša ina kiš-ti ri-ki e-ri-ni im-me el-lu ina ḫa-m*[*a-ṭi ša išâti*
6 me abzu-šú el-la gub-ba šú-luḫ gana-gê- 30
7 me zid-dê-eš bar-ra ḫé-dú Tin-tirki dul-[la
8 *ša par-ṣe ki-nu-tim ana nap-lu-si as-mu ṣu-lul Ba-ab-i*[*li*
9 ur-sag zag-é maḫ Tin-tirki ŭ-di da - gub - b[a
10 *ḳar-ra-du a-ša-ri-du ṣi-ru ša ina Ba-bi-lim ana tab-ra-a-ti naza-su*
11 a]lim-ma ḫi-li dirig abzu šà-ga Ê-sag-ìl-la gub-ba 35
12 *kab-tu ša ina Ê-sag-ila ki-rib ap-si-i el-li ku-uz-ba ma-lu-u*
13 u]l-á-si-ra sù zagin sud - sud
14 *ša e-mu-ki pu-un-gu-lu ziḳ-na el-li-tam zaḳ-nu*

15 síb dumu nun abzu šita - na dun-gal-zu
16 *b]e-lum ma-ar ru-bi-e ša ap-si-i pi-tu-ú be-ra-tim*
17 . . . . am-šú sal - sal - la
18 . . . . é-šù tu - ud - da
5 19 . . . . *as-mu*

Reverse, Column III.

1 e-lum-e en-e[1] kúr-kúr-ra
2 en-e[1] dug-ga zid-da
3 dimmerMu-ul-líl a-a ka-nag-gê
10 4 síb sag-gig-ga
5 i-dê-gab im-te-en
6 am-làḫ na-di-di
7 ša-lib la-ku-ku
8 en-e[1] dimmerAm-an-ki
15 9 ur-sag dimmerŠilig-lù-šár
10 en-e[1] dimmerEn-bi-lu-lu
11 ur-sag dimmerMu-ṣi-ib-ba-sá-a
12 en-e[1] dimmerDi-kud-maḫ-àm
13 en-e[1] Tin-tirki -nam
20 14 en-e[1] Ê-sag-ìl-la -nam]
15 en-e[1] Bad-si]-ab-baki [-nam
16 en-e[1]] Ê-zi-da -nam
17 en-e[1]] Ê-maḫ-ti-la -nam
18 en-e[1]] Ê-te-me-an-ki -nam
25 19 en]-e[1] Ê-dàr-an-na -nam
20 mu-lu êr mar-ra gin -nam
21 *ša-kin tak-ri-bi*[2] *ana-ku* ≼ *ša tak-rib-ti ša-kin-ti ana-ku*
22 mu-lu sakkur-sakkur-ra gin -nam
23 *ša ik-ri-bi ana-ku*
30 24 mu-lu a-ra-zu gin -nam
25 *ša te-eš-li-ti*[3] *ana-ku*
26 a-a tu-ud-da[4] gin -nam
27 *a-bi a-li-di ana-ku*[5]
28 li šú-gar-tur-lal[6] ku-e[7] -nam
35 29 *a-di sur-ri nu-ḫa*[8]
30 me-na ša-mu-un-ne[9]-gi-en -nam
31 *ia-ti* ≼ *a-di ma-ti be-el ki-na-a-t[i* . . . .
32 íb-si me-na-šù -nam
ma-ṣi a-di ma-ti
33 nam-mu-un-šub-bi-en e-ne-ra ga-an-n[a-ab-gú
40 34 *la ta-na-da-an-ni ana šá-a-šú lu-[uḳ-bi*
35 sar-ri nu-til-li ba-ni- . . . .

36 *ṣi-ri-iḫ la ḳa-te-e* . . . .
37 êr - ri sig - gan - nu - silim - ma . . . .
38 *bi-ki-ti la šú-uz-zu* . . . .

Variants in K. 10205 — [1] umun; [2] *tak-rib-ti*; [3] *tes-li-tum*; [4] tu-ud-da-a; [5] *a-bu a-li-du*; [6] bi added; [7] má for e; [8] *nu-ḫi*; [9] bi for ne. 5

TRANSLATION.

Obverse, Column II.

2/3 Hero, brilliant being, whose body is full of glory,
4/5 Who in the forest of *riḳḳu* (and) cedar speakest, shining in flames of fire, 10
6 Who makest laws concerning the shining sea and establishest ceremonies,
7/8 Whose fixed decrees, excellent to behold, are the protection of Babylon,
9/10 Hero, exalted prince, who in Babylon standest for a marvel, 15
11/12 Glorious one, who in E-sagila in the midst of the shining sea art full of splendor,
13/14 Who, of mighty strength, art bearded with a shining beard,
15/16 Lord, son of princes, who openest up the sea (and) the fountains.

Reverse, Column III. 20

1 Mighty one, lord of the lands,
2 Lord of righteous decrees,
3 O Bel! father of the land,
4 Shepherd of the black-headed race,
5 Fearful being, 25
6 Glorious hero, judge,
7 Powerful one, mighty one.
8 O lord, Ea!
9 O hero, Marduk!
10 O lord, Marduk! 30
11 O hero, Nebo!
12 O lord, Šamaš!
13 Lord of Babylon,
14 Lord of E-sagila,
15 Lord of Borsippa, 35
16 Lord of E-zida,
17 Lord of E-maḫtila,
18 Lord of E-teme-an-ki,
19 Lord of E-dar-anna.
20/21 A maker of lamentation am I, 40
22/23 A man of prayer am I,

24/25 A man of supplication am I,
26/27 A father of children am I,
28/29 Until the moment of pacifying.
30/31 As for me, how long, O lord of servants, must I wait?
5 32 It is long enough.
33/34 "Cast me not down", unto him will I say.
35/36 Lamentation without end [will I utter.
37/38 Weeping without stay [will I make.

Notes.

10 Of this very interesting tablet only parts of two columns are preserved, perhaps a third of the whole text. K. 10205 Obverse is a duplicate of Column III. This restores a portion of the beginning, and the remainder may be supplied from parallel texts in Reisner, e. g. Reis. p. 29, 1 ff.; p. 32 Rev. 5 ff.; cf. Macm. p. 683. The text is 15 a penitential psalm, evidently to Marduk ... ... according to the subscription of K. 10205 Rev. 10, an êr-šèm-ma, "a penitential flute-psalm". Distinguishing between this nomenclature and êr-šà-ku-mal, Reisner p. XVIII says: „Vielleicht darf man danach den Unterschied zwischen den zwei Bezeichnungen darin sehen, daß êr-20 šà-ku-mal die Hymnen als das Klagelied eines Menschen, êr-šêm-ma dagegen als das Klagelied einer Stadt oder eines Tempels bezeichnet". Our text is the lamentation of an individual, but contrary to Reisner in called an êr-šèm-ma.

Obverse.

25 2/3 In II R. 66 No. 1, 2 Ištar is called *zi-mu nam-ru*. bar-ra = *zu-mur-šu*, cf. IV R. 30*, 3/4b, bar-azag-ga = *zu-mur ellu*.

4/5 *ri-ki*, a variant form of *rikku* or *rikku*, a kind of tree, but not cedar, as Muss-Arnolt p. 982. gú-e-ne = *im-me*, Prs. of אמה *amû*, "to speak". ka-izi, Br. 651, = *ḫamâṭu ša išâti*. The re-30 ference here is to the god's speaking an oracle from the midst of the sacred grove and shining in flames of fire, cf. the appearance of Jahweh to Moses "in a flame of fire out of the midst of a bush", Ex. 3 2.

6 šú-luḫ, Br. 7185, = *šuluḫḫu*, "rites, ceremonies". gana, Br. 3180, 35 = *našû*.

7 On the margin in front of this line is the number 10.

7/8 dul-[la = *ṣu-lul*.

9/10 zag-é = *a-ša-ri-du*. igi + ê is to be read ù, cf. Gudea A 20, 23, ù-di as a variant of igi + ê — di; also ZA VIII p. 197, S. 19 40 Col. 1, 3, igi + ê = ú.

11/12 dirig together with gub-ba = *ma-lu-u*. The *apsû* here is the

huge basin or pool of water in the court of the temple, cf. the "sea" in Solomon's temple, I Kgs. 7 23—26.

13/14 ul-si-ra evidently = *pu-un-gu-lu* = *puggulu* = *pukkulu*, from פקל, cf. Reis. p. 23, 22 *pu-ug-la-tu*, variant *pu-ug-gu-la-at*.

15/16 šita-na = *be-ra-tim*, pl. of *bêrûtu*. dun-gal-zu = *pi-tu-u*. 5

17/19 sal-sal-la may possibly = *as-mu*.

Reverse.

1–14 are restored from K. 10 205 Obv. and Reis. p. 29, 1 ff., cf. Macm. p. 683.

2 dug-ga, Br. 532, = *kibîtu*. zid-da, Br. 2313, = *kênu*.

3 ka-nag-gê = *mâtu*, cf. K. 9312 Obv. 6/7. 10

5 gab, Br. 4477, = *irtu*. im-te, Br. 8465, = *puluhtu*.

6 na-di-di I have translated "judge", cf. di, Br. 9525, = *dênu*.

7 lib, Br. 7269, = *dannu*. ku, Br. 10547, = *rubû*.

8 dimmer Am-an-ki, "the lord of heaven and earth", i. e. Ea, Br. 4546.

11 dimmer Mu-ṣi-ib-ba-sá-a cf. K. 9312 Obv. 1, "schönnamiger Gott", 15 (Banks), = Nebo, IV R. 20 No. 3, 6; Reis. p. 65 Rev. 12.

12 dimmer Di-kud-maḫ-àm, "exalted judge", = Šamaš, cf. K. 3025 Obv. 23, 25; so also Jastrow p. 26 note 13.

21 *tak-ri-bi*, fem. *tak-rib-ti*, "weeping, lamentation". Delitzsch (HWB 55), Muss-Arnolt 1157, Reisner, and others read incor- 20 rectly *takkaltu*. *ša-kin-ti*, fem. by attraction to *tak-rib-ti*.

22—25 These lines beautifully illustrate the sense of the primitive Sumerian relative, mulu, which properly means "man".

28/29 li = *a-di*. *nu-ḫa*, variant *nu-ḫi*, evidently Infin. II[1] of נוח *nâḫu*.

30/31 gi, Br. 2390, = *kânu*, hence my translation of ša-mu-un-ne- 25 gi-en-nam. *be-el ki-na-a-ti* is an editorial addition and is not contained in the original Sumerian. The force of phrase is, the lord who is surrounded or attended by servants, cf. the Hebrew expression, אדני צבאות, יהוה צבאות.

32 íb-si = *ma-ṣi*. 30

33/34 The ends of the lines are restored from K. 3431 Obv. 1/2, èr-ra sar-ri-eš ga-an-na-ab-gú = *ina tak-rib-ti ṣir-ḫa lu-uk-bi-šú*, "in a dirge I will address a lamentation unto him".

35/36 sar-ri nu-til-li = *ṣi-ri-iḫ la ka-te-e*. For the expression cf. ki-nu-ta-é = *a-na bi-ti a-šar la a-ṣi-e*, "in a house without an 35 exit", IV R. 16, 50/51 a; kúr nu-gí-a = *ir-ṣi-it la ta-ri*, "the land of no return", II R. 32, 19gh, and frequently in Ištar's Descent to Sheol, IV R. 31 Obv. 1, 12, 63, Rev. 6, 14.

37/38 sig-gan-nu-silim-ma = *la šú-uz-zu*, evidently Infin. of *ušuzzu*, "to stand". Note the emphatic construction in the Sumerian 40 viz. the double verb, sig = *pašaḫu* and silim = *šalâmu*.

5. 81—7—27,77.

Transliteration.

Obverse.

2 . . . . . *-ti ša-a-mu e-nu a-na* . . . . . .
3 . . . -g]a igi-a-ni-šù . . . .
4 . . . *-ti damiḳ-tim ina maḫ-ri-šu* . . . .
5 . . gi]š-gu-za-a tuš-e-ne za-a-ḫé
6 . . *šar]-ru ina ku-us-si-i šú-šú-bu ku-u[m-ma*
7 . . . -zi en-na ìl-e-ne za-a-ḫé
8 . . . . *-nu be-lu na-šú-ú ku-um-ma*
9 . . . . e]gir-bi-šù ḫé - en - gíl
10 . . : . *ana] ár-ki-šu li-tur*
11 . . . . . sag]-ga tíl-tíl-bi za-a-ḫé
12 . . . *bu-un-n]u-ú du-um-mu-ḳu ku-um-ma*
13 . . . . mu-zu-šù mu - un - pád
14 . . . . *-ri at-ri šum-ka az-kúr*
15 . . . . -zu-na pi(2)-zu ḫé-àm
16 . . . . *-t]um an-šu lu-u ú-zu-un-ka*
17 . . . . ša - ne - zu
18 . . . . *a-ma-as-s]u li - mad*
19 . . . . bar-a-ni bar-ra-ab
20 . . . . *pu-ru-u]s-sa-šu pu-ru-us*
21 . . . . -z]u ḫé-ne-íb-[bi
22 . . . . *liḳ - b[i*
23 . . . . ga - an - . .
24 . . . . *lid - [lul*

Translation.

Obverse.

1/2 . . . to ordain the lord to . . is thine.
3/4 . . . . favor in his presence . . . . .
5/6 . . to set the king upon the throne is thine.
7/8 . . . . to lift up the lord is thine.
9/10 . . . . may he return.
11/12 . . . . to illuminate (and) to purify is thine.
13/14 . . in the wonderful . . thy name I called.
15/16 . . . . as for thine ear it is dull.
17/18 . . . . learn his word!
19/20 . . . . determine his destiny!
21/22 . . . . a prayer] may he speak!
23/24 . . . . may he worship [thee!

NOTES.

This seems to be a hymn to Marduk and is not unlike IV R. 29 No. 1, translated by Hehn in BA V pp. 334ff. The beginnings of the lines are probably to be filled in by terms of address to the god. Compare the phraseology of this hymn with the doxology of the Lord's Prayer, "For thine is the kingdom, the power and the glory". 5

Obverse.

5 giš-gu-za-a; za throughout the text is written a; see in this line za-a-ḫé, written a-a-ḫé, and the same in lines 7 and 11 below. 10

9/10 ḫé-en-gíl = *li-tur.*

18,20 Restored from IV R. 17a, 43, 44.

17/18 "Learn his word", i. e. "be well disposed to him", HWB p. 379a.

6. K. 8488. 15

TRANSLITERATION.

Obverse.

4 ur-sag [dingirŠilig-lù-šár sag ḫul ḫa-za] ši-bar-ra . . . .
5 *ḳar-ra-du* ilu*Ma[rduk mu-kil rêš limut]-tam i-ip-pa-lis* . . .
6 ur-sag dingirŠilig-lù-šár sag ḫul ḫa-za ši-bar-ra 20
7 *ḳar-ra-du* ilu*Marduk mu-kil rêš limut-tim ip-pa-lis* . . . .
8 ur-sag] dingirŠilig-lù-šár zig-geštin(?)-ra ne-in-ra gišŝinig la- . . .
9 *ḳar-ra-du* ilu*Ma]rduk ša-ḫiš-šu im-ḫaṣ-ma bi-i-nu e-du-úš*
10 ur-sag dingirŠilig-lù-š]ár zig-geštin(?)-ra ne-in-ra gi-bil-[lá . . . 25
11 *ḳar-ra-du* ilu*Marduk] ša-ḫiš-šu im-ḫaṣ-ma gi-zil-li(?)-e* . . .
12 ur-sag dingirŠilig-lù-šár zig]-geštin(?)-ra[ne-in-ra . . .

TRANSLATION.

Obverse. 30

4/5 The hero, Marduk, he who lifteth up the head of evil, looked upon . .
6/7 The hero, Marduk, he who lifteth up the head of evil, looked upon . .
8/9 The hero, Marduk, broke in pieces the *šaḫiššu* tree and trampled down the tamarisk. 35
10/11 The hero, Marduk, broke in pieces the *šaḫiššu* tree and [trampled down] the reeds.
12 The hero, Marduk, broke in pieces the *šaḫiššu* tree and . . . .

Notes.

This fragment is part of a hymn to Marduk. Marduk is here represented in his character of the destroying god. The Perseus, St. George and Marduk myths probably all belong together.

Obverse.

5 *mu-kil rêš limut-tam*, cf. the Hebrew expression, נשא ראש, Gen. $40_{13, 20}$, Judg. 8_{28}, Job 10_{15}.

8.9 zig-geštin(?)-ra = *ša-ḫiš-šu*, evidently some sort of tree or plant, cf. geštin = *karânu*, Br. 5006. *e-du-úš*, Prt. of דוש *dâšu*, "to trample down, crush", Hebrew דוש. This is different from another verb דיש, also meaning "to crush", HWB 216a.

10.11 gi-bil-[lá, cf. Meiss. Ideogr. = *gi-zil-li-e*, which I have here translated "reeds", as being possibly the root idea of the word, cf. Meiss. Suppl. 27, "Fackel".

7. K. 8447.

Transliteration.

Obverse.

1 . . . . dingirEn - ki hé - en - ku - má
2 . . . . *-ú ilÊ - a li - ni - iḫ - ki*
3 . . . . n]á - bi uš - bi
4 . . . . *ina*] *ru - ub - ṣi - šu um - mid - šú*
5 . . . . súḫ - bi uš - ir
6 . . . . *-ti - šu iš - di - šu um - mid*
7 . . . . muḫ - bi ḫé - en - zal - zal
8 . . . . *-n]e - ku e - li - šu šú - tab - ri*
9 . . . . nam - til - la - ku
10 . . . . *-ka lib - luṭ*
11 . . . . -šù ḫé - en - šub - ba
12 . . . . *- di li - in - na - di - ka*
13 . . . . -n]e ? *nu-uḫ šup-ši-iḫ ka-li-tum*

Reverse.

1 . . . . *-tum a - na ilMarduk*
2 . . . . *-ra - an - ni ilBa - a - lum ul dan - ni*(?)
3 . . . . . *-i]a ina bi-rit ilZa-ap-pi u ilBa-a-lum a-di mâri*(?)
4 . . . . *ilatIštar be-el-tum za-pi-tú ku-mu-u-a*
5 . . . . . . *i - n]a ûmi XVkan - ad arḫi*
6 . . . . *-ru ka - lu - ú ta - ma - a - ti*
7 . . . . *kar - ra - du rim - nu - ú ilMarduk*

Translation.

Obverse.

1/2 . . . . O Ea, may it pacify thee!
3/4 . . . . in his fold he put him.
5/6 . . . . his foundation he laid. 5
7/8 . . . . upon him, he is satiated.
9/10 . . . . may thy . . live!
11/12 . . . . may . . be overthrown by thee!
13 Be at rest! Pacify the spirit!

Reverse. 10

1 . . . . to Marduk.
2 . . . . me Balu is not able.
3 . . . . . . in the midst of Zappu and Balu unto the son.
4 . . . . . . Ištar, the lady, the *sapitu* bird, my pelican(?)
5 . . . . on the fifteenth day of the month. 15
6 . . . . thou, O priestess, speakest.
7 . . . . the gracious hero, Marduk.

Notes.

The obverse is evidently a hymn to Ea. The reverse seems to be a hymn to Marduk. It is at any rate a different composition 20 from the obverse and is written in assyrian alone. It is very badly broken and in places almost illegible. Half of the tablet is preserved.

Obverse.

4 cf. K. 4609 Obv. 41, *ilE-a ina ru-ub-ṣi-šu um-me-du-šu.*
13 *ka-li-tum,* here in place of *kabittu,* which is ordinarily used with 25 *pašâḫu. kalitu* is obviously some part of the human body, regarded as a seat of the feelings, like *libbu* and *kabittu.*

8. K. 5970.

Transliteration.

Obverse. 30

3 . . . . -ka-ki [gal-b]úr dingirNun-gal-e-n[e
4 . . . . *ú-šum-gal* *ilIgigi*
5 . . . . dingirKi-sà dug-ga
6 . . . . *ilEa* *ma - lu - ú*
7 . . . . si an - ta - ṣir - bi 35
8 . . . . - *ú* *ša - ru - ur* *e - la - a - t[i*
9 . . . . ki - a su(d) - ud - ám

10 . . . . -*t*]*a - šú - ú nu - úr šap - la - a - ti*
11 . . . . ṣu zid - gál - la [šà(?)
12 . . . . *ri - ʾ - ú ši - kin na - pi*[*š - ti*
13 . . . . ar - igi - gál bi- . . . .
5 14 . . . . - *ak - pi bi - rit uz - ni*
15 . . . . - ga - àm šà - ga Ê - kúr - [ra
16 . . . . - *ka - gi - e ina ki - ri - ib Ê* - [*kúr*
17 . . . . - šub - gi - gim me - sag . . . .
18 . . . *ki-m*]*a me-ḫir tap-pi-di ša-du-ú* . . . .

10 TRANSLATION.

Obverse.

3/4 . . . . the tyrant of the Igigi.
5/6 . . . . Ea is full.
7/8 . . . . the brilliance of the upper world.
15 9/10 . . . . the light of the lower world.
11/12 . . . . the shepherd of all creation.
12/14 . . . . the wisdom . . . .
15/16 . . . . in the midst of E-kur.
17/18 . . . . like a battle of destruction, the mountain . .

20 NOTES.

This is apparently part of a hymn to Ea.

Obverse.

3 gal-búr according to S^b 125 is to be pronounced ušumgal.
5/6 ^dingir^Ki-sà, "prince of the earth", = ^il^*Ea,* written u-ki, "lord
25 of the earth". dug-ga = *ma-lu-ú.*
7/8 si = *ša-ru-ur,* cf. Tablet 9 Obv. 14/15, še-ir-zi^(si)^ = *ša-ru-úr.*
an-ta-ṣir-bi = *e-la-a-ti,* "upper world", Muss-Arnolt 51 b.
9/10 ki-a = *šap-la-a-ti,* "lower world".
11/12 ṣu evidently = *ri-ʾ-ú.* zid-gál-la = *ši-kin.* šà is probably to
30 be added at the end of line 11, cf. K. 3251 Obv. 6/8, zid-šà-gál-la = *šik-na-at na-piš-ti.*
13/14 ar-igi-gál apparently = *bi-rit uz-ni,* lit. "seeing of the mind" i. e. "wisdom", cf. igi-gál, Br. 9305, = *birit uzni.* The former is a more intensive expression than the latter; ar, Br. 9425, =
35 *namâru.*
17/18 me-sag = *ša-du-ú. tap-pi-di,* evidently like *tapdû,* a derivative from פדה, *padû,* meaning perhaps "defeat, destruction".

9. K. 5098.

(supplemented by and supplementing IV R. 27 No. 2).

TRANSLITERATION.

Obverse.

2 . . . . azag-g]a-zu-n[e 5
3 mu-bi an-na mu-un-pád-da dingirNun-gal-e-ne ka š[ú-ra-an-m[a-a]l-li-e[š
4 mu-bi ki-a mu-un-pád-da dingirA-nun-na-gê-e-ne ki-a n]e-in-su-ub-su-ub
5 . . . . *a]-na zi-kir šum-šu el-li* 10
6 *šum-šu ina šame-e i-za-kar-ma ilI]gigi ap-pa i-lab[-bi-nu*
7 *šum-šu ina irṣi-tim i-za-kar-ma ilA-nun-na-ki ḳaḳ]-ḳa-ru ú-na-aš-ša-ḳu*
8 kúr-gal dingirEn-líl-lá Im-har-sag gú-b]i an da-ab-sà-a
9 abzu azag-ga-b]i súḫ-bi[1] úru-úru-e[2] 15
10 *ša-du-ú rabu-ú il„ Im-ḫar-sa]g ša ri-ša-a-šu ša-ma-mi ša-an-na*
11 *ap-su]-ú ellim[3] šur-šú-du uš-šú-šu[4]*
12 kúr-kúr-ra am banda] ba-da -ná -a gim
13 *ina šadê ki-ma ri-mi i]k-du rab - ṣu*
14 si še-ir-zi (si) Babbara mu]l -mul -la gim 20
15 *ḳar-na-a-šu ki-ma ša-ru-úr ilŠàm-ši it-ta-na]-an-bi-ṭu*
16 [mul an-na dil-bad-du i-si-iš lá-a gim
17 *ki-ma kak-kab šame-e na-bu-ú ma-lu-ú ṣi-ḫa-a-ti*
18 dagal-gal dingirNin-líl-lí ur Ê-šar-ra ḫi-li Ê-kúr-ra me-te Gi-gun-na egi Ê-ki-ùr-ra 25
19 *um-mu rabî-tu ilat„ bal-ti Ê-„ ku-uz-bu Ê-kúr si-mat Ê-gi-gu-ni-e*
20 *ru-bat Ê-ki-ùr*
21 ka]-izi-ra [im-tur-tur-zu] ka-izi-ra im-tur-tur-zu

Variants in IV R. 27 No. 2 — [1] suḫ-bi ⊲ uš-uš-e; [2] wrongly la-la-e; [3] *el-lim*; [4] *uš-šu-šú.* 30

Reverse.

2 . . . me-na aš-ku-m[á bar-zu te-en-te-e]n-ab
3 . . *ma-ti] libba-ki li-nu-u[ḫ kabitta-k]i lip-šaḫ*
4 . . . ku-gar-ra -zu-ne
5 . . *ma-na]-aḫ-ti-ka ina a-ša-bi-ki* 35
6 . . . -zu ku-má ḫu-mu-ra-ab-bi
7 . . *ṣi]-i-ru nu-uḫ liḳ-bi-ki*
8 . . . sakkur-sakkur ne-ra-ab-bi
9 . . . *ik-ri-bi liḳ-bi-ki*
10 . . . a-ra-zu ne-ra-ab-bi 40

11 . . . *tes-li-tam* *lik-bi-ki*
12 . . . ḫu-ku-m[á . . . .

Translation.

Obverse.

5 2/5 . . . . at the mention of his brilliant name.
3/6 His name is pronounced in the heavens and the Igigi fall on their faces.
4/7 His name is pronounced in the earth and the Anunnaki kiss the ground.
10 8/10 A lofty mountain is Bel, Imḫarsag, whose peak reacheth to the heavens.
9/11 Whose foundation is laid in the shining sea.
12/13 In the mountains like a strong wild-ox he maketh his abode.
14/15 His horns are lighted up like the brightness of the sun.
15 16/17 Like the star of heaven they herald (the dawn): they are full of brilliance.
18/19.20 A mighty mother is Belit, the effulgence of E-šar, the splendor of E-kur, the grandeur of E-gigunu, the princess of E-ki-ur,
21 Burn with fire thy weakness! Burn with fire thy weakness!

20 *Reverse.*

2/3 . . at last may thy heart be at rest, may thy spirit be at peace!
4/5 . . may there be a resting-place to thee when thou sittest!
6/7 O exalted (lord), "be at rest" may one say to thee!
8/9 . . . a prayer may one address to thee!
25 10/11 . . . a supplication may one address to thee!
12 . . . . be at rest . . . .

Notes.

This text is part of a penitential psalm to Bel and Belit. It is a duplicate of IV R. 27 No. 2 (K. 4898). It supplements that tablet
30 and in turn is supplemented by it.

Obverse.

3/4. 6/7 are conjecturally restored from K. 3259 Obv. 11/12 Rev. 1/2, cf. IV R. 9, 57—60a. Instead of *šum-ki* I have read *šum-šu*, parallel to *šum-šu* in line 5.

35 9/11 Instead of súḫ, [cuneiform], K. 4898 has suḫ, [cuneiform]. súḫ, suḫ and the gloss in K. 4898 uš-uš-e = *uššû*. úru-úru-e = *šur-šú-du*, III[1] of *rašâdu*, "to found".

14/15 še-ir-zi and the gloss si = *ša-ru-úr*, cf. K. 5970 Obv. 7/8, si = *ša-ru-ur*.

16/17 The reference is to Venus, the herald-star, *nabât kakkabu*, IV R. 46, 40a.

18/19. 20 Ê-gi-gun-na = *bit gigunê*, "the temple of the tombs". The names of temples in these lines are evidently variant names of the same temple E-kur, cf. 81—7—27, 203 Rev. 22, 23, where E-kur and E-ki-ur are parallel. sal + ku is to be read egi according to the gloss in CT XXIV 5, K. 4333 Obv. 8, where sal + ku = e-gi.

21 Evidently synonymous with "be at rest" of the Reverse.

Reverse.

The beginnings of these lines are undoubtedly addresses to Bel and Belit, similar to those of ASKT 122 Rev. 11ff.

2/3 me-na = *ma-ti*, here in the sense of "at last", cf. IV R. 18 No. 2 Obv. 13/14. For the restoration te-en-te -e]n-ab = *lip-šaḫ*, cf. ASKT 115 Rev. 5/6. *kabitta* in line 3 must be ideographically written, for the broken space is too small to permit the restoration of more than one sign. *kabitta-ki* is literally "thy liver". The liver was regarded by the Babylonians as a seat of the feelings and is accordingly best translated into English by the word "spirit".

6/7 ḫu-mu-ra-ab-bi = *lik-bi-ki*. ḫu indicates the jussive force of the verb. So always elsewhere throughout these tablets.

10. K. 3585 and K. 8706.

TRANSLITERATION.

Obverse, K. 3585.

1 . . . . -du za-e damal-bi-ne-[e
2 . . . . *-ši-na at-ta-ma um-ma-ši-[na*

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3 . . . . . . -a sub umun-bi-ra ne-im-ma-ma- . .
4 . . . . . . *-ḫu-ka ik-ri-bu ana be-li-šú a-[tu*
5 . . . . . umun-bi-ra
6 . . . . . *a]-ma-a-ti*
7 . . . . . umun-bi-ra

Reverse, K. 3585, *Obverse*, K. 8706.

1 . . . . -r]a gašan-bi ^{dimmer}Nin-líl-lá-ra . .
2 . . . . . . *a-ma-a]-tu*[1] *ana* ^{ilat}*Bêlit*[2] *be-el-tu(m)-šú*[3] *a-tu*
3 . . . . ki-še gu-sír-ra
4 . . . ^{dimmer}Nin-ki] ^{dimmer}En-ul ^{dimmer}Nin-ul
5 *ana uš-še VII šu]mê ḳardûti*

6 . . . . . ê - a êr - ra
7 . . . . *be-el-ti-šu*] *i-kar-rab bi[ti*[4]
8 . . . . . Nibru]^{ki} Ê-k[úr-ra
9 . . . . . ki-ùr Ê]-nam-ti-l[a
5 10 . . . . . ká pád-[da
11 . . . . . ma Eridu^{ki} -[ga

Variants in K. 8706 — [1] *a]-ma-a-ti*; [2] *ilat* „ ; [3] *be-el-t[i-šú*; [4] *ana biti.*

Reverse, K. 8706.

3 . . . . . šà Ê-šes-[ki
10 4 . . . . . Zimbir^{ki} Ê-[babbar-ra
5 . . . . . uru-zu Tin-ti[r^{ki}
6 . . . . . Ê-sag-il-la
7 . . . . Ê-zi-da Ê-mah-[ti-la
8 . . . . . Ê-te-me-a[n-ki
15 9 . . . . Ê-dàr-a[n-na
10 . . . . . Ê-nam-bi-z[i-la
11 . . . . Ê-ur-me-im[in-an-ki
12 . . . . Ê-sar-sa[g-us-sa
13 . . . . Kiš^{ki} [Ê-kišib-ba
20 14 . . . . Ê-m[e-te-ur-sag

Translation.

Obverse, K. 3585.

1/2 . . . their . . art thou and their mother.
3/4 . . . . a prayer unto his lord he speaketh.
25 5/6 . . . . a word unto his lord he speaketh.

Reverse, K. 3585, *Obverse*, K 8706.

1 2 . . . a word unto Belit, his lady, he speaketh.
3 To Ninib and] Gula(?).
4 To Ea and] Damkina, to En-ul and Nin-ul,
30 5 To the foundations, seven mighty names.
6/7 . . to his lady he boweth down at the temple in lamentation.
8 . . . . Nippur and E-kur.
9 . . . . the foundation of E-namtila.
10 . . . . the gate of renown.
35 11 . . . . the land of Eridu.

Notes.

These are two penitential psalms, evidently to Bel and Belit. K. 3585 Reverse and K. 8706 Obverse are duplicates. For K. 8706 Reverse cf. Reis. p. 87, 42 ff.

Reverse, K. 3585. *Obverse*, K. 8706.

3 ki-še gu-sír-ra probably = Gula, (as Jastrow suggests, II p. 35), cf. dimmerGu-sír-ra evidently = Ninib, Reis. p. 93 Obv. 6. If this be so, ki-še must have a meaning allied to dimmer e. g. "lady". Langdon in his corrections translates "the sacred place, Gusirra". Gula however seems the better translation, because in similar tablets where this expression occurs, e. g. Reis. No. 48, it appears over against Ninib in a list of gods, each accompanied by his spouse. For nu = sír see Babyloniaca III 30, cf. Jastrow II p. 35 note 2, šir. nu has evidently both values but in this instance is to be read sír, according to the variant in Reis. p. 91 Obv. 9/10 cf. p. 85 Obv. 46, gú-si-ra.

5 This line is a gloss and means that here seven lines omitted in the copy are to be recited, see Reis. p. 85 Obv. 7 cf. V R. 52 Col. I, 5—14. For the seven mighty names see Tablet 4 Rev. Col. III, 1—7. Seven seems to be the standard set of heroic names given to Bel, cf. Tablet 4 Rev. Col. III, 1—7; CT XV 13 Obv. 3—7.

11. 81—7—27, 203.

TRANSLITERATION.

Reverse.

2	. . . . mú-n[i]	ga-an-na-ab -[gú
3	*ḳa-an bi-ki-ti a-ṣe-šu*	*lu-uḳ-bi-šu*
4	. . . mu-u]n-zal-la-ta	i-dê-an-ni nu - [gub
5	. . . . . . *û-mu ša uš-tab-ra-a*	*ina pa-ni-šu a-a az-z[i-iz*
6	. . . . -li mu-un-zal-la-ta	i-dê ————
7	. . . -li i-dê-a-ni nu-gub	i-dê nam-mu-un-gab - b]a
8	. . . . *ina pa-ni-šu a-a az-ziz-ma*	*a - a i - mu - ra - an - ni*
9	. mu-u]n-ur-ri gin	me-e gin -gin
10	*ana-ku na-ak-ra-ku*	*ana-ku ú-ba-ra-ku*
11	a-]é ne-al-dib	a-é ne-al -dib
12	. . uru-ma	damal gal dimmerNin-líl-lá
13	. . -šub-šub	egi dimmerMu-ul-líl-lá-r[i
14	. . . ú-a	gašan ni-ib-gal -gi[n
15	. . . azag-ga	gašan ma-gí-a -gin
16	m]a ma-al-la-dib	ma ma-al-la -di[b
17	dimmer]Mu-ul-líl kúr-kúr-ra	ma ————
18	. . mu-nu-un-ti	ma ————
19	. . ne-še-àm mu-gig-ga	ur-sag sid-dê la-ku-ku

20	*ù-lib*	
21 . . -ma	ibila E-kúr	-ra
22 Ê-k]úr-ra	ê dimmer Mu-ul-lil-lá	-ri
23 Ê]-ki-ùr-ra	ê dimmer Nin-lil-lá	-ri
5 24 Ê]-nam-ti-la	ê dimmer Mu]-ul-lil-lá	-ri
25 Ê-mi-ib-ba-al]	ê dimmer Nin-lil-lá	-ri

Translation.

Reverse.

2/3 With a reed of lamentation at his coming forth I will speak unto him,
10

4/5 Who daily is filled (with woe), in his presence I stood not.
6 Who daily is filled (with woe), in his presence I stood not.
7/8 . . . in his presence I stood not and he saw me not.

9/10 I revolted .	I rebelled.
15 11 I went forth and plundered.	I went forth and plundered.
12 . . . . the city	the mighty mother, Belit.
13 . . . . she attacked,	the lady of Bel.
14 . . . . the pasture,	the lady of might (?).
15 . . shining . . .	the lady of the bridal chamber.
20 16 The land she seized,	the land she seized.
17 Bel of lands,	the land he seized
18 . . . he dwelt not,	the land he seized.
19/20 He is weak, he is sick,	the hero is vexed, he is not at rest.
21	the son of E-kur.
25 22 E-kur,	the temple of Bel.
23 E-ki-ur,	the temple of Belit.
24 E-namtila,	the temple of Bel.
25 E-mi-ib-bal,	the temple of Belit.

Notes.

30 This text is evidently a penitential psalm to Bel and Belit. Only the end of the psalm is preserved.

Reverse.

7/8 i-dê nam-mu-un-gab-b[a = *a-a i-mu-ra-an-ni* i. e. i-dê together with gab = אמר *amâru*. nam = *a-a*.

35 9/10 mu-un-ur-ri gin = *ana-ku na-ak-ra-ku*. gin-gin = *ú-ba-ra-ku*, II[1] Perm. of עבר *ebêru*, for *ub-ba-ra-ku*, cf. *tu-ub-bar*, V R. 45, 9h.

13 nin = *bêltu* is to be read egi according to the gloss in CT XV 22 Obv. 18, where nin = e-gi. egi dimmer Mu-ul-lil-lá-ri;

ri here is evidently the suffix of the genitive in place of the usual suffix gê, cf. lines 20, 21, 22 and 23 below, where it has the same significance.

15 ma-gí-a probably = ê-gí-a = *kallâtu*, here in its original sense, "bridal chamber"; so also Martin, "Textes Religieux Assyriens et Babyloniens," 1903, p. 80, and Radau in the Hilprecht Anniversary Volume, p. 440 note 3.

18 nu-un-ti = *ul a-šib*, 80—7—19, 125 Rev. 3/4.

19/20 sid-dê = *ù-lib*, probably II[1] Prt. of לוב *lâbu*, (Hebrew לוב), "to burn, be vexed", parallel in meaning to לאב *la'âbu* = sid-dê, IV R. 1, 23c. For *lâbu* elsewhere cf. V R. 16, 37a, ki-tag-ga = *la-a-bu*; II R. 65 Obv. Col. II 6, *aš-šú ni-bi-še la-a-bu*; II R. 49, 34c, *la-a-bu*; V R. 45 Col. II 26, *tu-la-a-pa*; K. 2022 Col. I 10, *la-a-bu* together with *ša-a-ḳu* and *la-a-ḳu*.

23 Ê-ki-ùr-ra, here identified as a temple of Belit and parallel to Ê-kúr, line 22, cf. Tablet 9 Obv. 18/19, 20, and see note on 80—7—19, 125 Obv. 3.

12. K. 9154.

Transliteration.

Obverse Column I.

1 . . . . gašan I'-si-[in^ki-na -gê
2 . . . . gašan Nibru [^ki -gê
3 . . . . gašan ma-gí-a [-gê
4 . . . . ^dimmer Nannar Zuën-n[a-gê
5 . . . . gašan an-na [-gê
6 . . . . umun ḫur-sag-gê -gê
7 . . . . ^dimmer šú-zi-an-na- -gê
8 . . . . gašan tin-dib-ba -gê
9 . . . . gašan I'-si-in^ki-na -gê
10 . . . . utug Ê-kúr-ra -gê
11 . . . . Ê-kúr-ra -gê
12 . . . . . ^dim]mer Mu-ul-líl-zi -gê

Reverse.

3 . . . . za-e dirig-ga . . . .
4 . . . . *at-ta šú-tu-ra-a-ta* . . . .
5 . . . . za-e lugal me- . . . .
6 . . . . *-in ba-šú-ú at-ta-ma šar-ru* . . . .

---

7 . . . . bar-zu ḫe-sid -dê
8 . . . . *libba-k]a li-nu-uḫ ka-bit-ta-ka lip-saḫ*

9 . . . . an-ne-ám-e-ku -e
10 . . . . *-ú li-ni-iḫ-ḫu-ka*
11 . . . dimmerMu]-ul-líl šà-zu ḫé-en-ku -[e
12 . . . . . *ša-du-ú ra-bu-u* " „ *lìb-ba-ka li-nu-[uḫ*
5 13 . . Ê-kúr]-ra šà-ba ni-ga-an-ku bar-ra ni-ga-[an-ku
14 . . *bê]! Ê-kúr lìb-ba-ka li-nu-uḫ ka-bit-ta-k[a li-nu-uḫ*
15 . . . -gê šà-ba ni-ga-[an-ku-e

16 . . kúr-ga]l dimmerMu-ul-líl šà-zu ḫé-en-k[u-e
17 . . . . . . *ša-du-ú rabu-ú* " „ *lib-ba-ka l[i-nu-uḫ*

10 TRANSLATION.

Obverse Column I.

1 . . . . lady of Isin.
2 . . . . lady of Nippur.
3 . . . . lady of the bridal chamber.
15 4 . . . . of Nannar, of Sin.
5 . . . . lady of heaven.
6 . . . . lady of the mountain.
7 . . . . of Sin.
8 . . . . lady of the sanctuary of life.
20 9 . . . . lady of Isin.
10 . . . . spirit of E-kur.
11 . . . . of E-kur.
12 . . . . of Bel.

Reverse.

25 3/4 . . . . thou are pre-eminent (in the earth).
5/6 . . . . art thou and the king . . . . .

7/8 . . . may thy heart be at rest, may thy spirit be at peace!
9/10 . . . may . . pacify thee!
11/12 O . . O lofty mountain Bel, may thy heart be at rest!
30 13/14 O Bel, lord] of E-kur, may thy heart be at rest, may thy spirit be at peace!
15 . . . . may thy heart be at rest!

16/17 O . . , O lofty mountain, Bel, may thy heart be at rest!

NOTES.

35 This is part of a penitential psalm to Bel and Belit.

Obverse Column I.

1 Restored from Obv. Col. I, 9 below.
3 ma-gí-a-gê, see note on 81—7—27, 203 Rev. 15.

7 [dimmer]Šú-zi-an-na, "god of the moon-disc of heaven", i. e. the god, Sin, probably.

8 tin-dib-ba-gê: dib = *kiṣṣu*, Br. 10686, and hence my translation, which I prefer to others because tin-dib-ba-gê (analogous to Tin-tir[ki]) is evidently a noun, as indicated by the sign of the genitive, gê; cf. however Jastrow II 31 note 7, din-tib = *ṣâbit*(?) *balâṭi*, "die das Leben hält"; also Langdon, p. 161, 9 and elsewhere, tin-dib-ba, "who gives life to the dead".

13. K. 3007.

Transliteration.

Obverse.

2 . . . . -šub si bad . . . .
3 . . . . . . *e-lip-p]u ša ḳar-na-šú zaḳ-ri* . . . .
4 . . . . -kib lig-ga si- . . . ḫu- . . . .
5 . . . . -*e*
6 . . . . ki-a in-ku-gub-gu[b-a -a
7 . . . . dìm-gal in-gid-e -a
8 . . . . *mar- . . . i-[na-sa]-aḫ -ḫu*
9 . . . . -dí]m ki-a in-ku-gub-[gub-a -a
10 . . . . . . *gal-t]i kib-ra i-na-a[ḳ-ḳ]a -ru*
11 . . . . . . -àm im-mu-un-ma-ma -al
12 . . . . . . *-ti ana pu-ú-ti šak-na -ma*
13 . . . . im-te-na-mu-un-ma -al
14 . . . . . *-bur ana pu-ú-ti šak-nu*
15 . . . . tik-ka ab-zi -zi
16 . . . . *-ti*
17 . . . . gab-ba gar nu -tuk
18 . . . . *-in-si la i-šú-ú*
19 . . . . ši-in-zu nu-un-zu nu-un-zu
20 . . . . *ul i]-du-ú ul i-di*

Reverse.

2 . . . . mu-un-na-te a-dím mu-un-lú-lú
3 . . . . . *iṭ-ḫi]-ma ki-ma mê id-lu -uḫ*
4 . . . . mu-un-na-te a-dím
5 . . . . . . *id-l]u-uḫ-šú*
6 . . . . . . mu-un-n]a-te mu-un-da-ab-sig-sig -gi
7 . . . . *iṭ-ḫi riḳḳa-ma i-ša-ap-ši*
8 . . . . hu-lu]ḫ-ú-ḫa-dím ki-a im-ma-ma -bal
9 . . . . *-gi gal-ti kib-ra i-na-a -ḳar*

10 . . . . . e-ne-em-gê]-ni ḫu-si-a e-ne-em-gê -ni
11 . . . . *-me a-mat-su ša-ḳa-ti* *a - mat* *-su*
12 . . . . e-ne-em-gê]-ni e-lum-e ḫu-si-a . . . . . .
13—17 . . . . ḫu-si-a . . . .

5 TRANSLATION.

Obverse.

2/3 . . . . . . the ship, whose lofty yard . . .
4/5 . . . . . . is strong.
6 . . . . the bank they destroy.
10 7/8 . . . . the anchor they lift.
9/10 . . like a fearful . . the bank they destroy.
11/12 . . . . at the entrance they (fem.) make.
13/14 . . . . at the entrance they (masc.) make.
15/16 . . . . the shore they seize.
15 17/18 . . . . they have not.
19/20 . . . . they know not, he knoweth not.

Reverse.

2/3 . . . . . . he approached and like water he stirred up.
4/5 . . . . . he approached and like water he stirred it up.
20 6/7 . . . . . he approached the *riḳḳu* tree and crushed it.
8/9 . . . like a fearful . . the bank he destroyeth.

10/11 . . . . of his word, the loftiness of his word.
12 . . . . . of his mighty word, the loftiness of his word.
13—17 . . . of his mighty word, the loftiness of his word.

25 NOTES.

This is perhaps a hymn to Bel, cf. Rev. 10ff.

Obverse.

3 cf. K. 13937 Obv. 5, *ri]-i-mu ša ḳar-na-a-šu zaḳ-[ri*
6 cf. Obv. 9/10 below.
30 7/8 dim-gal, Br. 2759, = *ṭarkullu*, "anchor". The Babylonian equivalent here is unfortunately too badly broken to be restored.
9/10 cf. Rev. 8/9 below.
11/12 im may possibly not belong to the verbal prefix but = *pu-ú-ti*, cf. Obv. 13/14 below.
35 20 The first sign is *i* over an erasure.

Reverse.

2/3 mu-un-na-te = *iṭ-ḫi*, cf. Rev. 6/7 below.
6/7 mu-un-da-ab-sig-sig-gi = *i-ša-ap-ši*, Prt. perhaps of שׁיף *šâpu*, "to crush", Hebrew שׁוּף.

10/11 ḫu-si-a, cf. Meiss. Ideogr. No. 1221, = *ša-ḳa-ti*, fem. pl. of *šaḳû*, here in the sense of an abstract noun, „loftiness, grandeur", the plural excellentiae, cf. the Hebrew חכמות, Prov. 24_7, Ps. 49_4, Prov. 14_1, &c.; cf. also *elâti*, "upper world", and *šaplâti*, "lower world", K. 5970 Obv. 8 and 10 respectively.

14. K. 8898.

Transliteration.

Obverse.

1 ša ê-a na-ám-tar-mu . . . .
2 na-ám a-a-mu . . . .
3 *šim-ti ša a-bi-ia* . . . .
4 na-ám dimmer Gu-la . . . .
5 na-ám dimmer Mu-ul-líl-lá . . . .
6 na-ám-tar-ri-mu mu-lu egir . . . .
7 *šim-a-ti ša ar-ka a-b[i-ia* . . . .
8 na-ám-tar-ri-mu ú-bi a-a-mu . . . .
9 *i-(ḫi-bi-eš-šu)-ku-tú ra-si-in(?) e-ku-* . . .
10 i-dê na-ám-tar-mu ka- . . . .
11 *ina pa-ni šim-ti-ia* . . . .
12 . . (ḫi-bi-eš-šu)-da-ag-en me-e . . . . . .
13 . . (ḫi-bi-eš-šu)-mu 𒀸 *ša ki-a-am* . . . .

Translation.

Obverse.

1 To the temple of my fate (I have come),
2/3 The fate of my father (to inquire about).
4 The fate, O Gula, (pronounce)!
5 The fate, O Bel, (pronounce)!
6/7 My fates, which (pursue) after my father,
8/9 My fates destroy my father.
10/11 In the presence of my fate . . . . .
12 Establish the decrees . . . . !

Notes.

This is evidently the prayer of a man who has come to the temple to inquire of the oracle regarding the fates of his father. It is apparently addressed to Gula and Bel.

Obverse.

8/9 I am not at all sure of my Babylonian copy here. The tablet is badly mutilated, as was also the original tablet from which

the scribe made his copy, as he indicates. The Babylonian seems scarcely to be a true translation of the Sumerian original. As the Massoretes regarded the text of the Hebrew Bible, so the scribe here considered the original so inviolable that he could make no translation of his own, as he readily might, but faithfully reproduced the text before him.

15. K. 5218.

Transliteration.

Obverse.]

2 nam-tag-ga gu-la ám- . . . .
3 *an-ni ra-ba-a ša iš-tu lib[bi* . . . .
4 šà ka-gig-ga-ni gál-la iš- . . . .
5 *mu-ru-uṣ lìb-bi-šú ša i-ba-šú-ú* . . . .
6 še-ib sìg ki a-a igi + dúb še-ir-r[a . . . .
7 ê an-na-gè a-ra-zu . . . .
8 kal-a a-nir-ra-ni mu-a- . . . .
9 *ša id-li ta-ni-iḫ-[šu* . . . .
10 gašan saḫ-ra a-nir-ra-ni . . . .

Reverse.

1 nam-tag-ga gu-la . . . ni-ga- . . . .
2 *ar-nam ra-ba-a a-mé-lum* . . . .
3 ki dimmerNannar ù-mu-un Urìki-ma nam-tag-g[a . . . . .
4 *it-ti ilSin be-el U-ri a-ra-an-šu* . . . .
5 dimmerMa-nun-gal egi É-kúr-ra-gê a-ra-zu ne- . . . . . .
6 *ilat „ be-li(m)-it ṣi-bit-ti* . . . .
7 inim(?) . . a-nir-ra kúr nu-úg-gi-ne . . . .
8 ḫé-ne-gub . . . .
9 *a-mat(?)] ni-is-sa-ti u ta-ni-ḫi la* . . . .
10 dà - *u[š* . . . .

Translation.

Obverse.

2/3 The mighty sin, which from the heart . . . .
4/5 The sickness of his heart, which existeth . . . .
6 The wall he despoiled, the abode of the enemy, a splendid omen . .
7 To the temple of heaven a prayer (he addresseth),
8/9 The hero, whose lamentation . . . .
10 O lord of the earth, his lamentation (hear)!

Reverse.

1/2 A mighty sin the man (committed).
3/4 Against Sin, the lord of Ur, his sin (he committed).
5/6 O Manungal, lady of captivity (Sum., E-kur), the prayer (hear)!
7/9 The word of wailing and lamentation destroy not in the earth! 5
8|10 May he do . . . .

NOTES.

This seems to be part of a penitential psalm to Sin.

Obverse.

6 sìg, Br. 2731, = *urrû*, Infin. II[1] of ארה *arû*, "to blow away, 10 despoil", cf. Langdon p. 48 note 2.
10 gašan saḫ-ra = *bêl irṣitim*, cf. Reis. p. 134 Col. II, 20/21, [sign] saḫ-ra = *be-el ir-ṣi-tim*.

Reverse.

5/6 Ê-kúr-ra-gê here peculiarly = *ṣi-bi-ti*. 15
7 nu-úg-gi-ne; bad = *mâtu* is to be transcribed úg according to Thureau-Dangin, Gudea A 26, 15.
8/10 ḫé-en-gub evidently = dà-*uš* = *lippu-uš* probably.

16. K. 5147

(together with K. 9333, K. 9475, and K. 10205 Reverse). 20

TRANSLITERATION.

Obverse.

2 . . . . kúr - kúr - ra -[gê(?)
3 . . . . *na - piš - ti da - ád - [me*
4 umun kúr-ra a-ab-ba -[gê(?) 25
5 *ana be - el šadi - i u ta - am - ti*
6 igi [mulu]erim - ma sú - sud - sud . . . .
7 *ana ga - ṣi - iṣ na - piš - ti a - a - bi*
8 a - ra - zu ga - an - na - ab - gú i[m - . . . . .
9 *lu - uḳ - bi - šu lu - [uḳ - bi - šu* 30
10 umun mu - lu e - ri - zu sakkur-sakkur . . .
11 *be - lum arad - ka ik - ri - bi* . . . . .
12 sub ne - gir - du - bu - ne - en ka šú - da - [an - ma - al
13 *ik - ri - bi ú - ḳa - a - ka ap - pa i - [la - bi - in*
14 umun saḫ - r[a a - nir - ra - ni 35

Reverse.

2 i-dê zid] bar-mu-un-ši-[íb ne-ra-ab-bi
3 gu-zu zi]d mu-un-ši-í[b ne
4 šà]-zu ne-en-na-ku-má [ne
5 5 bar-zu ne-en-na-sid-dê [ne
6 šà-zu šà damal tu-ud-da-dím ki-bi-š[ù ḫa-ma-gí-gí
7 damal tu-ud-da a-a tu-ud-da-dím [ki-bi-šù

8 êr-šà-ku-mal LII(?)-àm mu-bi i[mi Zuën-na(?)

9 nam-mu-un-bu-en šú-bu

10 TRANSLATION.

Obverse.

2/3 (To him who cutteth off) the life of the people,
4/5 To the lord of mountain and sea,
6/7 To him who cutteth off the life of the enemy,
15 8/9 I will pray unto him, I will pray unto him.
10/11 O lord, thy servant (addresseth) a prayer (to thee).
12/13 A prayer awaiteth thee, he falleth on his face.
14 O lord of the earth, his lamentation (hear)!

Reverse.

20 2 "Turn thine eye with favor upon me", may it say to thee!
3 "Turn thy face with favor toward me", may it say to thee!
4 "Thy heart be at rest", may it say to thee!
5 "Thy spirit be at peace", may it say to thee!
6 May thy heart, like the heart of a mother who hath given birth,
25 be glad again!
7 Like a mother who hath given birth, like a father who hath begotten, may it be glad again!

8 A penitential psalm of 52 lines: a tablet to Sin(?).

9 He accepteth the prayer.

30 NOTES.

This fragment belongs to a penitential psalm, see Rev. 8. Because of its similarity to the preceding text, K. 5218, it may possibly be addressed to Sin.

Obverse.

35 12/13 ne-gir-du-bu-ne-en = *ú-ḳa-a-ka.* The ends of the lines are restored from K. 5098 Obv. 3/6.

14 Restored from K. 5218 Obv. 10, where see note for umun saḫ-ra.

Reverse.

2—7 These lines appear often in penitential psalms, cf. amongst the tablets here published K. 9333 Rev. 5—10, K. 9475 Rev. 10—15, K. 10205 Rev. 2—9. Preceding these lines K. 9475 Reverse has,

4 . . . . ḫa-a]-e-ne mulu er[im-mu . . .

5 . . . . *-ia ḫu-ul-liḳ a-a-bi-[ia* . . .

6 . . . . nam]-en-na-zu un-má-má

7 . . . . *be - lu - ti - ka li - [ba - ši* (?)

8 dim-me-ir-mu mu-lu sakkur-sakkur-ra-gê sa[kkur-sakkur ne-ra-ab-bi

9 damal-ninni-mu mu-lu a-ra-zu-gê [a-ra-zu ne_____ .

which may be translated,

45 O . . , destroy my . . (annihilate) my enemies!

67 O . . , may thy reign endure!

8 O my god, lord of prayer, may the prayer address thee!

9 O my goddess, lady of supplication, may the supplication address thee!

8 Instead of êr-šà-ku-mal K. 10205 Rev. 10 has êr-šêm-ma. This line is repeated in the next and following that are beginnings of three other lines,

12 umun še-ir-ma-al . . . .

13 VI-šu man- . . . .

14 dím- . . . .

17. K. 6191.

Transliteration.

Reverse.

1 . . . . - bi a - ra - zu mu - uš - tuk - ma - ab

2 . . . . *su] - pi - i ni - ši še - mu - u tes - li - ti*

3 . . . . nu]-mu-ra-an-dé-e ligir mu-un-síg-síg-ga

4 . . . . *a - mat ka - bit - ti mu - ap*(sic) *- piš lib - bi*

5 . . . . igi - ma - al di - kud si - di un - dib - dib - gê

6 . . . . *be-el g]i-mir šik-na-at na-piš-ti muš-te-šir di-in-ia*

7 . . . ad-gí-g]í dimmu gal-li-eš šú [-ul

8 . . . . *be - el m]il - ki ša ṭé - e - mi ra - [biš suk - lu - ul*

9 ad-gí-gí dimgal-me-ir ga]l-e-ne . . . .

10 *ma - lik ilân]i rabûti* . . . .

TRANSLATION.

Reverse.

1/2 (O Sin, thou who hearest) the supplication of the people, who hearest prayer,
5 3/4 O . . . , refuse not the word of the spirit, thou who enlargest the heart,
5/6 . . . . , [accept it,] lord of all creation, giver of my justice.
7/8 . . . . , lord of counsel, who grandly fulfillest the fates.
9/10 Prince of the mighty gods, ...

10 NOTES.

Because of its similarity to K. 3431, a penitential psalm to Sin, this fragment is evidently part of a penitential psalm to the same god.

Reverse.

3/4 mu-un-síg-síg-ga = *mu-ap-piš*, a scribal error for *mu-nap-piš*.
15 7/8 For the restoration of these lines cf. K. 3431 Obv. 10/11, dimmu g]al-li-eš šú-ul-[la = *ṭe-e-mu ra-biš suk-l[u-ul.*
9/10 Restored from K. 3431 Obv. 6/7, 8/9, Zu]ën ad-gí-gí dim-me-ir gal-gal-e-ne = *ilS]in ma-lik ilâni rabûti.*

18. K. 9312.

20 TRANSLITERATION.

Obverse.

1 dimmerMu-ṣi-ib-ba-[sá-a . . . .
2 dimmerAg dumu nun-na . . .
3 ibila Ê-sag-ìl-l[a . . .
25 4 dimmerEn-zag ki-ku . . . .
5 ama dimmerBa-ú egi uru-azag[-ga

---

6 e-lum umun na-ám zu ka-nag-[gá . . .
7 *kab-tum be-lum mu-du-u ši-mat ma-t[i* . . .
8 alim-ma ur-s[ag-gal
30 9 ur]-sag-gal umun dimmer[En-zag
10 umun] Tin-tirki umun Ê-[sag-ìl-la
11 alim]-ma umun [Bad-si-ab-baki
12 umun Ê]-zi-da umun [Ê-maḫ-ti-la
13 umun Ê]-te-me-an-ki [
35 14 umun Ê-d]àr-an-na [
15 dimmerAg] dumu nun-na [
16 a-a tu]-ud-da uruṢi-ib-ba[ki-gê [

17 dumu] nun gal [a-a dimmerEn-zag
18 di]m - me - ir [maḫ-a mê šun-šun-na ti-na-ba-gub-[ba

TRANSLATION.

Obverse.

1 O Nebo! 5
2 O Nebo! son of princes,
3 Son of E-sagila,
4 O Nebo, who dwellest . . .
5 O mother, Bau! lady of the shining city.
6/7 Lofty one, lord, who knowest the fate of the land, 10
8 Lofty one, mighty hero,
9 Mighty hero, lord, Nebo,
10 Lord of Babylon, lord of E-sagila,
11 Lofty one, lord of Borsippa,
12 Lord of E-zida, lord of E-maḫtila, 15
13 Lord of E-teme-an-ki,
14 Lord of E-dar-anna,
15 O Nebo! son of princes,
16 Father, begetter of Eridu,
17 Son of princes, mighty one, O father, Nebo! 20
18 Bond of the gods, who standest bravely in war and battle.

NOTES.

This is the beginning of a hymn to Nebo. It has been already published by Macmillan, BA V p. 672, but not translated. I republish it because of errors in his edition. 25

Obverse.

1 dimmerMu-ṣi-ib-ba-sá-a = Nebo, see K. 5160 Rev. 11 note.
2 dumu nun-na = *ma-ar ru-bi-e,* K. 5160 Obv. 15/16.
3 "son of E-sagila" i. e. "lord of E-sagila", Obv. 10 below; so *mâr Eridu,* Halévy, Rev. Hist. Rel. XVII 187. 30
4 ki-ku = *ašâbu,* cf. Tablet 1, Obv. 9|10, ki-ku = *a-ši-bat.*
5 egi: The sign is [cuneiform sign], which like nin, see note on 81—7—27, 203 Rev. 13, is probably to be read egi. cf. DT 67 Rev. 9, where it is accompanied by the phonetic complement e. uru-azag-ga, "the shining city" i. e. "the holy city". Bau is elsewhere 35 called" the lady of the holy city" in an inscription of Gudea, see Thureau-Dangin p. 78, Statue E, I 4, egi uru-azag-ga.
6/7 ka-nag-[gá = *ma-ti.*
8—14 For the restoration of these lines cf. 80—7—19, 125 Obv., Reis. p. 40. 40

15 Restored from Obv. 2 above.
17 Restored from Rm. 272, Rev. 5. dumu nun gal = *mâr ru-bi-e rabu-u*, V R. 52, 23a.
18 Restored from Rm. 272, Rev. 6.

19. Rm. 272.

TRANSLITERATION.

Reverse.

3	^{dimmer}Ag dumu nun g]al	ki-ku . . .
4	a-a tu]-ud-da	^{uru}Ṣi-ib-b[a^{ki}-gê
5	dumu nu]n gal	a-a ^{dimmer}E[n-zag
6	dim-me-i]r maḫ-a mê šun-šun-na ti-na-ba-gub-[ba	
7	*ri-k]is ilâni ša ina ḳab-lim u ta-ḫa-zi da-ap-niš iz-[za-zu?]*	
8	kúr zíd-dím k]át-kát	še-dím gur -su
9	*mâta ki-ma ke-me] i-ḳam-mu-ú ki-ma še-im e-ṣi-[du*	
10	. . . .	ki-bal a-a-zu
11	. . . .	*a-na mât nu-kur-tim ša a-[bi-ka*
12	. . . .	ḫur-sag gul-la
13	. . . .	*ša]dê i-a-ba[-tu*

TRANSLATION.

Reverse.

3	O Nebo! son of princes, mighty one,	who dwellest . . .
4	Father, begetter	of Eridu,
5	Son of princes, mighty one,	O father, Nebo!
6/7	Bond of the gods, who standest bravely in war and battle.	
8/9	The land like flour they grind,	like grain they reap.
10/11	. . . .	against the hostile land of thy father.
11/13	. . . .	the mountains they overthrow.

NOTES.

Only a part of the reverse of this tablet is preserved. It is a hymn to Nebo, very similar to the preceding text, K. 9312, and may indeed be a duplicate of it, cf. Rev. 3 ff. and K. 9312 Obv. 15 ff.

Reverse.

3—5 Restored from K. 9312 Obv. 15—17.
6/7 Maḫ-a evidently = *ri-k]is. ri-kis ilâni*, "bond of the gods", i. e. he who holds the gods together. In V R. 43, 30e, d Nebo

is called *ri-kis ka-la-ma.* ti-na evidently an adverb = *dapniš* of the Semitic translation.

8/9 The beginnings of these lines are restored from 80—7—19, 127 Rev. 2/3. šú + kat = kát (ZA I 182) = *ḳamû* evidently. gur-su = *e-ṣi-[du,* cf. II R. 32, 72g, gur-gur = *el-du.* 5

20. K. 4815.

Transliteration.

Obverse.

1 . . . . dúb - sar me - en 𒀸 *at - ta dúp - šar - ru*

2 . . . . šeš - mu ní - zu nu - suḫ - e - en 10
3 . . . . *-k]a a - ḫi ra - man - ka la ta - na - sa - ḳa*

4 . . . . nam - dúb - sar - ra ni - zu
5 . . . . *-t[a - ma dúp - šar - ru - ta i - di*

6 . . . . -ma ne - in - tuk - tuk - àm
7 . . . . *ni ši - tim - me - ku* 15

8 . . . . m]u-un-zu ní-zu ne-suḫ-e-en
9 . . . . *ú]-tir-ru-ma ra-man-ka tu-na-saḳ*

10 . . . . *r]a - man - ka*

11 . . . . *ga]l - la - ka*

12 . . . . *r]a - ma - ni* 20

Reverse.

2 . . . . *ṭi - i - bi*

3 . . . . *ši - i ka - la te - te - iḳ*

4 . . . . ga - mu - ra - ab - sar
5 . . . . *i-na] pa(?)-na-ka šá-ni-ta lu-uš-ṭu-ur* 25

6 . . . . m]u-sar-ra(?)-zu bur-gul-šù sar-ra-ab
7 . . . . *ina biti* mu-sar *ina bur-gul-li šu-ṭur*
8 . . . . -zu uš -tur
9 . . . . *šum-ma te-li-'-e ta-aš-ta-ṭar*

Translation. 30

Obverse.

1 . . . . thou art the tablet-writer.
2/3 . . . . my brother, thou glorifiest not thyself.

4/5 . . . . the art of tablet-writing he knoweth.
6/7 . . . . am I hearing.
8/9 . . . . they restored and thou glorifiest thyself.

Reverse.

5 3 . . . . as for her, she took everything.
4/5 . . . . before thy face a second time will I write.
6/7 . . . in the temple, in the firmament write thine inscription!
8/9 . . . . when thou writest wise things.

NOTES.

10 This is a fragment of a hymn, evidently to Nebo.

Obverse.

6/7 giš(?)-ne-in-tuk-tuk-àm = *šitimmêku*, Perm. I 2 of *šemû*. giš-tuk often = *šemû* "to hear, to understand".

Reverse.

15 6/7 The third sign in mu-sar-ra(?)-zu may possibly be gê. bur-gul-šù = *ina bur-gul-li*, here probably meaning "firmament", Muss-Arnolt 190b.

8/9 zu = *te-li-'-e*, pl. of *telê'u*, "wise, intelligent", Muss-Arnolt 1161a. For this word elsewhere see II R. 60, 36cd, an-ni-zu-zu =
20 *ilu Nabû ilu te-li-'-u*; also V R. 43, 35cd. *ta-aš-ta-ṭar*, I² Prs. 2nd. masc. sing. of *šaṭâru*.

21. K. 3259.

TRANSLITERATION.

Obverse.

25 2 . . . . *-ip-tú mit-ḫa-riš i-ša[p-par*(?)
3 . . . . an]-ki-a nam-en-na dirig-ga-z[u-bi
4 . . . . *ina šame-e] u irṣi-tim be-lut-ki šú-tu-r[at*
5 . . . . -zu an-ki-a nam-en-na dirig-ga-zu-bi
6 . . . . *ina šame-e u irṣi-tim be-lut-ki šú-tu-rat*
30 7 . . . . u]šu-zu nam-lugal-la -gê -e -ne
8 . . . . *par-ṣe ḫa-am-ma-ti e-diš-ši-ki šar-ra-a-ti*
9 . . an-n]a(?) ki-a nam-lugal-la dimmer Nun-gal dimmer A-nun-na-gê-e-ne i-dê-zu mu-un-gam-àm
10 . . *šame]-e u irṣi-tim šar-ru-ti ilIgigi u ilA-nun-na-ki ma-ḫar-*
35 *ki kam-su*
11 . . . ḫu-luḫ-ḫa an-na mu-un-pád-da ki-a ba-ab-uš-ir
12 *be-el]-tum ṣir-tú šum-ki gal-tú ina šame-e i-za-kar-ma irṣi-tim i-ḫal*

Reverse.

1 . . . ḫu-luḫ-ḫa ki-a m]u-un-pád-da an-na dub-dub
2 . . . *šum-ki gal-tú ina irṣi-tim*] *i-za-kar-ma šame-e i-ru-ub-bu*
3 . . . . -ta ê-zu ku-má ḫu-mu-ra-ab-bi
4 . . . . *ina a-ša-b*]*i-ki bît-ki nu-uḫ liḳ-bi-ki* 5
5 . . . . ê-zu
6 . . . . *ina a-*]*ša-bi-ki bît-ki*
7 . . . . ḫ]u-mu-ra-ab-bi ê-zu
8 . . . . *liḳ-bi-ki bît-ki*
9 . . . . ḫu-mu-ra-a]b-bi ê-zu 10
10 . . . . *liḳ-bi-ki*] *bît-ki*
11 . . . . ê]-zu

Translation.

Obverse.

1/2 . . . . together sends. 15
3/4 . . in the heavens and the earth thy queenly reign is preeminent.
5/6 . . in the heavens and the earth thy queenly reign is preeminent.
7/8 . . thou decreest laws, thou alone art queen. 20
9/10 . . in] the heavens and the earth the kingdom, the Igigi and the Anunnaki prostrate themselves before thee.
11/12 O exalted lady, thy fearful name is pronounced in the heavens and the earth quakes.

Reverse. 25

1/2 . . thy fearful name is pronounced in the earth and the heavens tremble.
3/4 . . . when thou sittest, "Thy temple be at rest", may one say to thee!

Notes. 30

This text is a penitential psalm to a goddess, probably Ištar. The broken beginnings of the lines are evidently terms of address, cf. Obv. 12, *be-el*]*-tum ṣir-tú.*

Obverse.

2 dirig-ga-zu-bi. The second person of the verb is indicated 35 by zu.

7/8 nam-lugal-la-gê-e-ne = *šar-ra-a-ti,* Perm. fem. of *šarâru,* which according to the Sumerian has the value, "to be king", fem. "to be queen". Hence the derivation of *šarru,* &c. from *šarâru,* cf. Muss-Arnolt 1120a. 40

9 mu-un-gam-àm: The verbal suffix a-an (àm) expresses the idea of state or being. A better rendering of the verb is the German, "stehen gebeugt". The heavens and the earth not only prostrate themselves but remain prostrated. This is also the idea expressed by the Assyrian equivalent *kam-su*, line 10.

10 *u*: The sign seems to be *te* or *bu*, but must be a scribal error for *u*.

11/12 ba-ab-uš-ir = *i-ḫâl*, Prt. of חיל *ḫâlu*, "to quake, tremble", parallel to *i-ru-ub-bu* (רוב), Rev. 2. The usual verb in this connection is *narâṭu*, cf. Reis. p. 7, 12—15; p. 17, 17. 18; &c.

Reverse.

5—11 These lines are written over an erasure.

6 The first sign being evidently *ša*, I restored *ina a-*]*ša-bi-ki*, cf. K. 5009 Rev. 5 (see page 18).

22. K. 6063.

Transliteration.

Obverse.

5 . . . . kúr a]l-gul-gul -[la
6 . . . . *-ma ma-tim ú-tab-bit* [

---

7 . . . . ba-da-ab- . . .
8 . . . . *z*]*u-ba-u ú ina bi-ki-ta* . . .
9—14 . . . . -dím-ma-ta êr . . .

Reverse.

2 . . . . m]u-ni-íb -gub
3 . . . . *ul iz-za-az-zu*
4 . . . . mu-ni-íb -gub
5 . . . . *ul iz-za-az-zu*
6 . . . . gú]-nu-dé uru-mu gú-nu -dé
7 . . . . *-i*]*a ul a-ša-áš-si ina ali-ia ul a-šis -si*
8 . . . . g]ú-nu-dé dumu-mu gú-nu -dé
9 . . . . *-ia ul a-šis-si eli ma-ár-ia ul a-šis -si*
10 . . . . g]ú-nu-dé la-bar-m[u gú]-nu -dé
11 . . . . *-i*]*a ul a-šis-si eli k*[*a-li-i*]*a ul a-šis -si*
12 . . . . i-im-te-te(?) -tu
13 . . . . *e-te-ni-ru-ub*
14 . . . . gú-mu-un-bu -bu
15 . . . . *ul ta-na -ar*

---

16 . . . . [sign] šà-ab ku-má ša-ku-e

17 . . . . *lib-bi nu-ḫa-am*(?) . .
18 . . . . šà-ab gí-ša gí -ša
19 . . . . *libbi* ——————— —

TRANSLATION.

Reverse. 5

2/3 . . . . they stand not.
4/5 . . . . they stand not.
6/7 In my . . I cry not, in my city I cry not.
8/9 Unto my . . I cry not, unto my son I cry not.
10/11 Unto my . . I cry not, unto my priest I cry not. 10
12/13 . . . . he entereth.
14/15 . . . . thou criest not.

16/17 . . . calm of heart, be at rest, be at rest.
18/19 . . . . the heart be glad again, be glad again!

NOTES. 15

This is part of a penitential psalm to a god or goddess.

Reverse.

6/7 *a-ša-áš-si*, cf. ASKT 127, 44, *a-ša-aš-si*.
13 *e-te-ni-ru-ub*, I[3] of *erêbu*, "to enter".
14/15 gú-mu-un-bu-bu = *ta-na-ar*, Prs. of נאר *nâru*, "to cry, shout", 20
HWB 439b. Muss-Arnolt does not give this verb at all, but of course ought to, for, as the Sumerian here indicates, this is an altogether different root from נאר *nâru*, "to destroy", Muss-Arnolt 720b (נירר).
16 . . [cuneiform], HWB 376b = *lâkû*. 25
18/19 gí-ša according to IV R. 21 No. 2, 31/32 = *na-aš-ḫi-ra*, IV[1] Imper. of *saḫâru*, "to turn".

23. K. 5118.

TRANSLITERATION.

Obverse. 30

1 . . . . nam-til-la [tar- . . . .
2 . . . . *ṣ*]*ir-tum ša ši-mat b*[*a-la-ṭi* . . . .
3 . . . . nam-tar nam-til-la tar- . . . .
4 . . . . *ṣ*]*ir-tum ša ši-mat ba-la-*[*ṭi* . . . .
5 . . . . dam Zuën-na lugal ^dimmer^Aš-rim-[babbar-ra . . 35
6 . . . . . *il*]*Sin be-lum ilNam-ra-ṣi-it at-*[*ti*

7 . . . . . mu-un-gín-na gišgal [-zu
8 . . . . . *ṣir?]-tim mu-kin-at man-za-[as-ki*
9 . . . . dim-me-ir kúr-kúr-ra si-di ša- . .
10 . . . . *]-nu-tu i-lat ma-ta-a-ti muš-te-še-rat na[b-ni-ti*
5 11 . . . . uku mu-un-na- . . . . . .
12 . . . . *-a ina zu-mur ni -[ši*
13 . . . . ama dim-me-ir gal-gal-e-[ne
14 . . . . *ṣir-t]i um-mi ilâni ra-bu-[ti*
15 . . . . bar dù-a-bi gar-nam-ma[-gê?
10 16 . . . . *pur-si-e k[a-li-e mimma šumšu*

Translation.

Obverse.

1/2 O Ningal]! exalted [lady], who determinest the fate of life,
3/4 O Ningal]! exalted [lady], who determinest the fate of life,
15 5/6 . . . consort of Sin, the lord, Namraṣit, art thou.
7/8 . . . exalted(?) [lady], who makest firm thy throne,
9/10 . . . powerful one, goddess of the lands, ruler of creation.
11/12 . . . . in the midst of the people.
13/14 . . . exalted [lady], mother of the mighty gods,
20 15/16 . . . . all the decrees of every kind.

Notes.

This is a hymn to the goddess Ningal, cf. Obv. 5/6, Rev. 3. The text has been already published by Macmillan, BA V p. 668, but not translated. My edition offers a number of corrections.

25 *Obverse.*

3/4 tar, Br. 375 = *parâsu*, "to determine".
5/6 Namraṣit is here as elsewhere (cf. K. 2507 Col. V 19/20) a variant name for Sin.
8 *man-za-[az-ki*, literally "thy place", but here probably in the
30 sense of "throne".
10 In ASKT 116 Obv. 9/10, Ištar is called *muš-te-šir-rat gi-mir nab-ni-tú.*
12 *ina zu-mur*, literally "in the body", but here probably in the sense of "in the midst", cf. *ina libbi.*
35 13/14 Ningal is called "the mother of the mighty gods" also in V R. 64 No. 2, 38.
15/16 bar = *pur-si-e*, pl. of *pursû*, evidently "decree, decision", like *purussû*, a derivative of *parâsu*, cf. bar, Br. 1785 = *parâsu.*

24. K. 3251.

Transliteration.

Obverse.

2 [dingir]Gibil gi-bil-[lá . . . .
3 *[il]„ ina „-e i-ša-ti* 5
4 [dingir]Azag-sud sanga-maḫ [dingir]En-líl-lá-gê . . . .
5 *[il]„ ša-an-gam-ma-ḫu ša [il]„ ina si-riḳ* . . . .
6 [dingir]Nidaba egi zid-šà-gál-la-gê . . . .
7 zig-àm gù-gal gù dumu gù-gar . . . .
8 *[ilat]„ be-lit šik-na-at na-piš-ti* 10
9 *kun-ši ḫal-lu-ri kak-* . . . .
10 [dingir]Ne-dar elteg munu ki-a . . . .
11 [šam]ḫur-sag-sar zag-ḫi-l[i-sar . . . .
12 *[il]„ ina ú-ḫu-li ṭàb-ti kib-ri ti-* . . . .
13 *a-zu-pi-ri siḫ-li-e ša ḫal-ri* 15
14 [dingir]Nun-ûr-ra duk-ḳa-gal An-na-gê duk-ḳa-gaza udun-ki-azag-ga-t[a
15 al-ne-má ê-a ḫé-ni-íb-sar-ri
16 *[il]„ pa-ḫa-ru rabu-ú ša [il]A-nim*
17 *ina „-e ša ina ú-tu-ni elli-ti ba-aš-lu* 20
18 *ina biti liṭ-ru-us-su*

Transliteration.

Obverse.

2/3 O Gibil! in flames of fire . . . .
4/5 O Azag-sud! high-priest of Bel, ... 25
6/8 O Nisaba! mistress of all creation . . . .
7/9 Bow down to the prince of all, the son of all,
10/12 O Adar, with the *uḫulu* plant, the salt of(?) the bank . .
11/13 The *azupiru* plant, the thorns of the *ḫalru* plant . . .
14a/16 O Nunurra, mighty potter of Anu, 30
14b.15a/17 by the . ., which was roasted in the shining hearth,
15b/18 out of the house may he expel him!

Notes.

This difficult text seems to be a hymn, in which a number of gods are addressed, or it may possibly belong to an incantation tablet. 35

Obverse.

2/3 gi-bil-[lá = „-e = *gibille-e.*

7/9 zig-àm = *kun-ši*, which I have translated as Imper. fem. of *kanàšu*. For the force of the verbal suffix àm see note on

K. 3259 Obv. 9. gù-gal evidently = *ḫal-lu-ri*, which must have some such meaning as "prince, lord", for gù-gal gù dumu gù-gar = *ašarid napḫari mâr napḫari*, cf. Br. pp. 3194 ff. For *ḫallûru* Muss-Arnolt 319a gives a meaning, "some small
5 amount", cf. Meiss. Suppl. 39, „Zins, Abgabe".

10/12 munu = *ṭâb-ti*, an interesting spelling of the well-known word *ṭâbtu* „salt".

11/13 zag-ḫi-li-sar, preceded by šam, is transladed *siḫ-lu* in K. 111, lines 306/7; cf. Maqlû, V. 32: *kîma* šamzag-ḫi-li-sar or *siḫli*
10 *li-is-ḫu-lu-ši*. Hence my transliteration of the signs *kit-ni-e* or *lil-li-e* as *siḫ-li-e*.

14b/17 duk-ḳa-gaza; the Assyrian version retains the Sumerian term.

15b/18 ḫé-ni-íb-sar-ri = *liṭ-ru-us-su*, „may he expel him", Prec. of *ṭarâdu*.

15

25. K. 3658 and DT. 45.

Transliteration.

K. 3658 *Reverse*; DT. 45 *Obv.* 9—13, *Rev.* 1 ff.

1 am-mi an-na di-pád-da
2 *be-lum ša-ḳu-ú a-tú ṣi-[ru?* . . . .
20 3 nam-en-na ir-dingir-ri-e-ne ne . . . .
4 ur-sag tun galuerim-ma gar-er[im . . . .
5 *mu-ḫal-liḳ rag-gi* . . . .
6 á sud-sud ní-ní-ma[1] á-kal-[ta . . . .
7 *e-mu-ḳa-an it-bu ḳa-* . . . .
25 8 (*ḫi-bi*)-a-ma[2] za-e-me-en úr-úr gar-n[am giš- . . . . .
9 búr-ḫ]é-a bal-bal[3] ḫul gí[l-gíl ba-an-da- . . . . .
10 *ḳar-ra*]-*du ta-bi-ik* [*i-ma-at* . . . .
11 . . -a šun-š]un[4] gab nu-ru-ti[g gal-an-zu . . . . . .
12 *ina ta-ḫa*)-*zi ḳa-bal-šu iz-zi-iš ul im-maḫ-ḫar* . . . . .
30 13 . . . . -k]a-ta é-ni-ta dingir á-úr á-gig ni- . . . . .
14 . . . . -zu-gim ki-in-dar-ta . . . .
15 . . . . k]úr-kúr-ra sig-si[g-ga . . . . . .

Variants in DT. 45 — [1] ní-ní-ki; [2] ad-àm . .; [3] gír-gír; [4] adds na.

Notes.

35 With the exception of a part of the beginning K. 3658 and DT. 45 are duplicates. Owing to the mutilated condition of the texts and the exceptional difficulty of the interpretation of the words preserved, I have deemed it more prudent not to attempt a translation. K. 3658 Obverse is badly broken and in places almost illegible.

26. K. 5150.

Transliteration.

Reverse.

1 . . . . *ta-aš-si* . . . .
2 . . . . g]ú-ne-dé mu]r- 5
3 . . . . *ta - aš - si - ma* *i - na ta - ba - aš - ta - ni* . . . . .
4 . . . . -r]a ur-bi [cuneiform sign]-mi ni-in- . . . . . .
5 . . . . -iš
6 . . . . *š]a(?)-ni-i-tum bul-lil iš-te-niš tak-* . . . . .
7 . . . dam] - ar i - dê mu - un - ma - [bar 10
8 . . . *mu-t]i ṣal-lu tap - pal - la - a[s*
9 . . . . . a - a]r i - dê mu - un - gan - g[ana(?)
10 . . . . *ma-]ri ṣal - lu ta - bar - r[i*
11 . . . dam] - ar i - dib mu - un - na - ab - b[i
12 . . . . *mu-ti ṣal-lu ḳu - ba - a i - ḳab - b[i* 15
13 . . . n]á - a - ar i - dib mu - un - na - ab - b[i
14 . . . . *ma-ri ṣal-lu ḳu - ba - a i - ḳab - b[i*
15 . . . ki - ku - bi mi - ni - íb - dar
16 . . . . *-nu ina šub - ti - šu - nu tu - ut - [tar?*
17 . . . . -ku mu - un - ma - [al 20
18 . . . . *š]ip(?)-ra-ni ta - aš - ku - [un*
19 . . . . im - ma - d[a- . . . . .
20 . . . . *si - ka - tim* . . . .

Translation.

Reverse. 25

1 . . . . thou didst cry . . . .
2/3 . . . . thou didst cry and in the excrements . . . . . .
4 . . . together a dream . . . . . .
5/6 . . . . a second time pour out together . . .
7/8 . . . . the man sink down, thou seest (it). 30
9/10 . . . . the child sink down, thou beholdest (it).
11/12 . . . . the man sink down, he uttereth a cry.
13/14 . . . . the child sink down, he uttereth a cry.
15/16 . . . . in their dwellings thou weavest.
17/18 . . . . the commands thou didst execute. 35

Notes.

This fragment belongs to a penitential psalm.

Reverse.

9/10 i-dê mu-un-gan-g[ana(?) = *ta-bar-ri*, Prs. of ברה *barû*, cf. igi-gan = *barû*, AL[5] No. 260. 40

27. K. 5303.

TRANSLITERATION.

Obverse.

1 . . . . *il* (?) - *ki*
5 2 . . . . . ba-an-ni-te]-e-a
3 . . . . . . *ú-ṭa-a*]*ḫ-ḫi*
4 . . . . . ba-an-ni]-te-e-a
5 . . . . . . *ú*]-*ṭa-aḫ-ḫi*
6 . . . . . b]a-an-ni-te-e-a
10 7 . . . . . . -*mu* *ú-ṭa-aḫ-ḫi*
8 . . . . . -e-ne ûr -ûr
9 . . . . . . *i*]-*ár* -*ru* -*ru*
10 . . . . . ba-a]b -bu -i
11 . . . . . . *i* -*šad* -*da* -*ad*
15 12 . . . . -bi saḫar-ra ku-na-eš-àm
13 . . . . *ina e-pir it-ta-pal-si-ḫu*

Reverse.

1 . . . . . a-mi]-gim dú -dú -ne
2 . . . . . . *ki*]-*i a-gi-i it-tas-pan*
20 3 . . . . -ta me-en
4 . . . . -*i* *a* - *na* - *ku*
5 . . . . Eridu [ki]-ga-gê
6 . . . . [al]]*E-ri-du*
7 . . . . Eridu [ki]]-ga-gê
25 8 . . . . [al]*E-ri*]-*du*

TRANSLATION.

Obverse.

1—7 . . . . he approacheth.
8/9 . . . . they curse.
30 10/11 . . . . he drageth.
12/13 . . . . in the dust they throw themselves down.

Reverse.

1/2 . . . . . like a flood he destroyeth.
3/4 . . . . am I.
35 5—8 . . . . of Eridu.

NOTES.

This fragment is classified as a prayer by Bezold, but it seems rather to be part of a hymn. It is important because of some unusual forms which appear in it.

Obverse.

8/9 ûr-ûr = *i-ar-ru-ru*, Prs. of ארר *arâru*, "to bind, curse", Muss-Arnolt 105a. Delitzsch, HWB 138b, wrongly gives a root *arâru*, "to tremble", as the equivalent of ûr-ûr.
12/13 ku-na-eš-àm = *it-ta-pal-si-ḫu*, IV² of פלסח. 5

Reverse.

1/2 dú-dú-ne = *it-tas-pan*, IV² of *sapânu*.

28. K. 80—7—19, 127.

Transliteration.

Obverse. 10

1 . . . . šà] - bi ši - íb - ri
2 . . . . *lìb - bi - šu uš - te - te - il*

---

3 . . . . n]e - in - ši - íb - uš
4 . . . . *-ḫ]a - tum i - te - mid*

---

5 . . . . ne - in - ḫa - ḫa - za 15
6 . . . . *-t]i i - táḫ - zu*

---

7 . . . . a - gig - ga i - i
8 . . . . *mar - ṣi - iš i - nu - uḳ - ḳu*

---

9 . . . . g]ú-mu-un-na-an-dé-e
10 . . . . *i - šis - si* 20

---

11 . . . . m]u-un-ag-a
12 . . . . *i]p - pu - uš*

Reverse.

1 . . . . *a - lik l]a ka - la - [a - ta*

---

2 . . . . kú]r zíd - dím mú - mú 25
3 . . . . *ma-ta k]i-ma ki-me i-ḳam-mu-u*

---

4 . . . . gin-na na-an-gub-bi-en
5 . . . . *a - lik la ka - la - a - ta*

---

6 . . . . ê - libit dù - ni - ag - a
7 duppu . . . . labar-ra-bi-dím ab-sar ba-an-é 30
8 *Êkal* [m] [il]*Ašur-bân-apli šarru rabu-u šarru dan-n]u šàr kiššati šàr* [mât]*Aššûr*[ki]

9 *ša a-na ilNabû u ilatTašmêtum tak-lu-ma*] *ú-ṣal-lu-u rabî-tu ilu-us-su-un*
10 *ina su-pi-šu-nu uznu rapaš*]*-tum iš-ru-ku-uš*
11 *ni-me-ke-šu-nu pal-ku-u-te u-š*]*a-ḫi-zu ka-ras-su*
5 12 *šarru-us-su ki-ma u-lu šamni uš-ṭib*]*-bu eli nišê rapšâti*

Translation.

Obverse.

1/2 . . . . he uplifteth his heart.
3/4 . . . . he met.
10 5/6 . . . . they learned.
7/8 . . . . piteously they lamented.
9/10 . . . . he crieth.
11/12 . . . . he executeth.

Reverse.

15 1 . . . . go without stopping!
2/3 . . . . the land like flour they grind.
4/5 . . . . go without stopping!

---

6 . . . . the wall he built.
7 Tablet . . . . like the original copied and revised.
20 8 Palace of Ašurbanipal, the great king, the mighty king, the king of the world, the king of Assyria.
9 Who trusteth in Nebo and Tašmet and prayeth to the greatness of their divinity.
10 While he prayeth unto them, they grant unto him an attentive ear.
25 11 They teach his heart their all-including wisdom.
12 They make his kingdom pleasant to the distant peoples like finest oil.

Notes.

This is a hymn in paragraphs and marginally ruled, similar to 30 those published by Hrozny, "Sumerisch-babylonische Mythen von dem Gotte Ninrag".

Obverse.

1/2 ši-íb-ri = *uš-te-te-il*, III² of עתל *etêlu*, "to be lofty, reach up".
5/6 ne-in-ḫa-ḫa-za = *i-táḫ-zu*, I² of אחז *aḫâzu*, "to take".
35 7/8 i-i = *i-nu-uḳ-ḳu*, Prt. of נוק *nâḳu*, "to howl, lament", cf. Creation Fragment III 126, "*Igigi nap-ḫar-šu-nu i-nu-ḳu mar-ṣi-iš*.

29. K. 8472.

TRANSLITERATION.

Reverse.

1 . . . . -mu bi - la - a
2 . . . . *-ia ú-ṭi -i[b* 5
3 . . . . šú-mu ne-in - s[a
4 . . . . *š]a par-ṣe el-lu-ti a-na ḳâti^II-iá ú-mál[-la]*
5 . . . . -n]e-gê á-zid-da-mu ne-in-ta[b
6 . . . . *ina im-ni-ia at-mu-uḫ*
7 . . . . . . igi-ḫul-gál]-zu-šù á-gúb-bu-m[u ne]-in-uš 10
8 . . . . *ina pa-ni-ka limnûti ina [šu-me-li-ia] ár-[di?]*

NOTES.

Fragment of a Babylonian duplicate of K. 5009 (CT XVI pl. 27 ff.). A portion of the Reverse of the tablet alone is preserved and finds its parallel in K. 5009 Obv. 60—67. Tablets 48 and 49 below are 15 other duplicates of K. 5009.

Reverse.

1/2 bi-la-a[ni?] = *ú-ṭi-ib*, in place of ne-in-dúg = *ú-ṭib*, K. 5009 Obv. 60/61.

4 *a-na ḳâti^II-ia ú-mál-[la]*, in place of *ana ḳa-ti-ia ú-ma-al-la*, 20 K. 5009 Obv. 63.

8 *limnuti* (written ḫul) *in[a šu-me-li-i]a ár-[di?]*, in place of *lim-nu-ti ina šu-me-li-ia ir*(var. *ár*)*-di-šú*, K. 5009 Obv. 67.

30. K. 3311.

A small fragment written in Assyrian, a hymn perhaps. 25

Obv. 3/4 Apparently ...-íb-ma-ti-me(?) = *tag-ru-ra*, but the Sumerian here is not very legible and the last two signs may be the regular ḫal-ḫal.

5/6 gad(? ?)-lá-a = *la-biš ki-ti-e.*

8/9 sar-da-mu = *ina pu-di-ia.* 30

10/11 maš-gán = *ina maš-[ka-ni]*, cf. Meiss. Ideogr. No. 1104.

31. Rm. 373.

A badly broken fragment of a Penitential Psalm, an Emesal Text written in Babylonian. The supplicant prays for deliverance from some calamity that the god has brought upon him, cf. *tas-pu-un*, "thou 35 didst overpower", Obv. 3; and *tap-ru-u'*, "thou didst cut off", Obv. 6.

Obv. 16/17 mu-un-sal-sal = . . .]-*aṣ-ṣi.*

Rev. 8, 14 ne-en-na-sid-dê, the dialectal Precative form, cf. K. 5147 Rev. 5 (No. 16) and elsewhere.

9 cf. e-ne-em-gê-ni or better: e-ne-em-má-ni = *a-mat-su*, K. 3007 Rev. 10/11 (No. 13).

5

10 šà-ḫúl-la-a-šù, "to rejoice the heart", cf. Tablet 1 Obv. 15/16, šà-ḫúl-la-zu = *ḫu-ud lìb-bi-ka.*

11 bar-ḫúl-la-a-šù, "to rejoice the body" (*zumru*).

15 ff. The ordinary Penitential Prayer Litany.

10

32. K. 8607.

Penitential Psalm to Gula and Bel perhaps, an Emesal Text, written in Assyrian.

Obv. 2/3 dialectal mu-lu = *ša*, (also Obv. 4); dialectal šà-ab = *lìb-bi*, (also Obv. 4, 5).

15 6—9 "the heart of the goddess Gula", "the heart of the god Bel (Mullila)", "the heart of the lofty mountain (kúr-gal), the father of Bel", "the heart of the mighty hero" (i. e. Bel's son, Ningirsu or Ninib).

Rev. 4 We have here the name of a god, Ur, which appears again
20 at the end of Rm. 603 Rev. (No. 44).

6 f. parallel to K. 8706 Obv. 8 f. (No. 10). For ki-ùr see note on 80—7—19, 125 Obv. 3 (page 7).

33. K. 3431.

Emesal Text written in Assyrian, a Penitential Psalm to Sin,
25 similar to K. 5118 (No. 23) and K. 6191 (No. 17) above.

Obv. 1/2 êr-ra sar-ri-eš ga-an-na-ab-gú = *ina tak-rib-ti ṣir-ḫa lu-uḳ-bi-šú*, "in a dirge I will address a lamentation unto him". sar-ri-eš is an adverb like gal-li-eš = *rabiš* Obv. 10/11, cf. K. 6191 Rev. 7/8. Hence the Semitic transla-
30 tion here is a very free one, as it frequently is elsewhere.

6/7 cf. 8/9 begins the prayer: [Zu]ĕn ad-gí-gí dim-me-ir gal-gal-e-ne = [*ilu S*]*in ma-lik ilâni rabûti.* It might be noted in passing that the name of the angels of heaven I-gí-gí in its composition may have some connection with
35 ad-gí-gí.

10/11 [. . ad-gí-gí dimmu g]al-li-eš šú-ul-[la?] = [*be-el* (?) *mil-ki ša*] *ṭé-e-mu ra-biš suk-l*[*u-ul* or better -*lu*], [lord] of counsel who grandly fulfillest the fates", cf. K. 6191 Rev. 7/8 (page 32) from which these lines are restored.

12/13 [m]u-un-gi dim-me-i[r gal-gal-e-ne] = [*mu*]-*tir-ru* [*ilâni rabûti*], "restorer(?) of the mighty gods".

Reverse is evidently analogous to K. 5118 Rev. Line 2, containing the name of the Assyrian King, Sennacherib. Following this in K. 5118 Rev. 3 are the god Sin and his consort Ningal. In the last line of K. 3431 appear the names of the god Nusku and his consort Sa-dár-nun-na. Line 4 of the subscription of K. 5118 is evidently to be restored from this tablet.

34. K. 5153.

Penitential Psalm, an Emesal Text written in Assyrian.

Obv. 11/12 nu-gá-gá = *ul i-kal-la*, "he ceases not", cf. IV R 27, 38a (and Reis. No. 30 Obv. 36), *ibakki itḫusa ul i-kal-la* (= nu-un-gá-gá), "he weeps, he ceases not to sob".

15/16 probably to be restored [mu-un]-šéš-šéš (with or without êr-ra preceding) = [*i*]-*bak-ki*, "he weeps".

18 probably to be restored [*mar-ṣi-iš* (= gig-ga, line 17) *i-da*]*m-mu-um*, cf. ASKT 117 Rev. 2, *mar-ṣi-iš a-dam-mu-um*.

35. K. 5039a.

Hymn written in Assyrian to the god Šamaš, cf. 2/3 *ana be-lum* É-[*babbara*], "to the lord of E-babbar"; 7/8 *ana ša pa-rak-*[*ki el-li*], "to him who possesses the shining dwelling-place"; 9/10 *ana da-a-*[*a-ni* . . .], "to the judge...". Note in 5/6 i(?)-túm-sar = *ana da-ar* ....

36. K. 5162.

Penitential Prayer Litany to the god Sin (line 14), an Emesal Text written in Assyrian and very similar to IV R 18 No. 2.

Rev. 1—9, 12 f. [umun ku-]má ḫu-mu-ra-ab-bi = [*be-lum*] *nu-uḫ lik-bu*(var. *bi*)-*ka*, "O Lord be at rest!, may he say to thee!"

10/11 ki-bi-šù gi-gi-e-ne = *ana áš-ri-šu li-tur*, "may [his anger?] pass away". With these lines and the two following cf. IV R 18 No. 2 Rev. 28—31.

15 similar to IV R 19 No. 3, 45.

16 The regular subscription of Ašurbanipal follows from this line to the end.

37. K. 5338.

Fragment of a religious text, written in Babylonian. The god Šamaš is mentioned in lines 3 and 7, and the god Bel in line 9.

Obv. 3/4 dingir galu-ba-gê Babbara = *il awêli šú-a-ti* [*ilŠamšu*], "the god of this man, Šamaš".

5/6 sub(ka + šú)-ne sakkur-sakkur-ra-a-gin = *ina ik-ri-bi ni-ki-ia*, "in my sacrificial prayer", (lit. "in the prayer of my
5 sacrifice").

7/8 šuku-êrim Babbar-ra = *ni-id-bu-šu* [*ilŠamšu*], "his free-will offering, O Šamaš, [receive(?)!].

38. K. 13380.

Penitential Psalm (cf. line 11 *bikîtu*), an Emesal Text, written in
10 Babylonian and presenting some points of similarity to 80—7—19, 125 Rev. (No. 2).

Obv. 6 *be-el-šu ul a-šib be-*[*lit-su ul aš-bat*], "his lord is not present, his lady is not present".

7/8 umun-bi bara-ga-na nu-un-t[i] = *be-el-šu ina pa-rak-*
15 *ki-šu ul* [*a-šib*], "his lord is not present in his chamber". Note bara-ga-na in line 7 (cf. 80—7—19, 125 Rev. 5, bara-ga), i. e. bara = *parakku* was originally pronounced barag.

9 umun-bi uru-na nu-un-ti "his lord is not present to his servant".

20

39. K. 5117.

Emesal Text written in Assyrian, containing, so far as preserved, a lamentation regarding various calamities that an evil spirit has brought upon the supplicant. The tablet has been already published by Macmillan (BA V p. 710), but some corrections are offered here.

25 Rev. 2/3 šagan-la = *ana ša-ma-al-li*[*-e*, from *šamallû*, "agent, trader", cf. Ham. Code I 13. The lines following would indicate as its meaning here, "shepherd, herdsman", or the like.

4/5 gud-mu túr-ra = *al-pi ina tar-ba-ṣi*, "my cattle out of the stall".

30 6/7 e-ṣi-mu utul (not amaš as Macm.) = *ṣi-e-ni ina su-pu-ri*, "my sheep out of the fold", cf. IV R 11, 43b e-ṣi-e-ni = *ina ṣi-e-ni*.

8/9 šag-ga tuk-a-mu = *dum-ki i-šú-ú*, "my favor I possessed".

10/11 [ê]-a (not za as Macm.) tuk-a-mu = *bi-ti i-šú-ú*, "my house
35 I possessed".

40. Rm. 514.

Penitential Psalm Litany written in Babylonian in the Emesal dialect. The e-ri-zu-šù ḫa-ba-sid-dê = *ana ardi-ka li-nu-uḫ* reminds one of IV R 26 No. 1 (see Additions) where after e-ri-zu-šù

there follows the Precative ne-in-te-en-[te-en], "O Lord, thy heart like a terrible storm-wind be softened toward thy servant!" In line 3 the first sign appears to be ìl and it is possible that the word is to be restored [Ê-sag]-ìl-la-gim, "like E-sagila". It is possible too that it may be aga, Br. 6949 = agû, "storm". 5

41. S. 1294.

Emesal Text written in Babylonian, evidently to the goddess Ištar (cf. line 7 Ê-an-na).

Rev. 3 probably to be restored [*mu-rib*]-*bat ša-me-e mu-na-ri-ṭa-at* [*irṣitim*], "she who destroyeth the heavens, who overthroweth 10 the earth", cf. S. 954 Obv. 43/44 (AL[3] 134 ff.), where Ištar is similarly described.

4/5 cf. 6 [na-ám]-uš-ku-e(var. -a) = the abstract noun *ka-lu-tim*.

8/9 mu-ni-íb-gin = *i-ri-id-di-a-am*, intensive Prs. of רדה, *radû*. á-lá = *a-li-e*, cf. IV R 26, 5c giš-gam-á-lá = „ (i. e. *kip-* 15 *pat?*) *a-li-e*.

42. Rm. 385.

Emesal Text written in Babylonian and like the preceding evidently addressed to the goddess Ištar of Erech. In the part of the tablet preserved the goddess herself is speaking. 20

Obv. 4 cf. 3 *bi-ti Ê*-[*an-na*], "my temple E-anna", i. e. the temple of Ištar in Erech.

6/7 gé-bár-imin-na = *gé*(MI)-*pa-ri VII.* In Erech were seven sacred groves connected with the temple E-anna, cf. V R 41, 18gh. 25

8/9 me nam-nun-na = *par-ṣi ru-bu-ti-ia*, "the command of my majesty". Note that in this text (Emesal), as also in others the abstract noun appears with the preformative nam (line 8), as well as na-ám (line 13).

43. K. 8899. 30

Penitential Psalm to Marduk (cf. line 6, ur-sag Šilig-lù-šár i. e. *ḳarradu Marduk*, see K. 8488 Obv. 6/7). Evidently an Emesal Text, written in Babylonian.

Obv. 8/9 me-na-šù = *adi ma-ti*, "how long", like K. 5160 Rev. 32/33 (page 9). 35

11 undoubtedly to be restored [*ina bu-ni*]-*ka nam-ru-ti*, cf. V R 65, 21b.

14/15 na-an-šub-ba = *la ta-n*[*am-di*].

44. Rm. 603.

Hymn in paragraphs written in Assyrian, possibly to the goddess Bau, see Rev. 5/6 *ilDa-m[u]*. In the Obverse, so far as preserved, the goddess herself seems to be speaking; so and so me-en 5 = *anâku* "am I".

Obv. 1/2 possibly to be restored [kúr-kúr]-ra, reading then, "the lady of the lands am I", cf. 7/8 below.

3/4 possibly to be restored [*ê-kúr*]-*ra-a-ti*, reading then, "the lady of the sanctuaries am I".

10 5/6 me-mu maḫ-àm = [*par*]-*ṣu-u-a ṣi-i-ru*, "my commands are exalted".

7/8 evidently duplicating Obv. 1/2.

11/12 sag-gá me-en = *reš-ti-tum a-n*[*a-ku*], "the chiefest am I".

13/14 probably to be restored [*i-lat i*]-*la-a-ti* [*a-na-ku*], "the god-15 dess of the goddesses am I".

According to the subscription of the Reverse the tablet was written by a certain *Nabû-tab-ni-*[*uṣur*], entitled [*dupsar*] *mâr* [*šarri*]? The god Ur is mentioned in the last line of the Reverse, cf. K. 8607 Rev. 4 (No. 32) where he is mentioned in conjunction with Sin.

20

45. K. 13955.

Fragment of an Emesal Text written in Babylonian.

Obv. 1/2 [. .]-mu in-na-sar = *bi-iš-ti i-na-pi-*[*iḫ*], "my being flames".

3/4 dim-me-ir-mu = *i-li* (written ni-ni), "my god".

46. K. 13937.

25 Emesal Text written in Babylonian, in which a god is addressed as *rîmu ekdu* (lines 2/3), as *rimu ša ḳarnâšu i*[*ttananbiṭû*?] (lines 4/5, cf. on page 18 K. 5098 Obv. 14/15), and as *rîmu munarriṭ šame-*[*e*] (lines 6/7). Hence the god Bel is evidently to be understood and the text is similar to K. 5098 (pag. 18 f.).

30 Obv. 1 is to be restored *e-m*[*u-ḳa* . .

4/5 Because of the presence of šà-zu in line 4, reminding one of a Penitential Psalm, the whole line is probably to be restored, "O Bel, thou wild-ox, whose horns sparkle like the sun, thy heart be placated!"

35 6/7 similarly, "O Bel, thou wild-ox, who upheavest the heavens and the earth, thy spirit be pacified!"

47. K. 7598.

Fragment of a tablet written in Babylonian. The few complete words preserved in the interlinear translation, *ri-ki-is za-ba-ri* (line 4), *ki-a-am e-mi-[id . . .?]* (line 5), *man-nu i-di* (line 9), *ki-a-am e-pu-uš* . . (line 10), indicate nothing more definite with regard to the nature 5 of the text. Line 3 *Šamaš*(?) *be-li*(?).

Obv. 10/11 šár-dim = *ki-a-am e-pu-uš*?

48. K. 5359.

Fragment of a religious text written in Assyrian and, like Sm. 778 (No. 49) and K. 8472 above (No. 29), a duplicate of K. 5009 (CT XVI 10 pl. 27 ff.). The lines here preserved are parallel to K. 5009 Obv. 14—23 and complete a portion of that text which is broken.

Obv. 2 [*at*]-*tam* or [*at*]-*tú* in place of *at-ta*, K. 5009 Obv. 15, and so throughout the text (but cf. *at-tú* lines 2 and 5).

5/6 [in-úr-ra-'ù]-a = [*i-ri-iḫ*]-*ḫu-u*, variant of *i-ri-iḫ-ḫu-ú*, K. 5009 15 Obv. 19 (cf. S. 778 Obv. 3 below).

7/8 (cf. K. 5009 Obv. 20/21 which they complete) [in-gub]-bu-'ù-a ḫé-me-en = [*iz-za-az*]-*zu* (cf. S. 778 Obv. 4/5 below) *at-tú*.

9/10 (cf. K. 5009 Obv. 22/23 which they complete) [ní-nu-te-n]a 20 ḫé-me-en = [*la i-ša-ḫ*]*u-tu at-tú*.

49. S. 778.

Fragment of a religious text written in Babylonian and, like K. 5359 (No. 48) and K. 8472 (No. 29) above, a duplicate of K. 5009 (CT XVI pl. 27 ff.). Obv. 2—6 are evidently parallel to K. 5009 Obv. 18—22 25 and Rev. 1—6 to K. 5009 Obv. 82—85, 87, 89.

Obv. 2/3 [in-úr-ra-]'ù-a = *i-ri-ḫu-u*, variant of *i-ri-iḫ-ḫu-ú*, K. 5009 Obv. 19. ḫé-me-en = *at-du*, which must be read *at-tum*, although the value *tum* for *du* is not elsewhere known in Semitic Babylonian texts. 30

4/5 (see note on K. 5359 Obv. 7/8 above) [in]-gub-gub-'ù-a ḫé-me-en = *iz-za-az-zu* „ (i. e. *at-du* or *at-tum*, cf. Obv. 3).

Rev. 2/4 [*la ta-as-s*]*a-na-aḫ-ḫur*. Evidently *ḫur* to be read instead of *ḫi*.

Appendices.

I.

INDEX

OF NEW OR RARE ASSYRIAN WORDS.

5 עתל, "to be lofty, reach up". 80-7-19, 127 Obv. 1/2, ši-íb-ri = *uš-te-te-il.*

gizillû, "torch", so Meiss. Suppl. 27. K. 8488 Obv. 10/11, gi-bil-[lá = *gi-zil-li*(?)-*e*, which I have translated "reeds", as being possibly the root idea of the word.

10 חיל *ḫâlu*, "to quake, tremble". K. 3259 Obv. 11/12, ba-ab-uš-ir = *i-ḫal.*

ḫallûru has evidently a meaning akin to "prince, lord". K. 3251 Obv. 7/9. gù-gal = *ḫal-lu-ri*; see note in loco.

kalîtu, „kidney", regarded as a seat of the feelings like *libbu* and

15 *kabittu.* K. 8447 Ob. 13, *šup-ši-iḫ ka-li-tum.*

נאר *nâru*, "to cry, shout", HWB 439b, but not in Muss-Arnolt. K. 6063 Rev. 14/15, gú-mu-un-bu-bu = *ta-na-ar.*

siḫlu, "thorn". K. 3251 Obv. 11/13, zag-ḫi-l[i-sar evidently = *siḫ-li-e*; see note in loco.

20 *pursû*, "decree, decision". K. 5118 Obv. 15/16, bar = *pur-si-e.*

šaḫiššu, evidently some sort of tree or plant. K. 8488 Obv. 8/9, 10/11, zig-geštin(?)-ra = *ša-ḫiš-šu.*

šaplâti, "lower world", cf. *elâti*", upper world", Muss-Arnolt 51b. K. 5970 Ob. 9/10, ki-a = *šap-la-a-ti.*

25 *takribu*, fem. *takrîbtu*, "weeping, lamentation". Tablet 4 Rev. 20/21, êr = *tak-ri-bi*; variant and gloss, *tàk-rib-ti.*

II.

INDEX

OF NEW OR RARE SUMERIAN WORDS.

30 1. [cuneiform] zu = תור *turru.* K. 4815 Obv. 8/9, mu-un-zu = *ú*]-*tir-ru-ma.*

2. [cuneiform] zu = *telê'u*, "intelligent, wise", Muss-Arnolt 1161a. K. 4815 Rev. 8/9, . . . -zu = *te-li-'-e*, see note in loco.

3. bal = בלכת. Tablet 1 Obv. 13/14, bala-ne-zu-ne = *ina nabal-kut-ti-ka.*
4. gír-gír = *tabâku.* DT. 45 Rev. 4/5, gír-gír = *ta-bi-ik.*
5. búr-ḫé-a = *ḳarradu.* DT. 45 Rev. 4/5, búr-ḫé-a = *ḳar-ra-du.*
6. an-ta-ṣir = *elâti,* "upper world", Muss-Arnolt 51b. K. 5970 Obv. 7/8, an-ta-ṣir-bi = *e-la-a-ti.*
7. dug = *malû.* K. 5970 Obv. 5/6, dug-ga = *ma-lu-ú.*
8. gú-bu-bu = נאר *nâru,* "to cry, shout". K. 6063 Rev. 13/14, gú-mu-un-bu-bù = *ta-na-ar.*
9. úru-úru = *šuršudu,* "to found". K. 5098 Obv. 9/11, úru-úru-e = *šur-šu-du.*
10. li = *adi.* K. 5160 Rev. 28/29, li = *a-di.*
11. gíl = תור *târu.* 81-7-27, 77 Obv. 9/10, ḫe-en-gíl = *li-tur.*
12. (gab) ru-tig = *maḫâru.* DT. 45 Rev. 6/7, gab nu-ru-tig = *ul im-maḫ-ḫar.*
13. na-ám-uš-ku-e(var.-a) = *kalûtu.* S. 1294 Rev. 4/5 cf. 6, na-ám-u]š-ku-e(var.-a) = *ka-lu-tim.*
14. til = קתה *ḳatû.* K. 5160 Rev. 35/36, nu-til-li = *la ḳa-te-e.*
15. bar = *zumru.* K. 5160 Obv. 2/3, bar-ra = *zu-mur-šu.*
16. bar = *naplusu.* K. 5160 Obv. 7/8, bar-ra = *ana nap-lu-si.*
17. bar = *pursû,* "decree, decision". K. 5118 Obv. 15/16, bar = *pur-si-e.*
18. maš-gana = *maškanu,* cf. Meiss. Ideogr. 1104. K. 3311 Obv. 10/11, maš-gana = *ina maš-[ka-ni.*
19. bir-sag = *ašaridu.* Tablet 1 Obv. 21/22, bir-sag = *a-ša-rid.*
20. ḫu-si = *šaḳû,* "to be lofty". K. 3007 Rev. 10/11, ḫu-si-a = *ša-ḳa-ti,* see note in loco.
21. ḫu-luḫ-ḫa = *galtu.* K. 3259 Obv. 11/12, ḫu-luḫ-ḫa = *gal-tú.*
22. šita = *bêrûtu.* K. 5160 Obv. 15/16, šita-na = *be-ra-tim.*
23. zid-gál = *šikin napišti.* K. 5970 Obv. 11/12, zid-gál-la = *ši-kin,* cf. K. 3251 Obv. 6/8, zid-šà-gál-la = *šik-na-at na-piš-ti.*
24. gi-bil-lá = *gizillû,* cf. Meiss. Ideogr. 1553. K. 8488 Obv. 10/11, gi-bil-[lá = *gi-zil-li(?)-e.*
25. ri = Suffix of the „Genitive? 81-7-27, 203 Rev. 13, egi dimmer Mu-ul-líl-lá-ri = "the mistress of Bel"; idem Rev. 22, E-kúr-ra ê dimmer Mu-ul-líl-lá-ri = E-kur, the temple of Bel; idem Rev. 23, 24, 25.
26. ri = עתל *etêlu.* 80-7-19, 127 Obv. 1/2, ši-íb-ri = *uš-te-te-il.*

27. en-gê = *adi*. Tablet 1 Rev. 14/15, en-gê = *a-di*.
28. gana together with i-dê = ברה *barû*. K. 5150 Rev. 9/10, i-dê mu-un-gana-g[ana(?) = *ta-bar-ri*.
29. gù-gal evidently = *ḫallûru*. K. 3251 Obv. 7/9, gù-gal = *ḫal-lu-ri*, see note in loco.
30. si = *šarûru*. K. 5970 Obv. 7/8, si = *ša-ru-ur*, cf. Tablet 9 Obv. 14/15, še-ir-zi[(si)] = *ša-ru-úr*.
31. dirig-gub = מלא *malû*. K. 5160 Obv. 11/12, dirig ... gub-ba = *ma-lu-u*.
32. i-i = נוק *nâḳu*, "to lament". 80-7-19, 127 Obv. 7/8, i-i = *i-nu-uḳ-ḳu*.
33. i-túm-sar = *dâru*. K. 5039a Obv. 5/6, i(?)-túm-sar = *ana da-ar*.
34. ad-gí-gí = *milku*. K. 6191 Rev. 7/8, ad-gí[-gí = *mil-ki*.
35. sar-da = *pudu*. K. 3311 Obv. 8/9, sar-da-mu = *ina pu-di-ia*.
36. síg = *napâšu*. K. 6191 Rev. 3/4, mu-un-síg-síg-ga = *mu-nap-piš*.
37. gab together with i-dê = *amâru*. 81-7-27, 203 Rev. 7/8, i-dê nam-mu-un-gab-b[a = *a-a i-mu-ra-an-ni*.
38. zig-geštin(?) = *šaḫiššu*, some sort of tree or plant. K. 8488 Obv. 8/9, 10/11, zig-geštin(?)-ra = *ša-ḫiš-šu*.
39. súḫ = *uššû*. K. 5098 Obv. 9/11, súḫ-bi = *uš-šú-šu*.
40. gin = רדה *radû*. S. 1294 Rev. 8/9, mu-ni-íb-gin = *i-ri-id-di-i-am*.
41. gub-gub = *nazâzu*. S. 778 Obv. 4/5, [ne-in-]gub-gub = *iz-za-az-zu*.
42. íb-si = *mâṣu*. K. 5160 Rev. 32, íb-si = *ma-ṣi*.
43. uš-ir = חיל *ḫâlu*, "to quake, tremble". K. 3259 Obv. 11/12, ba-ab-uš-ir = *i-ḫal*.
44. utul = *supûru*. K. 5117 Rev. 6/7, e-ṣi-mu utul = *ṣi-e-ni ina su-pu-ri*.
45. ir-si-im = *erîšu*, "odor, smell". 80-7-19, 125 Rev. 1/2, ir-si-im = *e-ri-šu*.
46. má, or better izi-má = *bašâlu*. K. 3251 Obv. 15/17, al-izi-má = *ba-aš-lu*.
47. má = *anâku*. Tablet 1 Rev. 18/19, má = *ana-ku*.
48. sig-sig = *nurruṭu*. K. 13937 Obv. 6/7, mu-un-sig-sig-ga = *mu-nar-riṭ*.
49. sig-sig = *šâbu* (*šubbu*), "to crush". K. 3007 Rev. 6/7, mu-un-da-ab-sig-sig-gi = *i-ša-ab-ši*.

50. sig-silim = *ušuzzu*? K. 5160 Rev. 37/38, sig-gan-nu-silim-ma = *la šú-uz-zu.*

51. [gìš]šim = *riku* or *rikku*, "a kind of tree". K. 5160 Obv. 4/5, [gìš]šim = *ri-ki.*

52. e-ti = אצו *aṣû.* Tablet 1 Obv. 11/12, e-ti-a-zu-ne, (var. e-ti-zu-ne) = *a-ṣe-ka.*

53. e-ṣi = *ṣênu.* K. 5117 Rev. 6/7, e-ṣi = *ina ṣi-e-ni.*

54. ê-kúr-ra = *ṣibittu.* K. 5218 Rev. 5/6, egi ê-kúr-ra-gê = *be-li(m)-it ṣi-bit-ti.*

55. zag-é = *ašaridu.* K. 5160 Obv. 9/10, zag-e = *a-ša-ri-du.*

56. zag-ḫi-li-sar = *siḫlu*, "thorn". See note on K. 3251 Obv. 11/13.

57. á-lá = *alû.* S. 1294 Rev. 8/9, su á-lá = *a-li-e*, cf. V R 26, 5c giš-gam á-lá = „ (i. e. *kip-pat*?) *a-li-e.*

58. zig = *kanâšu.* K. 3251 Obv. 7/9, zig-àm = *kun-ši.*

59. bur-gul = *burgullu*, "firmament", Muss-Arnolt 190b. K. 4815 Rev. 6/7, bur-gul-šù = *ina bur-gul-li.*

60. kát (ZA I 182) = קמה *ḳamû.* Rm. 272 Rev. 8/9, kát-kát = *i-ḳam-mu-ú.*

61. te = מחה *ṭaḫû.* K. 5303 Obv. 2/3, 4/5, 6/7, ba-an-ni-te-e-a = *ú-ṭa-aḫ-ḫi.*

62. te-unu = *mâkalu*, Hebrew מַאֲכָל, "meal, repast". 80-7-19, 125 Rev. 1/2, te-unu-gal-bi = *ma-ka-le-šu rab-bu-ti.*

63. u = *u*, Tablet 1 Rev. 18/19.

64. šagan-lá = *šamallû.* K. 5117 Rev. 2/3, šagan-lá = *ša-ma-al-li.*

65. dú = *sapânu.* K. 5303 Rev. 1/2, dú-dú-ne = *it-tas-pan.*

66. gir-gub = קוה *ḳu'û.* K. 5147 Obv. 12/13, ne-gir-gub-bu-ne-en = *ú-ḳa-a-ka.*

67. ŭ-di = *tabrâti*, see note on K. 5160 Obv. 9/10.

68. igi-gál = *bišit uzni.* K. 5970 Obv. 13/14, igi-gál = *bi-šit uz-ni.*

69. ḫul = *imtu*, "breath, poison". DT 45 Rev. 4/5, ḫul = *i-ma-at.*

70. dul = *ṣulûlu.* K. 5160 Obv. 7/8, dul-[la = *ṣu-lul.*

71. ki-ku = ישב *ašâbu.* Tablet 1 Obv. 9/10, ki-ku = *a-ši-bat.*

72. ki-a = *šaplâti*, "lower world". K. 5970 Obv. 9/10, ki-a = *šap-la-a-ti.*

73. dun-gal-zu = *pitû*. K. 5160 Obv. 15/16, dun-gal-zu = *pi-tu-u*.
74. = *nidbu*. K. 5338 Obv. 6/7, = *ni-id-bu-šu*.
75. me-sag = *šadû*. K. 5970 Obv. 17/18, me-sag = *ša-du-ú*.
76. ku = פלסה, "to sink down". K. 5303 Obv. 12/13, ku-na-eš-àm = *it-ta-pal-si-ḫu*.
77. gur = *eṣêdu*. Rm. 272 Rev. 8/9, gur-su = *e-ṣi-[du*.
78. ṣu = רעה *rê'û*. K. 5970 Obv. 11/12, ṣu = *ri-'-ú*.
79. ur-ri = *nakâru*. 81-7-27, 203 Rev. 9/10, mu-u]n-ur-ri gin = *ana-ku na-ak-ra-ku*.
80. èr = *takrîbu*, fem. *takrîbtu*, "weeping, lamentation". K. 5160 Rev. 20/21, êr = *tak-ri-bi*; gloss and variant, *ták-rib-ti*.
81. ḫa-ḫa-za = אחז *aḫâzu*. 80-7-19, 127 Obv. 5/6, ne-in-ḫa-ḫa-za = *i-táḫ-zu*.
82. ḫa-za = *kullu* (כול). K. 8488 Obv. 6/7, ḫa-za = *mu-kil*.
83. ûr-ûr = ארר *arâru*, "to bind, curse", Muss-Arnolt 105a. K. 5303 Obv. 8/9, ne-ûr-ûr = *i-ar-ru-ru*.
84. gar-ḫul-gim-ma = *upšašû*. Tablet 1 Rev. 9/10, gar-ḫul-gim-ma = *up-ša-šú-u*.

III.

INDEX OF GODS.

Aa: Tablet 1 Obv. 9/10.
Anu: Tablet 1 Obv. 1/2; K. 3251 Obv. 14a/16.
Anunnaki: K. 3259 Obv. 9/10.
Azag-sud: K. 3251 Obv. 4/5.
Bau: K. 9312 Obv. 5; Rm. 603 Rev. 5/6.
Balu: K. 8447 Rev. 2, 3.
Bel: K. 3251 Obv. 4/5; K. 5338 Obv. 2/3, 8; K. 8607 Obv. 7, 8; K. 8898 Obv. 5; K. 9154 Obv. Col. 1, 12, Rev. 11/12, 13/14, 16/17; 81-7-27, 203 Rev. 12, 20, 22.
Belit: K. 3585 Rev. 1/2; K. 8706 Obv. 1/2; 81-7-27, 203 Rev. 11, 21, 23.
Bunene: Tablet 1 Obv. 15/16.
Damkina: K. 3585 Rev. 4/5; K. 8705 Obv. 4/5.
Ea: K. 5970 Obv. 5/6; K. 8447 Obv. 1/2; K. 9154 Obv. Col. II, 5.
En-ul: K. 3585 Rev. 4/5; K. 8706 Obv. 4/5.
Gibil: K. 3251 Obv. 2/3.
Gula (= Bau): K. 3585 Rev. 3; K. 8607 Obv. 6; K. 8706 Obv. 3; K. 8898 Obv. 4.
Igigi: K. 3259 Obv. 9/10; K. 5970 Obv. 3/4.

IV.

INDEX OF TABLETS.

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S. 1294	Hymn to Ištar	41
Rm. 272*	Hymn to Nebo	19
Rm. 373	Penitential Psalm	31
Rm. 385	Hymn to Ištar	42
Rm. 514	Penitential Psalm Litany	40
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DT. 45* (dupl. of K. 3658)	Hymn to a god	25
80-7-19, 125* (Rev. similar to No. 4)	Penitential Psalm to Šamaš	2
80-7-19, 127*	Hymn in paragraphs	28
81-7-27, 77*	Hymn to Marduk	5
81-7-27, 203	Penitential Psalm to Bel and Belit	11

ABBREVIATIONS.

AJSL = American Journal of Semitic Languages and Literatures.
AL = Delitzsch, Assyrische Lesestücke, (five editions).
ASKT = Haupt, Akkadische und Sumerische Keilschrifttexte, (AB I).
BA = Beiträge zur Assyriologie u. sem. Sprachwissenschaft, hrsg. v. Delitzsch u. Haupt.
BPS = Zimmern, Babylonische Busspsalmen, (AB VI).
Br. = Brünnow, A classified List of all simple and compound Cuneiform Ideographs.
CT = Cuneiform Texts from Babylonian Tablets &c. in the British Museum.
Gudea = Price, The Great Cylinder Inscriptions of Gudea, (AB XV).
HWB = Delitzsch, Assyrisches Handwörterbuch.
Jastrow = Jastrow, Die Religion Babyloniens und Assyriens.
JRAS = Journal of the Royal Asiatic Society.
KB = Keilinschriftliche Bibliothek.
Langdon = Langdon, Sumerian and Babylonian Psalms.
Macm. = Macmillan, Some Cuneiform Tablets bearing on the religion of Babylonia and Assyria, (BA V pp. 530—712).
Meiss. Ideogr. = Meissner, Seltene Assyrische Ideogramme, (AB XX).
Muss-Arnolt = Muss-Arnolt, A concise Dictionary of the Assyrian Language.
Prince = Prince, Materials for a Sumerian Lexicon, (AB XIX).
R. = Rawlinson, Cuneiform Inscriptions of Western Asia, vols. I—V.
Reis. = Reisner, Sumerisch-Babylonische Hymnen.
Thureau-Dangin = Thureau-Dangin, Die sumer. u. akkad. Königsinschriften, (VAB I).
ZA = Zeitschrift für Assyriologie.

TABLETS IN AUTOGRAPHY

CORRECTIONS.

I am exceedingly indebted to Prof. Delitzsch for the „Bemerkungen" which he has seen fit to add to these texts and welcome his suggestions and corrections. With regard to the autography of the texts may I say that the copies, which were sent to the printers, were made rather hurriedly from my original copies and unfortunately a few errors, which ought not to have appeared, have slipped therein, e. g. in K. 8447 Rev. 3 for *ši* read *pi*: K. 5098 Obv. 6 for *un* read *lab*: K. 3585 Rev. 9 for *zi* read *nam*: K. 5218 Rev. 6 for *ad* read *ṣi*: K. 8472 Obv. 7 for *in* read *bu*: K. 3431 Obv. 2 fourth sign from the end read *lu*: K. 13380 Obv. 6 for *bar* read *sib*: K. 13955 is a first copy and is not well done: S. 778 Rev. 2, 4 for *ḫi* read *ḫar*, (so also K. 7598 Obv. 10). All of these signs, with the exception of the last, are correctly indicated in the transliteration. As Prof. Delitzsch has noted I have attempted to reproduce the originals in the autography as nearly as possible, even when they were manifestly wrong, e. g. *sar* in K. 879 Obv. 29: *di* in K. 879 Rev. 5, 7: *du* in K. 5160: *diri* in K. 3259 Obv. 3: &c. These signs ought to have been marked by a *sic*, as they are in my original copies.

With regard to the transliteration of the Sumerian may I add that this work was done more than two years ago and if revised to date would be changed radically in many places as Prof. Delitzsch suggests.

T. J. M.

K. 879

No. 1

Obverse

Ob. 28

30

Rev. 1

Reverse

3

5

7

K. 5982 No. 1

Obverse

5

10

15

K. 5982
Reverse

No. 1

12
13
19

over an erasure

erased

K. 3025 + K. 8917 No. 1

Obverse

10

15

20

25

30

K. 8917 K. 3025

N.B. Remnants of erased signs are visible thruout this tablet.

K. 3025 + K. 8917
Reverse

No. 1

sic

5

10

sic sic sic

15

K. 8917

K. 3025

K. 2769 No. 1
Obverse

10

15

20

K. 2769 No. 1
Reverse

4

7

13

15

19

80-7-19, 125
Obverse

No. 2

5

10

15

80-7-19, 125 No. 2

Reverse

5

10

K. 8937 No. 3

Obverse

5

10

15

Reverse blank

K. 5160

Obverse

No. 4

10

sic

15

K. 5160 No. 4

Reverse

10

20

25

30

35

K. 10205
Obverse

No. 4

10

15

20

25

30

K. 10205 No. 4

Reverse

5

10

81-7-27, 77 No. 5

Obverse

5

10

15

20

25

Reverse Broken

K. 8488 No. 6

Obverse

5

10

Reverse broken

K. 8447 No. 7

Obverse

5

10

Reverse

5

K. 5970 No. 8

Obverse

Reverse blank

K. 5098 No. 9

Obverse

5

10

15

Reverse

5

10

K. 3585 No. 10

Obverse

5

Reverse

5

10

K. 8706
Obverse

No. 10

5

10

K. 8706
Reverse

No. 10

5

10

15

8. 7-27, 203 No. 11

Obverse

5

sic

10

15

20

25

Obverse broken

K. 9154
Obverse

No. 12

5

10

K. 9154
Reverse

No. 12

5

10

15

K. 3007 No. 13

Obverse

5

10

15

20

N. B. Line 20 is written over an erasure.

K.3007
Reverse

No. 13

5

10

15

K. 8898 No. 14

Obverse

5

10

15

Reverse

Edge

K. 5218 No. 15

Obverse

5

10

Reverse

5

10

K. 5147 No. 16

Obverse

5

10

15

Reverse

5

K. 9333
Reverse

No. 16

5

10

Obverse broken

K. 9475
Reverse

No. 16

5

5

10

Obverse broken

K. 6191 No. 17

Reverse

5

10

Obverse broken

K. 9312 No. 18

Obverse

5

10

15

Reverse broken

Rm. 272 No. 19
Reverse

5

10

Obverse broken

K. 4815 No. 20

Obverse

5

10

Reverse

5

Erased

K. 3257 No. 21

Obverse

5

10

Reverse

5

10

N.B. Lines 6 to 10 are written over an erasure.

K. 6063
Obverse

No. 22

5

10

15

K. 6063
Reverse

No. 22

5

10

15

20

25

K. 5118
Obverse

No. 23

sic

10

K. 5118
Reverse

No. 23

K. 3251
Obverse

No. 24

5

10

15

Reverse broken

K. 3658 No. 25

Obverse

5

10

Reverse

5

10

D.T. 45 No. 25

Obverse

5

10

Reverse

5

10

K. 5150 No. 26

Reverse

5

10

15

20

Obverse broken

K. 5303

No. 27

Obverse

5

10

Reverse

5

10

80-7-19, 127 No. 28

Obverse

5

10

15

80-7-19, 127 No. 28
Reverse

5

10

K. 8472 No. 29
Reverse

10

Obverse broken

K. 3311 No. 30
Obverse

5

10

Reverse broken

Km. 373
Obverse

No. 31

Rm. 373
Reverse

No. 31

5

10

15

20

25.

K. 8607 No. 32

Obverse

5

10

Reverse

5

10

K. 3431 No. 33

Obverse

5

10

Reverse

K. 5153

No. 34

Obverse

Reverse

5

10

15

K. 5039a No. 35

Obverse

Reverse broken

K. 5162 No. 36

Reverse

Obverse broken

K. 5338 No. 37

Obverse

5

10

Reverse broken

K. 13380 No. 38

Obverse

5

10

Reverse broken

K. 5117 No. 39

Reverse

Obverse broken

Rm. 514 No. 40

Obverse

Reverse broken

S. 1294 No. 41

Reverse

5

10

15

Obverse Broken

Rm. 385 No. 42

Obverse

5

10

15

Reverse broken

K. 8899
Obverse

No. 43

5

10

15

Reverse broken

Rm. 603 No. 44

Obverse

5

10

15

Reverse

K. 13955 No. 45

Obverse

Reverse broken

K. 13937 No. 46

Obverse

5

10

Reverse broken

K. 7598 No. 47
Obverse

5

10

Reverse broken

K 5359 No. 48
Obverse

5

10

Reverse broken

S. 778 No. 49

Obverse

Reverse

Bemerkungen
zu
Prof. Meek's zweisprachigen Fragmenten.

Von

Friedrich Delitzsch.

Es ist eine bunte Schar zweisprachiger Tafelbruchstücke, die der Verfasser zum grössten Teil erstmalig hier veröffentlicht hat: assyrisch geschriebene (in Anhang IV durch ein Sternchen gekennzeichnet) und neubabylonisch geschriebene; sumerische Texte und emesal-Texte (letztere sind die Nummern 2. 4. 9—19. 21—23. 26. 31—34. 36. 38—43. 45. 46), Texte mit je Einer Kolumne beiderseits und mehrkolumnige, dazu sehr mannigfachen Inhalts.

Über den Nutzen solcher Veröffentlichungen auch scheinbar unbedeutender Fragmente ist kein Wort zu verlieren — es genügt auf die Nummern 1, 9, 11, 48/49 u. a. m. hinzuweisen. Und wer da weiss, wie schwer zum Teil die Texte von IV R², z. B. jene auf Bl. 26. 27 zu studieren und vor allem zu zitieren sind, indem in den *Additions* wiederholt nicht selten lange Reihen weniger vollständig erhaltener Zeilen der Vorder- oder Rückseiten der Tafeln nachgetragen sind, der wird dem Verfasser überdies noch besonderen Dank wissen, dass er die einzelnen Fragmente genau so, wie sie sich jetzt darstellen, wiedergegeben hat — ihre etwaige Anfügung an bereits bekannte Texte wird dadurch wesentlich erleichtert.

Es versteht sich von selbst, dass die Übersetzung und Erklärung solcher herausgerissener Textteile mit ganz besonderen Schwierigkeiten und Gefahren verknüpft ist. Es ist daher leicht begreiflich, dass die assyriologischen Fachgenossen in gar manchen Punkten anders urteilen werden wie der Verfasser. Auch ich selbst, der ich leider ausser stande war, die Abhandlung vor ihrem Reindruck zu mustern, weiche sehr vielfach, was Umschrift, Übersetzung und Erklärung betrifft, von dem Verfasser ab, und möchte mit des Verfassers Erlaubnis schon hier wenigstens einige Verbesserungsvorschläge,

die naturgemäss nicht erschöpfend sein wollen, anfügen. Das Sumerische lasse ich dabei absichtlich so gut wie völlig ausser Betracht, da ich mich zur Umschrift[1] der sumerischen Sprachlaute und Wörter sowie zur Erklärung der sumerischen Sprachformen anderweitig mich zu äussern demnächst Gelegenheit haben werde.

Ein Vergleich der MEEK'schen Ausgabe von K. 2769 (No. 1) mit jener MACMILLAN's in BA V 711 f., von 80, 7—19, 125 (No. 2) mit BA V 661 f., ferner von MEEK's No. 18 und 23 mit BA V 672. 668 f. lehrt, dass der Verf. bestrebt war, möglichst sorgfältig die Originale abzuschreiben und dann seine Abschriften zu autographieren. Leider zeigt sich auch hier von neuem, welch schwere Kunst das absolut zuverlässige Kopieren keilschriftlicher Originale ist. Ich habe mir während meines Londoner Aufenthaltes im September—Oktober dieses Jahres die Zeit genommen, wenigstens auf einzelne Stellen einiger der MEEK'schen Texte einen flüchtigen Blick zu tun und habe schon hierbei eine Reihe von Ungenauigkeiten und Fehlern gefunden, deren Verbesserungen ich wenigstens noch in Fussnoten diesen längst gedruckten „Bemerkungen" beifügen konnte.

No. 1.

Obv. Punkte mussten auch am Schluss wenigstens der Zeilen 2 und 5 gesetzt werden.

Z. 3/4. Warum nicht *muš-na-mir* [*šamê irṣitim*]? an-ki-sur-ra = *ukli*?

Z. 15 ff. Ergänzungen, die Duplikaten entnommen sind, hätten so wenig wie in den vorhergehenden Zeilen eingeklammert werden sollen. Gleiches gilt von Rev. Z. 14 ff., nicht minder von K. 3585 Rev. (No. 10) und von No. 16 Rev.

Z. 17 als erstes Zeichen doch wohl [Keilschriftzeichen] zu ergänzen.

Z. 27. Die Übersetzung hat sicher gelautet: *sin-niš-tum š*[*i-i*] *mar-ti ili-šu* „dieses Weib, die Tochter ihres Gottes".

Rev. Z. 17 Schluss. Die Worte *šàr* ^{mât}*Kal-du* stehen auf K. 2769 so deutlich geschrieben, dass jeder Zweifel ausgeschlossen ist. Man erwartet: *nišê-ša lišalmid* o. ä.

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1) Zu solchen von mir nicht zu billigenden Umschriftsweisen gehört z. B. die Umschrift *ḫ* (anstatt *ĝ*): ša (No. 14 Obv. 1. No. 23 Obv. 9) statt ù; die Umschrift der Postposition „zu" u. a. m. (z. B. No. 1 Obv. 11) und des Prekativpräfixes als ne (siehe z. B. No. 2 Obv., S. 18 unten, S. 25 Rev. 9, S. 31. 49. 52); die Umschriften muḫ-bi (No. 7 Obv. 7) statt ugu-bi (siehe jetzt Sb 1 V 17); gar-ḫul-gim-ma (No. 1 Rev. 9), gar-nam-ma (No. 23 Obv. 15) u. ä.; ki-ím = *narâm* (No. 1 Obv. 9); damal Mutter, e-ṣi Kleinvieh, zag-nu-sà-a (No. 3 Obv. 15 vgl. No. 9 Obv. 8) statt zag-nu-di-a, usw. Die Umschrift sakkur-sakkur(-ra) ist durchweg durch einfaches zur(-ra) zu ersetzen. — Beiläufig bemerkt, sind Abkürzungen wie Meiss., Reis., Ham. Code wenig empfehlenswert.

Zur Autographie: K. 879 Obv. Z. 29: *sar* wirklich so geschrieben? Rev. Z. 2 sieht das Zeichen besser aus. Und sollte *di* (*silim*) in Rev. Z. 5. 7 mit drei wagerechten Keilen geschrieben sein, während es ebendort Z. 1 richtig nur zwei solche Keile aufweist? — K. 5982 Obv. 13: *ḫa* anders geschrieben als in Z. 14? — Rev.: Z. 17: sollte das Original statt *nar-be* nicht vielmehr *nar-bi* bieten? — K. 3025 + K. 8917 Obv. Z. 10 und 15: *ku* genau so geschrieben?

No. 2.

Obv. In der Umschrift durften Linien nur bei den Zeilen mit ungeraden Zahlen gezogen werden.

Z. 1. Die Ergänzung [uru-zu] hat auch an REISNER S. 73 keinen Halt.

Rev. Z. 1. Das dem *innişin* entsprechende sumerische Verbum ist unvollständig erhalten.

Z. 3/4. Im Kommentar verbessere den Druckfehler *be-[el-šu ul* . . . in *be-[lit-su ul* . . .

Z. 8. Lies *da-a-a-an.*

No. 3.

Angesichts der grossen Weitläufigkeit, mit welcher dieser Text geschrieben ist, sind die links vom erhaltenen Text gesetzten Punkte viel zu zahlreich.

Für die etwaige Ergänzung der beiden Zeilen der ersten Strophe beachte meine Bemerkung zu No. 33.

Z. 10. Die Ergänzung [*teš-li-*]*ti* ist mehr als fraglich.

Z. 12. Verbessere *šak-nu* „who maketh" in *zaḳ-nu.* Vorher wohl [*uk-n*]*i-i* zu ergänzen; vgl. IV R 9, 20a (mit Bezug auf Nannar): *bûru ekdu ša* . . . *ziḳni ukni zaḳnu.* Vgl. ferner No. 4 Obv. 13/14.

Z. 14. Dem *uk-la ana namâru* „Finsternis zum Licht" ging wohl eine Form des Verbums *šakânu* vorher; beachte das Z. 13 schliessende gar und streiche des Verfassers Bemerkung zu Z. 13/14.

No. 4.

K. 5160. Obv. Z. 3. Die Ergänzung [*ḳar-r*]*a-du* erscheint nach dem Kontext sowie dem von MEEK gegebenen Zeichenrest vor *du* als sehr fraglich.

Z. 4/5. *ša* . . . *im-me-el-lu* „der sich vergnügt" (kontrahiert aus *immélelu*). Vgl. K. 111, 101/101: e-ne im-ma-ni-in-di-eš = *im-ma[e-lil-lu*, und siehe weiter CT XI 50 Z. 7: ki e-ne-di (sprich ešemen) = *kippû* und *melultu.* Dem di entspricht hier (wie auch sonst) im Sumerischen du(g). Die Vergleichung von Ex. 3, 2 ist gegenstandslos (ebenso wie die Heranziehung von 1. Kö. 7, 23ff. für die Erklärung von Z. 11/12). — Zwischen *ri-ki* und *erini* gehört eigentlich die Kopula *u*, wie MEEK mit Recht annimmt.

Z. 8. Die semitische (akkadische) Interlinearübersetzung ist falsch und gibt keinen Sinn.

Z. 10 am Schluss lies *izza-zu*.

Z. 12. Auch hier gibt die semitische Interlinearübersetzung reichlich Anlass zu Bedenken. Dass das 5. Zeichen der Z. 11 *diri(g)* sei, ist doch mehr als unwahrscheinlich.

Z. 13/14. Die sumerische Zeile (Anfang) möchte ich lesen: gud(?) á-kur-ra, also statt si-ra vielmehr [Zeichen]-ra vermuten. [Zeichen] in der Aussprache ku-ur ist als Äquivalent von *pungulu* bezeugt. Die babylonischen Zeichenformen von *si* und *kil* sind mitunter nicht ganz leicht zu unterscheiden. An der von MEEK zitierten Stelle REISNER S. 23 Z. 21 lesen wir in der Tat á-kur-kur (Zeichen *KIL*) = *emûķân pu-ug-la-tu*. Für die zweite Zeilenhälfte vgl. zu No. 3 Obv. 12.

Z. 16 besser: „Herr, Kind des Fürsten der Wassertiefe".

Z. 17/19. Die diesbezügliche Bemerkung ist zu streichen.

Rev. (ergänzt durch K. 10205 Obv.). Dass die Zeilen 1—8 ganz und die Zeilen 9—12 teilweise nach REISNER S. 29 ergänzt sind (auch IV R 28* Nr. 4 Obv. 21—27. 28—32; Rev. 8—14. 15—19 konnten verglichen werden), musste in der Umschrift unbedingt angedeutet werden. Übrigens: worauf beruht das vermeintliche en-e, statt des sonst durchweg bezeugten umun? doch nicht auf Z. 19, wo das vermeintliche ■ unzweifelhaft Rest eines un (umun) ist?

Z. 3 lies ka-nag-gá.

Z. 7 lies ù-lul-la-ku-ku (vgl. zu No. 11 Z. 19/20).

Z. 29. *nu-ḫaṭi* Inf. II 1? und *adi šurri* „until the moment"?

Z. 31 bietet offenbar (wie Z. 21) eine doppelte Übersetzung. *adi mati* „bis wann" = doch endlich (*scil.* sei versöhnt!). *bêl kinâti* natürlich „Herr der Gerechtigkeit".

Z. 32. Vgl. K. 8899 Obv. (No. 43) Z. 8/9. Die Interlinearübersetzung folgt hier nicht, wie dies sonst üblich, der sumerischen Version in gleich grosser Schrift, sondern ist in kleinerer Schrift untergeschrieben; vgl. No. 11. No. 13 Obv. 5. 14. 16. 18. Nr. 41. 42. 47.

Z. 33/34. Vgl. K. 8899 Obv. (No. 43) Z. 14/15.

Z. 35. Statt sar-ri besser sir-re zu lesen (ebenso No. 33 Obv. 1); siehe 92691 Col. IV 27 und vgl. K. 39 Col. I 1. 14.

Z. 37/38. Die gegebene Erklärung ist besser zu streichen.

K. 10205 Rev. Vgl. Prof. MEEK's Bemerkungen auf S. 32 sowie die meinigen zu No. 16.

Z. 12. umun šermala (d. i. *bêlum etellum*) ist der Anfang der nächstfolgenden Tafel, und diese gewiss identisch mit der von MACMILLAN in BA V S. 659 f. veröffentlichten Tafel K. 9270 + K. 9289.

Z. 14 ist zu lesen: *kîma labiri-[šu* etc.

Zur Autographie: K. 5160: ist *du* auf Obv. und Rev. wirklich durchweg so wie die Autographie bietet geschrieben? vgl. dagegen das vorletzte Zeichen von Obv. 10. — Rev. Z. 36: *iḫ* genau so geschrieben?

No. 5.

5 Strophen von je 2 Zeilen: 1—4. 5—8 usw.

Z. 2 und 4. Ob wohl am Anfang beider Zeilen [*ši-im-*]*ti* ergänzt werden dürfte?

Z. 9/10. Subjekt ist wohl der böse Dämon o. dgl., der den Menschen in Bann hält.

10 Z. 11/12. Da diese Worte: *bunnû dummuḳu kumma* meines Wissens stets an den Gott Marduk gerichtet sind (z. B. K. 3169, 96/97. K. 2869, 84/85), so richtet sich die ganze Doxologie dieses Bruchstücks wohl unzweifelhaft an Marduk.

Z. 16. „[auf . . . . . .] seines Gottes sei dein Sinn gerichtet!"

15 Zur Autographie: Z. 15 ist *ra* vor *na* ausgeschlossen? — Ist es möglich, wie MEEK wohl mit Recht tut, am Ende der Z. 21 ein *bi* zu ergänzen? [1]

No. 6.

Z. 4/5. Da *rêš limut-tam* ausgeschlossen und die Schreibung *i-ip-pa-lis* nicht zu erwarten ist, kann die Mitte der beiden Zeilen

20 nicht in Übereinstimmung mit Z. 6/7 ergänzt werden.

Z. 7. Schluss doch wohl *ip-pa-lis-m*[*a*; beachte auch Z. 2/3?

Z. 9. *e-du-úš*; Lesung, Übersetzung und Erklärung sind gleicherweise unmöglich.

Z. 10/11. Seitdem uns AO 4489 (*Recueil* 1910, p. 43) gelehrt hat,

25 dass die Fackel *gizillû* heisst, muss natürlich auch die hergebrachte Lesung des sumer. Wortes als *gi-bil-lá* aufgegeben werden. Man lese fortan gi-izi-lá!

Zur Autographie: Z. 6. *ĝul* und *ĝa* wirklich so geschrieben?

No. 7.

30 Eine *šiptu* (en). Der Inhalt dieses auf S. 16 missverstandenen Bruchstücks findet sich bereits im *Index of Tablets* (S. 61) richtig gestellt: *BIR* = *kalîtum* ist die Niere. Was auf Obv. erhalten ist, möchte ich im Anschluss an die sumerische Version übersetzen: [1]. . . . Êa's (?) werde versöhnt! [3]. . . auf seinem Lager stütze ihn!

35 [5]. . . in seinem Krankheitszustand (?) halte ihn aufrecht! (eig. stütze sein Fundament!) [7]. . . auf ihm . . genese! [9]. . . auf dass er wieder lebe. [11]. . . werde er geworfen (?)! [13] Sei versöhnt, heile die Niere!

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1) In Z. 15 ist *ra-na* wohl sicher. — Z. 21 Schluss scheint auch auf dem Rande kein *bi* gestanden zu haben. — In ZZ. 5. 7. 11 ist das Zeichen *za*(-*a-ĝè*) durchweg so

40 klar geschrieben, dass des Herausgebers „*a* (sic)" unverständlich ist. — In Z. 14 lies *ši-ri*.

Obv. Z. 5 umschreibe uš-sa statt uš-ir, und Z. 9: nam-ti-la-šù.
Rev. Z. 1. Darf [*bu-*]*kur-tum* ergänzt werden?
Z. 2. *ul-dan*(?)-*ni*? (‖ [*e*]-*ra-an-ni*?).
Z. 4. Istar, die Herrin, meine Stellvertreterin?
Z. 6 lies ***lû*** *tamâti*. 5

Zur Autographie: Rev. Z. 3 *ši* oder (so die Umschrift) *pi*?[1]

No. 8.

Umschrift und Erklärung dieses allerdings infolge seiner Verstümmelung sehr schwierigen Bruchstücks sind dem Verf. wenig geglückt. In Z. 5/6 gehören natürlich an-ki „Himmel und Erde" sowie 10 sá-dug-ga zusammen. Z. 11 lies: zi-gál-la-[gè] = *šikin napišti*; zigala häufiger nizigala, wechselt mit zi-šà-gál-(la) No. 24 Z. 6/8. Z. 14 lies, wie Jensen zuerst erkannt hat, *bi-šit uz-ni* (vgl. Reisner S. 122 Rev. 21f.: i-dè-ma-al-la = *bi-ši-it uz-ni*), Z. 18 *mur-tap-pi-di*, usw. 15

Z. 9/10. Zu *SUD.UD.AKA* konnte u. a. auf Sm. 954 Obv. 1/2: an — = *nu-ur šamê* verwiesen sein.

Zur Autographie: Z. 9 *sud* genau so geschrieben?

No. 9.

Obv. Z. 2. Wenn vor zu, wie ich auch glaube, [mu-azag-g]a 20 zu ergänzen ist, muss in Z. 5 *šumi-šu* irrige Übersetzung statt *šumi-ka* sein.

Z. 3f. Die (z. T. der No. 21 entnommenen) Ergänzungen mu-bi an-na bezw. ki-a mu-un-pàd-da bewähren sich bei näherem Zusehen nicht. 25

Z. 8. Lies da-ab-di-a.

Z. 9. Streiche die Anm. 2, denn IV R 27 Nr. 2 (K. 4898) bietet ja ebenfalls richtig uru-uru-e (neben dem gleichbedeutenden uš-uš-e).

Z. 18. Lies ge-ún-na.

Z. 21 wird auf Ergänzung und Übersetzung besser zu verzichten sein. 30

Rev. Z. 1. 2 scheinen beide der semitischen Übersetzung anzugehören, vgl. Obv. 5—7. 10/11.

Z. 5 besser: „when thou sittest in thy resting-place" (lies [*ma-na-*]*aḫ-ti-**ki***). 35

Z. 7 wohl richtiger: möge dein erhabener ... zu dir sprechen: ruhe!

Z. 12 wieder ku-má „ruhe!"?

Zur Autographie: Obv. 6 gewiss *lab*, nicht *un*?

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1) *pi*! — In Rev. Z. 4 hätten die Worte ***a-pi-lat*** *kumûa* nicht verkannt werden sollen. 40

No. 10.

K. 3585 Obv. Z. 2. du bist ihr Vater, du ihre Mutter(?). Statt du (auch am Schluss von Z. 1 zu ergänzen?) lies gen.

Z. 4. *ana be-li šú-a-*[*ti*] zu diesem Herrn? so zu verbinden und zu ergänzen im Hinblick auf Rev. Z. 2? — „he speaketh"? im Sumerischen steht eine Prekativform.

Rev. (ergänzt durch und ergänzend das Bruchstück K. 8706, das offenbar einer Tafel zugehört grösser als K. 3585, da es noch auf Obv. bringt, womit in K. 3585 die Rückseite beginnt).

Z. 3. Zu ergänzen gemäss REISNER S. 85 Obv. 6: [^{dimmer}Uraš] ki-še gu-nu-ra. (Auf S. 22 Z. 12 lies: cf. p. 86, nicht 85!).

Z. 4. Beachte, dass mit *UL* in ^{dimmer}En bez. *NIN-UL* VAT 55 Obv. 7 (siehe REISNER S. 85) *MUL* wechselt.

Z. 5 doch wohl *I UŠ* (bezw. *GÍŠ*) *L VII šumâte GUD*^{pl} d. i. „117 kraftvolle(?) Namen" zu lesen und zu übersetzen?

Z. 6/7 zu ergänzen gemäss REISNER S. 92 Z. 28. Die semitische Zeile würde hiernach gelautet haben: [*ina um-ma-t*]*i-šu i-kar-rab ana bîti* (ê-a ír-ra = *bi-i-ti*!?). Vgl. für ê-a ír-ra d. i. wörtlich: „Haus des Weinens" auch den Anfang der sofort mitzuteilenden Städte- und Tempelliste in VAT 55.

Z. 8 f. Zur Reihenfolge Nibri, ê-kúr-ra, ki-ùr(?) ê-nam-ti-la (auch No. 32 Rev. 6 f.) vgl. auch IV R 28* Nr. 4 Rev. 22 f.

K. 8706 Rev. Für die Reihenfolge der Städte und Tempel Z. 4—9 vgl. auch K. 10205 (No. 4) Rev. 13—19. Am Ende von Z. 6 dürfte Bád-si-ab-ba^{ki} zu ergänzen sein. VAT 55 Rev. 42 ff. (siehe REISNER S. 87) ist, wie bereits Prof. MEEK hervorgehoben hat (siehe S. 21 Z. 38 f.), die vollkommenste Parallele zu K. 8706 Rev. Z. 4 ff. und ergänzt in dankenswertester Weise die Zeilen 10 ff. Die ganze Liste lautet von Z. 39—61: ê-a ír-ra; Nibri; ê-kúr; ki-ùr(?) ê-nam-ti-la; Zim-bir, ê-babbar; uru-zu Tin-ter^{ki}; ê-sag-ìl-la, Bád-si-ab-ba^{ki}; ê-zi-da, ê-maǵ-ti-la; ê-te-me-an-ki; ê-dàr-an-na; ê-nam-bi-zi-da; ê-ùr-imin-an-ki; ê-izin-sag-uš-sa; Kiš^{ki}, ê-kišib-ba; ê-me-te-ur-sag; Gudûa^{ki}, ê-šit-lam; Dil-bad^{ki}, ê-i-dè-^{dimmer}A-nu-um; Ûri, ê-kiš-šìr-gál; ê-im-par-en-na; ǵar-sag-kalam-ma; ê-tùr-kalam-ma; ê-sá-kud-kalam-ma; ê-nam-maǵ; ê-rab-ri-ri (die Liste setzte sich noch weiter fort). Vgl. auch IV R 28* Nr. 4 Rev. 24—32: Zimbir, ê-babbar-ra, ê-sá-kud-kalam-ma; Tin-ter^{ki}, ê-sag-ìl-la, ê-tùr-kalam-ma; Bád-si-ab-ba^{ki}, ê-zi-da, ê-maǵ-ti-la, ê-te-me-an-ki, ê-dàr-an-na; Ì-si-in^{ki}-na, ê-gal-maǵ, ê-rab-ri-ri. Den Anfang der auf K. 8706 Rev. erhaltenen Zeilen werden jene drei sumerischen Zeichen REISNER S. 87 Z. 39 ff.

gebildet haben, die auch in der letzten Zeile der rechten Spalte von K. 9154 Obv. (MEEK No. 12) gestanden haben.

Zur Autographie: K. 3585 Rev. Z. 9 gewiss *nam*, nicht *zi*?[1]

No. 11.

Die erhaltene Seite kann, da am Schluss ohne Unterschrift, nur Obv. sein, nicht Rev. REISNER No. 25 bietet Anfang der Tafel und Schluss. No. 11 Z. 2 = REISNER No. 25 Obv. 25; Z. 9 = REISNER Z. 32 (mit dieser Zeile bricht die Vorderseite der von REISNER veröffentlichten Tafel ab). Was aus diesem Paralleltext (VAT 406 + 1782) für unsere No. 11 zu entnehmen ist, würde im einzelnen zusammenzustellen hier zu weit führen. Hervorgehoben sei nur Folgendes: Z. 3 beginnt mit *ana ili*, Z. 6 und 7 begann mit dimmer Mu-ul-lil-le, Z. 9 Anfang ergänze me-e.

Z. 12. Vgl. IV R 18 No. 2 (d. i. K. 4933) Obv. Z. 17/18, wo vor der „großen Mutter Ninlila" ebenfalls die beiden Zeichen erhalten sind wie in unserer Z. 12.

Z. 19 verbinde ù-lul-la-ku (No. 4 Rev. Z. 7)! Die Bemerkungen zu Z. 19/20 sind zu streichen, wie auch sonst die Übersetzung und Erklärung dieser No. 11 durchgreifender Verbesserung bedarf.

No. 12.

Obv. Z. 4. Nannar dimmer Zuën-na-[gè], vgl. — ohne gè — VAT 55 Obv. 12 (REISNER S. 85).

Z. 6 lies umun ĝar-sag-gá-gè „lord of the mountain" — gemeint ist wohl der Gott Mar-tu-e (= *Amurru*) VAT 415 Rev. 17 (REISNER S. 92). Doch vgl. auch VAT 55 Obv. 17.

Z. 10. utuk è-kúr-ra-gè, vgl. — ohne gè — VAT 55 Obv. 8 (REISNER S. 85).

Z. 12. Vgl. dimmer Mu-ul-lil-lá-zi-gè VAT 55 Obv. 14, sicher nicht eins mit Mullil (Bêl).

Rev. Am Schluss der Zeilen 1. 3. 5 wohl me-en zu ergänzen.

Z. 6 besser: thou art the king.

Z. 7 Anfang teilweise gemäss Z. 11 und 16 zu ergänzen.

Z. 13 und 15 ist natürlich šà-ba-ni ga-an-ku bar-ra-ni etc. zu verbinden. Die semitische Übersetzung der Worte ist einer der massenhaften Fälle freier oder wohl zutreffender: falscher Wiedergabe des Originaltextes.

Zur Autographie: Rev. Z. 2 *at-ta* möglich?

[1] *nam*' — Obv. Z. 6: *ma-a-ti*. — Auf Rev. folgen sich die Zeilen 4 und 6 ohne jede Lücke. Die Zeichen *meš gud* ?! stehen links ausserhalb der Schriftkolumne.

No. 13.

Zu Umschrift und Übersetzung insbesondere von Obv. würden mancherlei Fragezeichen erwünscht sein.

Obv. Z. 7. dim-gal = *ṭarkullu* „anchor"? Ich kenne nur dim-
5 gul S^b 284. Vgl. REISNER S. 86 Rev. 13.

Z. 9/10. *kib-ra* (= ki-a) i-na-aḳ-ḳa(?)-ru, vgl. Z. 6 sowie Rev. 8/9: *kib-ra* (= ki-a) *i-na-a-ḳar*. Auch Obv. Z. 9 dürfte ein Vergleich „wie ...-*ti*" voraufgegangen sein. Auf Obv. und Rev. entspricht dem *naḳâru* je ein anderes sumerisches Verbum. Ein drittes Äqui-
10 valent, nämlich dag, lehrt die Stelle K. 2869, 32/33: *ṣilâni kîma elippi labirti i-na-ḳar* (= *in-dag-dag-*..).

Z. 12. 14 lies *pu-luḫ-ti* statt *pu-ú-ti* (sumer. ni, ní-te-na) und ändere dementsprechend die Übersetzung. Für die Anordnung der Interlinearübersetzung in Z. 14. 16. 18, auch Z. 5, siehe zu No. 4
15 (K. 5160 Rev.).

Rev. Z. 2. 4: a-gim (MEEK: a-dim) „wie Wasser", gemäss K. 3927 Obv. 4 (ASKT S. 75) e-gime (e-ḳi-me) zu lesen.

Z. 6/7. Zur Form mundabsigsige vgl. K. 257 Obv. 49/50, wo der Plural dieser Form unter anderem durch *inarrudûnimma* wieder-
20 gegeben ist, und siehe meine Bemerkung zu No. 34 Rev. Man lese Z. 7: *it-ḫi-šim-ma* („he approached her") *i-ša-ab-ši*.

Z. 8/9. Siehe zu Obv. 9/10. Dem *gal-ti* „fearful" entspricht sumer. ĝu-luĝ-ĝa (sic).

Z. 10/11. *šaḳâti* (Perm. 3. Sg.) *amâtsu* „erhaben ist sein Wort",
25 emesal: ĝu-si-a enemâni. Vgl. REISNER, *Sumerisch-babylonische Hymnen* Nr. 4, 41ff. Das „Wort" der Gottheit dürfte auch in dem vorhergehenden Abschnitt das Subjekt sein.

No. 14.

Da Obv. Z. 1 ebensowenig den Anfang der Tafel bilden kann
30 wie die letzte Zeile von Rev. den Schluss, so dürften Obv. und Rev. miteinander verwechselt sein.

Z. 1. ù má-a na-àm-tar-mu was aber mein Geschick betrifft(?).

Z. 4. ^dimmer Gu-la, wohl auch hier (vgl. No. 32 zu Obv. 6) besser als ana gu-la = *Anum rabû* zu fassen.

35 Z. 7. *šim-a-ti* Schreibfehler für *šim-ti-a*?

Z. 10. Das Zeichen ka wird besser als Postposition zu den beiden voraufgehenden Wörtern zu ziehen sein.

No. 15.

Der Text gehört zu jener Klasse von Tafeln, deren Sprache (und
40 Schreibweise) nur zum Teil die Eigentümlichkeiten der emesal auf-

weist: beachte nam-tag-ga „Missetat" (wie in No. 23 nam-tar, nam-ti-la), a-nir-ra „Wehklage". Doch muss No. 15 schon ihres Inhalts wegen als emesal-Text bezeichnet werden, ganz abgesehen von še-er-ma-al (Obv. Z. 6), ù-mu-un (Rev. Z. 3), u. a. m.

Obv. Z. 3. *lib*[*bi*? das Zeichen der Autographie scheint eher auf *immi* hinzuweisen.

Z. 6. Umschrift und Übersetzung sind äusserst bedenklich. Zur Lesung iskim des aus ši + dúb zusammengesetzten Zeichens siehe jetzt AL[5] Schrifttafel Nr. 263.

Z. 9 besser: the hero's lamentation.

Z. 10. šag̃, nicht sag̃, hatte offenbar auch einen auf *r* auslautenden Wert (š/subur? siehe S[b] 321). Vgl. auch K. 5147 (No. 16) Obv. 14.

Rev. Streiche die Bemerkung zu 8/10.

Zur Autographie: Rev. Z. 2 doch wohl *a-we-lum* (wie die Umschrift bietet)? — Z. 6: ist auf jedes einzelne Zeichen Verlass? *ad* in der Umschrift als *ṣi* umschrieben.[1]

No. 16.

K. 5147. Obv. Zu den Zeilenanfängen mit *ana* vgl. No. 35.

Z. 3 wohl zu ergänzen: [*ana na-*] *ṣir napišti dadmê.*

Z. 12/13. du-bu etc. besser gub-bu zu umschreiben (richtig im Index). gìr-gub „warten" ist wichtig für die Ergänzung des sumerischen Verbums in CT XXI pl. 40.

Rev. Z. 3 besser: „turn thy head"; beachte die Interlinearübersetzung *rêšik*[*a*] in K. 10205 Rev. 4/5 (No. 4). — Die Ergänzungen am Schluss der Zeilen 2—5 „may it say to thee!" müssten zum mindesten mit Fragezeichen versehen sein, denn sie haben keinen Halt am Original.

Z. 9 bietet die Anfangszeile der nächstfolgenden Tafel: nam-mu-un-šub-en šú-gíd ... „wirf mich nicht nieder (vgl. No. 4, näher K. 5160 Rev. 33/34: nam-mu-un-šub-bi-en = *lâ tanadanni*), hilf ...".

K. 9333 Rev. Z. 2. Zum Gott [dingir]Sá-kud mag̃-ám vgl. z. B. VAT 214 Obv. 11; 298 Obv. 26; Rev. 20.

Z. 3. gud mit auf l auslautender Aussprache Gegensatz von damal?

K. 9475 Rev. Z. 7 enthielt vielleicht einen Gedanken wie: offenbare (*kullim*?) deine Herrlichkeit meinem Volke (uku).

Z. 8 f. mu-lu zur-ra-gè bezw. a-ra-zu-gè bed. nicht „lord of prayer", „lady of supplication", sondern, wie die Übersetzung *ša ikrîbi ša tešlîti* in K. 10205 Obv. 22 ff. (siehe No. 4) lehrt und wie MEEK dort auch richtig übersetzt (siehe oben S. 10 f.), „der Betende", „der Flehende" (MEEK: „a man of prayer", „a man of supplication").

1) *a-we-lum* ist in Z. 2 ebenso sicher wie *ṣi-bit-ti* in Z. 6 (vorher in der Tat *be-lim-it*).

No. 17.

Z. 3. nu-]mu-ra-an-dé-e; warum nu?
Z. 9 lies: [ad-gi-gi dim-me-ir-g]al-gal-e-ne.
Z. 10. *ma-lik* Entscheider, nicht Fürst.

5

No. 18.

Die mancherlei Epitheta des Gottes Nebo, wie z. B. Mu-zeba-sa-a würden besser wörtlich übersetzt und nicht einfach durch „Nebo" wiedergegeben sein.

Z. 5. Die Lesung von [Keilschriftzeichen] als egi scheint mir trotz DT 67 10 Rev. 9 (und trotz der Bemerkung oben S. 20 Z. 6ff.) zweifelhaft; warum nicht gašan, gašan-e? „Mutter Bau, Herrin von Uru-azaga"; ebenso K. 4629 Col. I 35/36 (REISNER S. 134), und vgl. *Vorderasiatische Schriftdenkmäler* Heft I Nr. 20 Z. 4. In der Inschrift CT XXV pl. 3 Z. 53 hat Nin-karag dieses Epitheton.

15 Z. 14 ist gewiss der Tempel E-dàr-an-na gemeint, aber MEEK's (und MACMILLAN's) Autographie bietet nicht an-na, sondern a-an.

Z. 16 (=No. 19 Z. 4). Ob die Ergänzung [a-a tu-]ud-da richtig ist, steht dahin. Statt ^{uru}Ṣi-ib-ba^{ki} würde richtiger Uru-zé-ib-ba^{ki} (=Erida/uga) umschrieben sein, denn uru ist nicht Determinativ.

20 Z. 18 (= No. 19 Z. 6): šun-šun-na „Kampf", gemäss einem in Assur gefundenen Vokabular wohl besser šen-šen-na (auch in No. 25) zu lesen.

No. 19.

Angesichts der auch von Prof. MEEK hervorgehobenen inhalt-25 lichen Zusammengehörigkeit der Texte No. 18 und 19 liesse sich vermuten, ob nicht die erhaltene Seite von Rm. 272 vielleicht besser als Vorderseite der Tafel anzusprechen sei.[1]

Z. 7. Ein Fragezeichen hinter der Ergänzung [*ri-k*]*is ilâni* dürfte wohlangebracht sein.

30 Z. 8. Für kád-kád siehe jetzt auch S^{b} 26 sowie 92691 Col. I 16; freilich ist kád nur als Äquivalent von *kaṣâru* bezeugt.

Z. 9. Die beiden Verba sind doch wohl Singulare mit dem Relativ-*u*.

Z. 10. ki-bal-a = *mât nukurtim*, oft.

35

No. 20.

Fragment eines „Hymnus an Nebo"? Meines Erachtens scheint der Text Ermahnungen und Versprechungen eines tupšarru an einen

1) Freilich lässt das Original auch bei No. 18 (K. 9312) keine Entscheidung zu, ob das erhaltene — ganz flache — Bruchstück Obv. ist oder Rev.

jüngeren Mann, der die Tafelschreibekunst erlernen will, zu enthalten. Er redet denselben mit *aḫi* „mein Bruder" (Obv. 3) an.

Obv. Z. 1. Das Zeichen vor *dúb* ist gemäss meiner eigenen Abschrift a bezw. e, also gewiss [za-]e.

Z. 2/3. *ramânka lâ tanasaḳa*, wichtig für die Grundbed. des Verbums *nasâḳu*, als welche der Hammurapi-Kodex die Bed. „wählen, auswählen" an die Hand gibt.

Z. 6/7. Dass *ši-tim-me-kú* zu verbinden und „ich vernehme" zu übersetzen ist (so schon HWB), lehrt das sumer. giš (so meine Abschrift) -ne-in-tuk-tuk-ám.

Z. 8. Sollte statt zu, das augenscheinlich durch eine Form von *turru* wiedergegeben ist, das Original nicht vielmehr gur bieten?

Rev. Z. 2. *ṭibi* wohl Imp.: „mache gut".

Z. 3. deine ... *la te-te-iḳ* (so zu verbinden?) „sollst du nicht verrücken".

Z. 5. Statt *lušṭur* müsste *lušṭurka* dem sumer. gamurabsar entsprechen.

Z. 9. *šúm-ma te-le-'-e* „wenn du willst", wäre wohl auch möglich[1].

No. 21.

Dieser Text scheint nicht an die Göttin Ištar, sondern, wie No. 23, an die Göttin Ningal, die Gemahlin des Mondgottes, gerichtet zu sein. Ist in Obv. 5 das Zeichen vor an-ki-a vielleicht *zu*? und dieses Rest von dimmer En-zu? Die beiden Schlusszeilen des Obv. und die beiden Anfangszeilen des Rev. erinnern an den Ningals Gemahl, dem Gotte Nannar, gewidmeten Text IV R 9. Im übrigen trägt No. 21 deutliche Erkennungszeichen des jüngeren Ursprungs seiner sumerischen Version: nam-en-na diri-ga-zu-bi kann als richtiges sumerisches Äquivalent der Worte „deine Herrschaft ist übergewaltig" (*bêlûtki šûturat*) nicht gelten, und das sumerische nam-lugal-la-gè-e-ne = *šarrâti* in *ediššiki šarrâti* „du allein bist Königin" wird kaum anders als ein Schnitzer ärgster Art zu bezeichnen sein (*šarrâti* als Plur. des nom. abstr. *šarrûtu* gefasst!).

Rev. Z. 3ff. ist besser zu übersetzen: „möge dein Tempel ‚ruhe' sprechen". Statt *nûḫ* wäre *nûḫi* angemessener.

Z. 4 liesse sich auch [*ina e-re-*]*bi-ki* ergänzen.

Z. 6. Statt K. 5009 (siehe S. 39) lies K. 5098.

Zur Autographie: Obv. Z. 3: *diri* wirklich so geschrieben? nicht wie in Z. 5? Z. 10 Schlusszeichen *zu*? nicht *su* (wie die Umschrift bietet)?[2]

1) Das Zeichen *pa* Rev. Z. 5 ist höchst unwahrscheinlich. — In Z. 7 sind die Worte *ši-ṭir šumi-ka* vollkommen klar. — Die Zeilen 7/8 und 8/9 sind je durch eine Trennungslinie geschieden.

2) Das Schlusszeichen von Obv. Z. 10 sieht in der Tat aus wie *zu*, doch ist gewiss *su* gemeint. — In Rev. Z. 6 sind vor *ša* noch Spuren von *a* erhalten.

No. 22.

Rev. Z. 7/9. Der Wechsel von *a-ša-áš-si* mit *a-šes-si* legt die Vermutung nahe, ob das Zeichen *šiš*, *šeš* nicht auch für *šaš*, *šas* gebraucht wurde.

5 Z. 9 am Anfang wohl *êli mu-ti-ia* (‖ *eli ma-ár-ia*) zu ergänzen; siehe meine Bemerkung zu No. 26 Z. 7 ff.

Z. 17 Schluss schreibe das Gleichheitszeichen statt der beiden Punkte.

Zur Autographie: Obv. Z. 8 *ina bi-ki-ta* (so Umschrift)? — Rev. Z. 17. *nu-*
10 *ḫa-am* möglich?[1]

No. 23.

Obv. 1/2. 3/4 am Schluss wohl zu ergänzen: *ša šîmat ba-la-[ṭi i-šim-mu]*, sodass der Verweis auf Br. 375 entbehrlich ist. Für nam-tar, nam-ti-la in einem emesal-Text vgl. zu No. 15. Zur irrigen Er-
15 gänzung „O Ningal!" schon in Z. 1/2 siehe zu No. 33 Obv.

Z. 7 besser mu-un-gi-na zu umschreiben.

Z. 9 Schluss: ù-[tu-ud-da]?

Z. 10 vielleicht [*ka-*]*nu-tu* zu ergänzen (das beliebte Epitheton der Göttin Ištar)?

20 Z. 11. Der Zeichenrest vor uku wohl als su zu fassen. Dass *zumur* auch für „Mitte" gebraucht worden sei, ist meines Wissens unbelegbar. Gemäss einem in Assur gefundenen Vokabular ist das Zeichen *SU* in den Bedd. *šîru* und *arâbu* su-ú, in den Bedd. *kûšu*, *zumru*, *mašku* ku-uš zu lesen.

25 Z. 14. Die Ergänzung [*ṣir-*]*ti* ist zum mindesten fraglich.

Z. 15/16. Vgl. ka-áš-bar = *pàris purussê* K. 111, 7475. ka-áš ... bar(-ra) = *pursâ paràsu* VAT 56 Rev. 17/18 (emesal) u. a. St. m. *pursê* wohl Genitiv des Singular.

Rev. Für die Unterschrift sollte auf No. 33 (S. 50) verwiesen sein.

30

No. 24.

Obv. Z. 7. Besser gù-gal gù-tur zu umschreiben? Vgl. K. 5126 Obv. (BA V 706) Z. 7:]nu-ǵa gig-ba aš (MEEK: zig)-àm gù-gal gù-tur gù-gar-ǵar-ra.

Z. 9. *kun-ši* gewiss kein Verbum (Imp.), sondern Substantiv.

35 Z. 11/13. Vgl. K. 4230 Col. I 43 (CT XII pl. 42): zag-ǵi-li-a šú-ra-ra = [*maḫâṣu*] *ša siḫ-li-e*.

Z. 14 ff. Da ^dingir^ Nun-ùr-ra zweifellos Nominativ (nicht Vokativ) ist, wie das Verbum *liṭrussu* lehrt, so dürften auch die Götternamen der Zeilen 2/3. 4/5. 6/8. 10/12 Nominative sein, gefolgt von — jetzt

40 1) Das Original bietet klar *nu-ḫa-am*.

fehlenden — Prekativformen. Zu Z. 14 ff. vgl. DT 67 Rev. 19/20 (ASKT S. 120).

Z. 15. al-izi, so richtig im *Index*.

No. 25.

Verschiedene Zeremonien, aber übereinstimmendes Gebet. 5

K. 3658 Rev. Z. 4/5. Die erste Halbzeile bedeutet: *ḳarradu ḫâtû aibi*.

Z. 6/7. *emûḳân* Übersetzung von ní-ní? vgl. S^c 286.

Zur Autographie: K. 3658 Obv. Z. 8: darf als erstes Zeichen *lu* vermutet werden? — Z. 10. *BIR.BIR* oder *BIR-aḫ*? — Rev. Z. 1. Fünftes Zeichen (*di*) so geschrieben?[1] 10

No. 26.

Z. 3 (und 1?) *lištašsi*? Für die Zeilen 1—6 und 15 ff. wäre besser keine Übersetzung gewagt worden.

Z. 7. i-dè mu-un-ma-[al], so wohl besser zu ergänzen.

Z. 7 ff.; 11 ff. Paarung von *mu-ti* („my husband") und *ma-ri* wie 15 in Sm. 1366 Rev. 5/6; 7/8. IV R 28* Nr. 4 Rev. 47/48; 49. Vgl. auch zu No. 22 Rev. Z. 9.

Z. 13. Ergänzung [n]á äusserst fraglich.

No. 27.

Obv. Z. 1. *il* von *il-ki* kaum fraglich; also wohl: er (der Gott 20 oder Dämon?) hat weggenommen.

Z. 2 ff. Das Verbum *uṭaḫḫi*, Prt. oder Prs. II 1 von *ṭiḫû*, bed. wohl: er hat nahe gebracht, *scil.* an den Kranken?

Z. 8/9. Die Lesung [*i*]-*ár-ru-ru* scheint durch die von MEEK vor *ár* gegebene Zeichenspur ausgeschlossen zu sein. Dass dem Ideogramm 25 [cuneiform sign] nicht bloss semitisches (akkadisches) *arâru*, sondern auch *tarâru* (vgl. HWB) entspricht, dürfte kaum in Abrede zu stellen sein. „they curse" bedeutet das Verbum keinesfalls.

Z. 13. *ina epir ittapalsiḫu* erinnert an DT 67 Rev. 5/6: sag̃ar tun-ba ba-[cuneiform sign] = *ina epiri ittapalsiḫ*. 30

Rev. Z. 2. *kî agî ittaspan* „wie von einer Überschwemmung, Wasserflut ward er überwältigt" (Passiv!). Das dem *agû* entsprechende Ideogramm A-MI ist im Sumerischen ega zu lesen gemäss K. 4328 Col. II(?) 13.

Z. 3 ff. scheint sich der Magier, der Mann von Eridu, mit der Be- 35 schwörung von Eridu einzuführen. Vgl. Stellen wie K. 5009, 46 ff.

1) Als erstes Zeichen von Obv. Z. 8 kann *lu* wenigstens in Frage kommen. — Rev. Z. 1 bietet das gewöhnliche babyl. Zeichen *di*.

No. 28.

Streiche in der Überschrift das K.

Obv. Die Übersetzung der ersten drei Zeilen müsste durchweg mit Fragezeichen versehen sein.

Rev. Unterschrift. Die Umschrift des Ideogramms *Ù-RA* durch labar-ra wird möglicherweise durch libir-ra zu ersetzen sein.

No. 29.

Z. 1. Rätselhaft ist bi-la-a-... = *uṭib* gegenüber dem nen-dug = *uṭib* CT XVI pl. 28. Dürfte statt bi vielleicht [cuneiform sign] vermutet werden? Dass dieses sumerische lal ein Synonym ist von dúg, ist ja bekannt. Auch würde eine Partizipialform ebenso gut passen wie die nen-Form.

Zur Autographie: Z. 7 doch wohl *bu* (so auch die Umschrift)? nicht *in*.[1]

Dass der Verf. von No. 30 ab auf Umschrift und Übersetzung verzichtet hat, wird angesichts der grossen Lückenhaftigkeit der betreffenden Bruchstücke wohl jedermann billigen.

No. 30.

Z. 5 6. *la-biš ki-ti-e*, sumer. gad-la-a, erinnert an V R 51, 46 47 b: šà gad-là Erida-ga-gè = *la-biš ki-ti-e ša Eridu*.

Z. 8 ff. sar-da (bezw. kešda)-mu = *ina pu-di-ia*? Man denkt an *sirdû* „Joch", zumal wenn *maškanu* in der Bed. „Fessel" folgen sollte. Auch giš-tur ... Z. 12 vielleicht verwandter Bedeutung?

Zur Autographie: Z. 9 viertes Zeichen *ia* (wie die Umschrift gewiss richtig bietet)?[2]

No. 31.

Zur Autographie: Obv. Z. 17. Sollte das drittletzte Zeichen wirklich *ab* sein?[3]

No. 32.

Obv. 6. Ob šà [dimmer]Gu-la, gefolgt von „Herz Mullila's", „Herz des grossen Berges (kúr-gal), des Vaters Mullila", richtig als „Herz der Göttin Gula" gefasst ist, kann im Hinblick auf IV R 18 Nr. 2 (K. 4933) Obv. bezweifelt werden, insofern dort an gu-la gemäss seiner Wiedergabe durch [il]*A-num rabu-ú* sicher ana gula (nicht

1) ***bu***! — In Z. 1 ist ein Zeichen wie bi ausgeschlossen. Bei genauem Zusehen dürfte sich ***gál*** als die richtige Lesung erweisen.

2) *ia* wohl gewiss richtig, aber erhalten ist nur [ ] *a*. — In Z. 3 kann über *ma-al-li* kaum ein Zweifel sein, ***lá*** ist ganz sicher. — Z. 4 am Anfang: *ina*.

3) ***ab*** ist vollkommen unsicher. Sicher ist nur der senkrechte Schlusskeil.

dimmer Gula) zu lesen ist. Würde in No. 32 (K. 8607) wie in K. 4933 eine Apposition folgen (etwa ebenfalls a-a dimmerene „Vater der Götter"), so wäre die Frage entschieden. Vgl. auch zu No. 14 Z. 4.

No. 33.

Obv. Die Nennung der angeredeten Gottheit (hier wohl Zuën) mit ihrem eigentlichen Namen folgte gewiss erst in Z. 8/9, so wie dies in analogen Zusammenhängen stets der Fall ist. Auch in No. 23 durfte „O Ningal!" nicht schon in Z. 1/2 ergänzt werden. Vgl. ferner No. 21 Obv. 3—6 sowie No. 3 Anfang.

Zur Autographie: Obv. Z. 2: doch gewiss ***lu-uḳ-bi-šu*** (wie die Umschrift richtig bietet)?[1]

No. 34.

Rev. Beachte das besonders in emesal-Texten unzertrennliche Wortpaar dub(-dub) = *nurruṭu* und sig(-sig) = *rubbu* (No. 30 Rev. 6/7 = *šâbu*). Für sig-sig = *nurruṭu* siehe No. 46 und vgl. meine Bemerkung oben zu No. 13 Rev. 6/7[2].

No. 35.

Zu den Zeilenanfängen mit *ana* vgl. No. 16.

No. 36.

Trüge dieses Bruchstück nicht die Unterschrift: [šú il-là] dimmer Zuèn-na-gè „Gebet an Sin", so könnte man versucht sein zu glauben, dass No. 36 ein Duplikat von K. 4933 (d. i. IV R 18 Nr. 2) sei. Aber das dortige Gebet ist laut Inhalt und Unterschrift an Marduk gerichtet. Immerhin erweckt K. 4933 Rev. 28/29 Zweifel, ob Prof. MEEK's Ergänzung von K. 5162 Rev. 10/11 die einzig mögliche ist. Beiläufig bemerkt, ist die Wiedergabe des sumerischen ki-bi-šù ge-ge-e-dè durch *ana ašrišu litûr* ungenau. Der Vergleich von No. 36 mit K. 4933 ist jedoch insofern besonders lehrreich, als er die Fürbittte für Asurbanipal am Schluss von K. 4933 als späteren Zusatz zu einem wohl älteren Gebet ausweist.

No. 37.

Obv. Z. 6. *ina ikribi ni-ki-i a-[lak-ta . . .]*?[3]

---

1) Original *lu*.

2) Es fällt auf, dass das Zeichen *ra* Obv. Z. 8 so geschrieben ist, wie man es in einem emesal-Text erwartet, dagegen anders in Z. 6. Aber an letzterer Stelle ist wohl besser das Zeichen *sar* zu lesen. (Z. 3 ist *ni* so klar wie überhaupt möglich.)

3) *i* und *a* schliessen allerdings hart aneinander an. — Das Zeichen *ka* + *šu* (lies šubi) sieht auf dem Original besser aus.

No. 38.

Sollte statt Obv. nicht vielmehr Rev. in Betracht kommen? vgl. No. 2 Rev.

Zu *TI = ašâbu* vergleiche CT XVI pl. 28, 56/57 (ti-la), doch 5 auch die Legende vom Vogel Zû K. 4628, d. i. CT XV pl. 41, Obv. 5/6 (ti-na).

Zur Autographie: Z. 6 *šib* wohl nicht genau so wie *bar* geschrieben?[1]

No. 39.

Mit Recht ist als Subjekt „an evil spirit" vermutet, etwa *utukku*, 10 *alû*, *asakku*, wie Sm. 1708 (d. i. IV R 18* Nr. 6). Auch in Sm. 1708 ist von *dum-ki* „Glück" o. ä. die Rede (siehe Rev. 5/6, wo im Sumerischen siga entspricht).

No. 40.

S. 52 Z. 5. Ein Wort *agû* „Sturm" ist mir unbekannt.

15

No. 41.

Zur äusseren Form in der Anordnung der Interlinearübersetzung vgl. zu No. 4 (K. 5160 Rev.).

No. 42.

Z. 5. dur an-ki d. i. *markas šamê u irṣitim.* Ê-dur-an-ki hiess 20 gemäss II R 50, 19a. b der Tempelturm von Larsam, ê-gê-bár(?)-imin der von Erech gemäss Z. 20.

No. 43.

Z. 5. Dürfte die Ergänzung: *be-lum ša ṣ[i-it pi-i-šú* gewagt werden?

Zu Z. 6 und 7 vgl. IV R 28* Nr. 4 Obv. 29/30. Rev. 16/17.

25 Z. 9. Sollte auch hier wie K. 5160 Rev. 32/33 (siehe oben S. 9) dem *a-di ma-ti* ein *ma-ṣi* voraufgegangen sein?[2]

No. 44.

Obv. Z. 12. *rêštitum*, Epitheton einer Göttin. Vgl. K. 9480a (BA V 664) Obv. 1: *ana* *ilNanâ mârtu reš-ti-tu* und vor allem die 30 Priesterbestallungsurkunde VA 3031, wo die Göttin Nanâ genannt ist: *bukurti Anu reš-ti-ti* (Col. I 7) und (Col. I 3) *i-lat i-la-a-ti*, vgl. No. 44 Z. 14.

---

1) Nein! das Original bietet so klar wie möglich [Keilschriftzeichen].

2) *ṣi* scheint sogar besser als *zu*. Beiläufig bemerkt, bietet das Original im Zeichen 35 *nam* (Z. 11) den zu erwartenden zweiten senkrechten Keil.

No. 45.

Z. 2. *bi-iš-ti* „my being"? *inapi[ḫ]* „flames", Qal? Das Zeichen SAR ist im Sumerischen mu zu lesen, wenn es ***napâḫu*** „entflammen" bedeutet: mu-mu = *itanbuṭu* und *itanpuḫu*.

Zur Autographie: Z. 3. Die Schreibung von ***dim*** trifft gewiss nicht völlig zu[1].

No. 47.

Betreffs der Anordnung der Interlinearübersetzung siehe zu No. 4 (K. 5160 Rev.).

Z. 8. inganzu, durch ***iltamad*** „sie erlernte" wiedergegeben in dem emesal-Text DT 67 Obv. 18/19. 20/21.

Z. 9. Sollte nicht das dem semitischen (akkadischen) ***ki-a-am*** „also" entsprechende sumerische Wort ǵar-gim gelautet haben, sodass *ḫi* vom Verf. aus *ḫar* verlesen wäre, wie dies von ihm selbst für das zweimalige *ḫi* in No. 49 Rev. 2 und 4 (lies ***ḫar***, *ḫur*) zugegeben ist (s. S. 54)?[2]

No. 48.

Z. 10. Die noch erhaltenen Zeichen *ḫu-tu* ermöglichen es, in K. 5009, 22/23 das dem sumer. ní-te entsprechende Verbum zu *i-ša-ḫu-tu* zu ergänzen, und erweisen zugleich *šaḫâtu* als Synonym von ***palâḫu***.

No. 49.

Obv. Z. 1. Die Lesung na-an-gab-ru-'ú-a scheint gesichert, deckt sich also mit K. 5009 Z. 16, doch wird auf dem Original nachzuprüfen sein, ob an Stelle von MEEK's Zeichenspuren das erste erhaltene Zeichen nicht vielmehr igi und das Schlusszeichen ǵé ist[3].

Z. 3. Wenn „du" wirklich *at-du*[3] geschrieben ist, so wird an Schreibungen wie *ga-dil-du-us-su* (= *ḳadiltûsu*) V R 25, 10d oder ***pi-du-u ša pi*** (= ***pitû ša pi***) 92691 Col. III 20 zu erinnern sein.

Zur Autographie: Obv. Z. 1. Siehe soeben. — Das Zeichen *'ú* in Z. 2 und 4 wird doch wohl mehr dem entsprechenden Zeichen in No. 48 Z. 7 gleichen. Und ist *ǵé* wirklich genau so wie assyrisches *i* geschrieben? Rev. Z. 2 und 4 Schlusszeichen gewiss *ḫar*, *ḫur*, nicht *ḫi*, siehe hierfür oben zu No. 47 Z. 9.

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1) Das Zeichen ***me*** von *dim* (sic)-*me-ir* ist ganz klar. In Z. 1 lies ***na-dim*** und dementsprechend in Z. 2 ***šim-ti***! In Z. 4 ist zweimal das Zeichen ma deutlich geschrieben (*ki-ma ma-*..). Die Zeichen *pi* (Z. 2) und ***nu*** (Z. 3) sind mehr als unsicher.

2) ***ǵar***, nicht *ḫi*, steht fest, ebenso wie in No. 49 Rev. das Original beidemal deutlich ***ḫar, ḫur*** bietet.

3) *igi* sehr möglich; das Schlusszeichen ist ***ǵé***. — Das Zeichen ***'ú*** (Z. 2. 4) hat deutlich die zu erwartenden 4 schrägen Keile in seinem Innern. — *ǵé* ist in der Tat wie assyr. ***i*** geschrieben. — Wie von vornherein zu erwarten, bietet das Original in Z. 3 nicht *du*, sondern ***ta*** in dessen neubabyl. Form.

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UND

SEMITISCHEN SPRACHWISSENSCHAFT

HERAUSGEGEBEN VON

Friedrich Delitzsch † und Paul Haupt †

MIT UNTERSTÜTZUNG DER JOHNS-HOPKINS-UNIVERSITÄT ZU BALTIMORE

ZEHNTER BAND

HEFT 2

PAUL HAUPT
The Ship of the Babylonian Noah and other papers

WATER LINE

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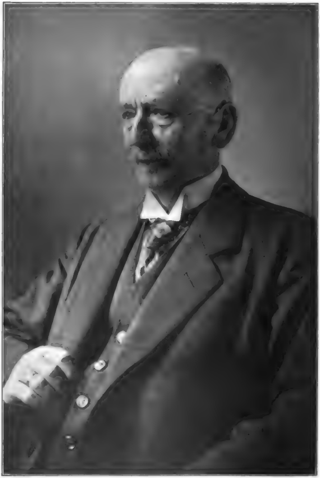
Die Schlußkorrektur des vorliegenden Heftes wurde nach Prof. Haupts Tode von DR. JOH. FRIEDRICH-LEIPZIG erledigt. Leider hat Herr Prof. Haupt eine große Anzahl von Verweisen innerhalb des Heftes unausgefüllt hinterlassen. Herr Dr. Friedrich hat von diesen Stellen nur einen Teil nachweisen können; die Verweise, wo ihm das nicht möglich war, sind durch drei Sternchen (***) gezeichnet. Daß auf diese Weise namentlich einige der letzten Artikel einen äußerlich etwas unfertigen Eindruck machen, möge der Leser mit der Lage der Verhältnisse entschuldigen.



Friedrich Delitzsch

UNIV. OF MICH.

Friedrich Delitzsch.

By

Ira Maurice Price.

The science of Assyriology is less than seventy-five years old.
5 Its modest beginnings date from the shrewd calculations and the phenomenal guesses of Grotefend, of Hanover; Rawlinson, of England; Hincks, of Ireland; and Oppert, of France. Their combined efforts furnished a basis for a successful decipherment of the cuneiform inscriptions found in so many ruins of Babylonia
10 and adjacent lands.

Each era of any science has its promoters and initial scholars. In the field of Assyriology and cognate lines the most distinguished leader and specialist during the last half century has been Friedrich Delitzsch.

15 In response to an appeal of his friends he wrote on his seventieth birthday (September 3, 1920) a familiar account of his life (*Mein Lebenslauf*, Reclam's *Universum*, 36, 1920, No. 47). Since his death (December 19, 1922) appreciations of his career and work have been prepared by his former pupils and friends (Zimmern in ZDMG
20 77, 121—129; *cf.* Hilprecht, *Old Testament Student*, 6, 209; von Baudissin in *Expositor*, 1890, p. 465, S. I. Curtiss, in *Franz Delitzsch*, notes here and there, 1891; JAOS 43, 151).

Delitzsch's father, Franz Delitzsch, was born of humble parentage in Leipzig in the year of Napoleon's defeat at that place
25 (1813). Educated at the Nicolai gymnasium and the University of Leipzig, where he was converted to a Christian life, he turned from the department of philosophy to theology, which he adopted as his life-work. He *habilitated* at Leipzig in 1842, and lectured there until 1846. Thence his professorships were Rostock, 1846—50;
30 Erlangen 1850—1867; Leipzig 1867—†March 3, 1890. Under his former instruction and influence may be named practically all the Old Testament and some of the New Testament scholars of Germany

and Switzerland during the past generation, including von Baudissin, Buhl, Cornill, Gregory, Haupt, Hommel, Kautzsch, König, Loofs, Orelli, Schürer, Stade, Zahn, and Zöckler. At least ten Americans are included among his former pupils: Davis, J. D., Gilbert, G. H., Curtiss, S. I., Mitchell, H. G., 5 Scott, H. M., Smith, H. P., Price, Ira M., and also a notable num- of Britishers.

Reared in an atmosphere of University life, Friedrich Delitzsch, the youngest of four brothers, had the inspiration of an academic environment to point him to heights yet unattained. The 10 popularity of his honored father in the University of Erlangen attracted large numbers of students not only from Germany, but from Scandinavia, Great Britain and America. These foreign students were frequent callers at the Delitzsch home where they soon made friends of the four small boys of the household. Asso- 15 ciations of this sort soon stirred the boys' ambitions to learn foreign languages. This same impulse was fostered by the parents who took their four youthfuls each vacation either to the Tyrol, to Switzerland, or to Italy. So enamored were they with their youthful joys that Friedrich says that it was an ideal golden time of youth whose 20 rays of light streamed into the latest years of his life. In fact he determined in that period to go to a university and to choose that department of study which would give him the surest opportunity to learn foreign lands, peoples, and languages.

When Franz Delitzsch returned to Leipzig (1867/8) with 25 his family, Friedrich matriculated in the University as a student in Oriental Philology; he did work in Indo-Germanic languages with H. Brockhaus and G. Curtius, and in Semitic languages with H. L. Fleischer and his father, — his chief interest being in Sanskrit. He served 1870—72 in the army, going through the Franco- 30 Prussian war unharmed. Returning in 1872 he spent the summer in the University of Berlin, studying Sanskrit under Weber, and Ethiopic with Dillmann. In February 1873 he took his doctor's degree in Leipzig with a treatise on *Studien über indogermanisch-semitische Wurzelverwandtschaft*, revealing his interest in those 35 two lines of research.

In the summer of 1873 he went to Jena to round out his Sanskrit under Böhtlingk, so that he might *habilitate* somewhere as *privat-docent* in that line of work. When he left Leipzig, Professor Brockhaus bade him not to fail to call an Eberhard Schrader, and to 40

ascertain whether the decipherment of cuneiform inscriptions had really been achieved. He also added that if it were really true, then to this branch of Oriental research belonged the future.

DELITZSCH's journey to Jena was made in an omnibus. The 5 muddy streets of the sparsely populated town, as it seemed to him, had such a depressing effect on the young man, that he resolved to telegraph his parents: *Return home tomorrow*. As if inspired by that resolution, he betook himself for his evening meal to the hotel *Zur Sonne*, on the market place. When he reached there, about 10 six o'clock in the evening, he found no one in the restaurant. He took a seat on a sofa by a round table, a kind of reserved location. In a short time there came into the room a long, lean-looking man, who hanged his hat on a peg and sat himself down not only at the same table but at the other end of the same sofa on which sat DE- 15 LITZSCH. The latter hastened to empty his glass, but the stranger, evidently of a sociable turn of mind, started a conversation. After sparring a few moments on various themes, and in answer to questions, DELITZSCH, suspecting he was a professor, told him his whole story. The stranger advised him to take up the whole matter with 20 EBERHARD SCHRADER, and to reconsider his projected plans. And this stranger was, romantically enough, the same SCHRADER whom he was to visit. Arrangements were made whereby DELITZSCH was to call at his home next morning for advice which he would gladly give to the son of a father to whom he (SCHRADER) owed so much.

25 The result of that meeting in the restaurant and the visit next morning at the home of SCHRADER, was that DELITZSCH remained in Jena, was introduced by SCHRADER into the mysteries of cuneiform, or as DELITZSCH says, *was so brought under the spell of the language*, that he switched his interest entirely from Sanskrit to 30 the Semitic languages, especially Babylonian-Assyrian. Being SCHRADER's only pupil in this line, he enjoyed the choicest companionship of the Father of Assyriology in Germany for an entire year. Cuneiform study being in its infancy, DELITZSCH, *with comparative ease*, as he himself said, *habilitated* the next year (June 10, 1874) 35 in Leipzig with a treatise on *Assyrische Tiernamen*. This was the initial effort of DELITZSCH in an intirely new field of investigation as over against the Indo-Germanic which he had selected for his life-work.

Now as *privat-docent* he began to lecture on the young science 40 of Assyriology. His father's fame, a brother's success as Professor

Extraordinarius of Theology, called especial attention to this third member of the same family on the University staff. The attractiveness of the new science, its bearing on related lines and the romance of discoveries in the East, added to DELITZSCH's enthusiasm and his clear-cut, well enunciated German, attracted listeners and 5 students. Very soon he had a company of eager, industrious young Semitists like FRITZ HOMMEL (Munich), PAUL HAUPT (Johns Hopkins), HILPRECHT (University of Pennsylvania), and later ZIMMERN (Leipzig) specializing in Assyriology.

DELITZSCH said that he always endeavored to adopt pedagogical 10 methods suited to the needs of his pupils. The requirements of such a class of students impelled DELITZSCH to prepare in autograph his *Assyrische Lesestücke* (1876) which down through the years has been re-written in four revised editions (1878, 1885, 1900, 1912) to meet the growing demands not only of his own students, but the needs 15 of beginners in Assyrian in many countries of the world. Its practical use with a good teacher has kept it in demand down to the present time.

In the winter of 1878 DELITZSCH was made Professor Extraordinarius of Assyriology in the University of Leipzig. In 1880 he 20 was married to Margarete, daughter of Reichsgerichtsrat Dr. HOFFMANN, of Leipzig; and through all the years she guarded the interests of her husband with the devotion of an ideal mate.

DELITZSCH's investigations into the intricacies of the new science convinced him that the only systematic and fundamental 25 method of attacking the problems that had to be solved was through the original texts themselves, as they appeared on the tablets and cylinders found in the museums of London and Paris. He made repeated trips to the British Museum and the Louvre, for months at a time, and not only carefully collated such texts as had been 30 published, but copied large numbers of those which no one had yet put out. This painstaking and exacting work was itself a training in familiarizing him with all sorts of narratives and texts.

The possession of the exact readings of the published texts and of many still unpublished, gave DELITZSCH a secure foundation 35 on which to construct text-books of fundamental importance for this new science. He began the collection both of grammatical peculiarities, and of words, preparatory to a lexicon of this new Semitic tongue. The list of words shaped itself so rapidly that in 1887 he laboriously autographed the first three parts of an *Assyrisches* 40

Wörterbuch, covering 488 pages, but including only *â'u-allânu*, not half-way through the first letter of the alphabet. These are the only parts that ever appeared, its plan being too comprehensive for less than a whole staff of workers over a period of years. But
5 his *Assyrische Grammatik* appeared in 1889 (2nd ed. 1906) and also in an English edition; it revealed his pedagogical ability by its plain statements of grammatical principles such as would attract students and give them a welcome into this new Semitic tongue. It was not until 1896 that he issued his *Assyrisches Handwörterbuch*,
10 a practicable handy volume for the use of students.

DELITZSCH's popularity as lecturer and teacher won for him, almost from the first, listeners and students from Germany and several foreign countries. Americans were early attracted to his department, his methods, and his personality. Among the earliest
15 of these American students was DAVID GORDON LYON (Harvard) who received his Ph. D. in 1882; †MORRIS JASTROW, JR. (University of Pennsylvania) completed his work in 1884. In 1886 we find JAS. A. CRAIG (for a time, University of Mich.), †R. F. HARPER (Chicago), IRA M. PRICE (Chicago). Other students in the same
20 period were †JOHN D. DAVIS (Princeton), †A. S. CARRIER (McCormick Theological Seminary, Chicago), and later, †E. T. HARPER (Chicago Theological Seminary) 1891. In addition to the above-named institutions we find DELITZSCH's own pupils, or his pupils' pupils, establishing many Semitic centers: †PAUL HAUPT at John's
25 Hopkins; †H. V. HILPRECHT at the University of Pennsylvania; T. J. MEEK at Toronto; †A. T. CLAY at Yale; R. W. ROGERS at Drew Theological Seminary; G. A. BARTON at the University of Pennsylvania; S. A. B. MERCER at Trinity College, Toronto. The scientific methods pursued in Semitics in these centers of learning
30 owe much to the genius and skill of DELITZSCH as a linguist and investigator. In fact, the Assyriologists of the U. S. A. are practically all scholastically descendants of DELITZSCH's lecture-rooms and seminars, with the added personal characteristics of each individual scholar, as shown in the products turned out at these centers.

35 In his investigations and research DELITZSCH was an individualist, following out his own methods with his original texts and with slight regard, apparently, to the results achieved by the younger generation of Assyriologists. To preserve in permanent form the best productions of his continually increasing number of pupil-
40 Assyriologists, he, with his already distinguished pupil-colleague,

PAUL HAUPT, established two series of scientific cuneiform publications, *viz.* the *Assyriologische Bibliothek* in 1881 —, of which vol. **26** has just appeared; and *Beiträge zur Assyriologie* 1890 —, of which vol. **10** is now in press. These series have become a treasure-house for the safe-keeping of treatises which might otherwise have been scattered and practically lost to the majority of scholars in Semitic lines.

DELITZSCH's scientific linguistic interests continually pushed him into side lines such as *Die Sprache der Kossäer* (1884), the language of a people who occupied an important place in the history of Babylonia. *Beiträge zur Entzifferung und Erklärung der Kappadokischen Keilschrifttafeln* (1893) was of great interest to linguistic scholars. Other scientific treatises were *Das babylonische Weltschöpfungsepos* (1896), and *Die babylonische Chronik* (1906). A venture into the field of linguistic origins in *Die Entstehung des ältesten Schriftsystems oder der Ursprung der Keilschriftzeichen* (1897) and *Nachwort* (1898) were not so cordially welcomed nor so generally endorsed as his more scientific works.

The last large contribution of DELITZSCH to the scientific investigations of cuneiform literature embraces his text-books on Sumerian which appeared in 1914. In this group we have *Sumerische Grammatik*, *Kleine Sumerische Sprachlehre für Nichtassyriologen*, and his *Sumerisches Glossar*. In the same year he issued *Sumerisch-akkadisch-hettitische Vocabularfragmente* in the transactions of the Berlin Academy. This group of issues will remain as a permanent standard of method for long years to come. DELITZSCH's superior scholarship was widely recognized. In his earlier years he was a member of the *Sächsische Gesellschaft der Wissenschaften*, and later was made an honorary member of the Institute of France, the Royal Asiatic Society, the Academies of Bologna, Christiania (Oslo), Dublin, Helsingfors, the American Oriental Society, and others.

DELITZSCH's interests and activities stretched far beyond the purely linguistic horizon of his research. His early youth was too broadening to confine him within such narrow limits. In fact, his father's Old Testament scholarship left its impact on the mind of his son. The relation of all the light found in the cuneiform texts to the Old Testament deeply impressed DELITZSCH, especially in those early years of his research. *Wo lag das Paradies?* (1881) is a geographical study of Babylonia based on what the cuneiform texts revealed as to the possible location of the garden of Eden.

While DELITZSCH was engaged in copying texts in the British Museum, he prepared and published in the London Athenæum (summer of 1883) a series of articles on the light of the cuneiform inscriptions on the Old Testament. These were issued in book form
5 the same year in London under the title *The Hebrew Language Viewed in the Light of Assyrian Research*. The first intensive studies on the same line appeared in *Prolegomena eines neuen hebräisch-aramäischen Wörterbuchs zum Alten Testament* (1886).

The popular interest that attached to the new light from these
10 inscriptions inspired within DELITZSCH a desire to bring such knowledge to the attention of the public. Such a desire found its outlet in the editing of MÜRDTER's *Geschichte Babyloniens und Assyriens* (1891). About the same time he wrote a number of semi-popular articles for the *Protestantische Realenzyklopädie*.

15 DELITZSCH's study turned him more and more toward Babylonia, the source of all the marvelous ancient documents which he was so fortunate as to investigate. In 1891 he made his first trip to the Near East on the ALBRECHT stipend: a journey to Aleppo, to observe the ruins of North Syria, especially of Arpad. This was simply an
20 inkling of what was to follow at a later time.

In the summer of 1893 he accepted a call to the University of Breslau as Professor Extraordinarius, and in December of the same year, as *Ordinarius* for Assyriology and the Semitic languages. Under the influence of the Catholic Bishop KOPP his lectures and
25 Seminars were attended by not a few Catholic theological students, some of whom are leaders of Semitics in Italy today.

In the meantime interest in the Near East gathered friends and momentum, not alone among scholars, but among diplomats and politicians. Centered in Berlin was a group of persons who precipi-
30 tated their interest in the organization (Jan. 24, 1899) of the *Deutsche Orient-Gesellschaft*, a society designed to foster interest in the Near East, and to promote explorations and excavations in southwestern Asia and Egypt. DELITZSCH threw himself into the promotion and expansion of the proposed work of this society. He wrote
35 numberless letters to evangelical and catholic authorities, to professors, publishers, bankers, merchants, and others; made professional visits, and largely increased the membership of the society — all of this while Professor in Breslau.

In the spring of 1899 (April 6) he accepted a call to the Uni-
40 versity of Berlin, as Professor Ordinarius for Oriental Philology,

with special consideration of Assyrian; simultaneously he was elected Director of the newly founded *Vorderasiatischen Abteilung* of the Royal Museum.

Twelve days before DELITZSCH's election to the professorial chair in Berlin, excavations were begun (March 26, 1899) by the 5 Germans on the ruins of ancient Babylon. On the next day after his arrival in Berlin, DELITZSCH secured an audience, at nine o'clock in the evening in the royal palace, before Kaiser WILHELM and the Finance Minister VON MIQUEL, in which he presented an address on Babylon. This enlisted the permanent enhancement of the cause 10 of exploration and excavation in Babylonia on the part of the Kaiser.

Frequent reports from the successful excavations begun at Babylon fired the imagination of the *Gesellschaft* and its friends. DELITZSCH fanned all the flames into a white heat by his contagious enthusiasm. On January 13, 1902, he gave in the *Singakademie* 15 in Berlin, in the presence of the Kaiser, his lecture on *Babel and Bibel*, an repeated it on February 1st in the royal palace. Published in pamphlet form it raised a storm of rejoinders that echoed throughout the world of Old Testament and Semitic scholarship. On February 26th, 1902, DELITZSCH placed in the hands of the Kaiser a me- 20 morial on *Kal'at Shergat* the ancient Ashur, situated on the Tigris river, about 40 miles below Nineveh. His appeal was heard, and the *Deutsche Orient-Gesellschaft*, by the permission of the Sultan of Turkey, was permitted to excavate the ruins of that oldest Assyrian city. To aid in the general purpose of the *Deutsche Orient-Gesell- 25 schaft* DELITZSCH prepared and had produced in the Berlin Opera House a *pantomime*, entitled *Sardanapal*.

With the Kaiser's hearty interest and consent, DELITZSCH made his first journey to Assyria-Babylonia from March to October, 1902. He went by way of Urfa and Diarbekr to Nineveh and 30 Ashur. At Babylon he remained in all about five weeks, visiting, in the meantime, Fara. The important ruins of Southern Babylonia such as Erech, Larsa, Ur, and others came under his observation. Having revisited Babylon and Borsippa he returned *via* Bombay to Berlin. On his return he recited his experiences and observations 35 in a lecture (April 17, 1903) before the *Deutsche Orient-Gesellschaft* on *Im Lande des einstigen Paradieses*. His description of the wonderful finds of the excavations gave additional impetus to the spreading flames of enthusiasm. On February 25, 1905, he gave another lecture before the *Deutsche Orient-Gesellschaft* on *Assur und unsere* 40

dortigen Grabungen; and left on April 2nd for his second trip to the lands of the Tigris and Euphrates, where he remained until November. From June 24th to October 8th, he tested his endurance by remaining at Ashur through the terrific heat of a Babylonia sum-
5 mer. On his return trip he received and accepted an invitation to lecture in New York City (1906) before the Germanistic Society. He filled his engagement only to return at once without attempting to see his many former pupils and friends in American universities and cities.

10 The journeys to Babylonia revealed to DELITZSCH personally the enormous quantities of ancient records which were found and which may be found in the ruins of that age-old land. The greatness of the finds made by those German expeditions will never be known to extra-German scholarship until those in charge at Berlin shall
15 have published them entire.

Out of those trips DELITZSCH gained a popularity as a lecturer that took him into many cities of Germany, into Austria, Holland, Belgium and Switzerland. More than that, his prolific pen poured forth in addition to those already mentioned, such pamphlets and
20 booklets as *Mehr Licht; Handel und Wandel in Altbabylonien; Das Land ohne Heimkehr; Sumer und Akkad*, and many others. These side issues kept the public interest at boiling point, and furnished large funds for the prosecution of excavations at those two great centers, Ashur and Babylon. These sites were excavated
25 scientifically and successfully until the outbreak of the World War in 1914.

DELITZSCH's principal productivity during the war seems to remain in manuscript form. But in 1920 his interest in Old Testament matters broke out in his *Die Lese- und Schreibfehler im Alten Testa-*
30 *ment*. In the same year *Die große Täuschung* (part 1) though written in 1914, appeared. It raised a storm of rebuttals by Jews and Old Testament scholars from all central Europe accusing him of anti-Semitism, of hypercriticism and other malevolent motives. A second part, designed to answer and cool down his critics, appeared in 1921.
35 His minute study of the Old Testament had revealed to him inaccuracies and inconsistencies, the recital of which had stirred up Jew and Gentile in defence of the Old Book.

DELITZSCH avers that throughout his life he had not been an anti-Semite in the usual meaning of that word. On the other hand,
40 he was closely attached to many Jews and their families in honor and

affection. But he had not allowed that friendship to interfere with the results of his investigations on the text and interpretation of the Old Testament. He maintained that he would speak the truth regarding the history, the morals, and the religion of ancient Israel, come what would, and in spite of the sharp abuses of rabbis, and other 5 utterances of Old Testament theologians.

After DELITZSCH's retirement from his teaching duties in 1920, he cherished two longing desires from the scientific point of view, — that he might publish 1) his Supplement to his Assyrian Dictionary of 1896; 2) his Hebrew-Aramaic Dictionary of the Old Testament. 10 Under normal conditions, he says pathetically in his *Lebenslauf*, he would have no anxiety about a publisher; but at present it appears that only publishers in neutral lands would be able to fulfil his hopes.

DELITZSCH was thirty-four years old when the writer went to Leipzig. His reception of Americans was most cordial, and his 15 counsel regarding work was apparently fair and unprejudiced. In the same classes under him were JAS. A. CRAIG, †JOHN D. DAVIS, †R. F. HARPER, ALFRED JEREMIAS, †F. E. PEISER and †S. A. SMITH, (†JASTROW and ZIMMERN had just finished). DELITZSCH taught all the courses in Assyrian and the Arabic for beginners. As uni- 20 versity professors go in Germany, DELITZSCH was an unusually interesting lecturer. He put enthusiasm and energy into his effort and spoke German so distinctly that even the foreigners in his audience could readily understand. He had already acquired a few mannerisms, as most lecturers do, that at first made his lectures somewhat stilted. 25 When not engrossed with his manuscript he always looked out of the window on his right to the *Augustusplatz*. In his distinctively class-room or seminar work, where members of the class translated texts, he was especially informal and human, occasionally giving a humorous turn to some point at issue. In Arabic, whenever he 30 wished the correct and differing pronunciations of the Arabic *th* he called on the Americans.

In his lectures he was fully abreast the most advanced scholarship. This was especially prominent in his discussion of the light of the cuneiform inscriptions on the Old Testament. Theological 35 prepossessions never interfered with his processes or conclusions on the Old and New Testament, in fact, never embarrassed him under any circumstances.

His originality lay in his treatment of texts and their elucidation, where we often saw a real genius at work. Engrossed in such scientific 40

methods for a few months or a year forms a habit that stays by one throughuot his scholarly career. Over an extremely difficult passage he rarely wasted any time, but quietly passed it by, as is done now and then in his text-books, notably in his *Assyrisches Handwörterbuch* 5 and his *Sumerisches Glossar*.

As a man and friend, DELITZSCH was especially genial, often granting favors, unlooked for and unexpected. His friendship and goodwill were thoroughly genuine as shown in his attitude toward the best future interests of his American students. The writer 10 spent a happy three months in his private library deciphering the original characters of Gudea Statue B. DELITZSCH put at his disposal not only the resources of his library but himself as well. However, with all his manifold duties in those younger days, he conscientiously and punctiliously took his siesta immediately after lunch 15 hour. All the members of the household strictly lived up to that program, that he might the better carry out the great tasks which he had chosen for himself.

Since leaving Leipzig we have kept up correspondence and exchanged some literary products. The writer has visited Berlin 20 twice since his encumbency of the professorship; in fact, in 1909 spent about three weeks in his library, digging out problems in the translation of the Gudea texts. DELITZSCH's cordiality had grown with his years, and, with the exception of an increasing deafness, had added to his capacity for the enjoyments of friendship. In 1922 25 his Christmas greetings had been received, and not long afterwards the writer was shocked by receipt of a message from Professor ZIMMERN that DELITZSCH had passed away December 19, 1922, after an illness of but two days with pneumonia. Sad news!

DELITZSCH's marvelous industry both in scientific and practical 30 lines that characterized his teaching years in the three universities with which he was connected, were overshadowed by his activities, if that were possible, during his last two years. He worked as if he wished to crowd the utmost possible achievement into the time which he seemed to foresee would be brief.

35 After his demise, Professor HEINRICH ZIMMERN, who was his successor at Leipzig, and very near to him personally, was called upon to examine his literary remains. For long years DELITZSCH had assiduously labored to complete the Supplement to his *Assyrisches Wörterbuch* of 1896. This manuscript was found complete to 40 the last dot. It takes account of all the Babylonian-Assyrian litera-

ture that has been published since 1896 with wonderful comprehensiveness, especially in some lines of research, and according to ZIMMERN, gives new proof of DELITZSCH's masterly handling of difficult texts in the letter-literature. Also the *Hebräisch-arämaisches Wörterbuch zum Alten Testament*, which had been in the making for over thirty 5 years, was substantially complete in manuscript form.

Among those manuscripts partially completed were the third edition of his *Assyrische Grammatik;* a *Sumerische Lesestücke* planned with the works that had appeared in 1914; a collection of Babylonian-Assyrian psalms in translation; a comprehensive linguistic 10 and material elaboration of the great collection of letters of the time of Sargon, on which he was working when he was stricken down with pneumonia, — revealing his wide range of interests.

Another line of study was seen in a complete *Spezialwörterbuch zum Qur'ân* on which he had worked for years with peculiar delight. 15 Among his manuscripts were found lectures on Old Testament interpretation, and even on Turkish, which his trips to Babylonia had inspired. During the war he prepared but never published a booklet on *Die Welt des Islam* (1916).

Among his scientific equipment, ZIMMERN discovered collections 20 of ideograms, of personal and geographical names, lists of gods, — all written out in the most painstaking and careful manner. Also on the margins of such works as RAWLINSON's *Cuneiform Inscriptions of Western Asia*, and on many parts of *the Cuneiform Texts . . . in the British Museum,* he had written numerous valuable 25 remarks and corrections.

His death carried away from us great areas of knowledge that can never be measured by the mind of man. Only those of us who were privileged to sit at his feet in his lecture- and class-rooms, who enjoyed his friendly and wise counsel during all our later lives, 30 can begin to appreciate what his departure means to us personally, and only faintly how it made poorer the great science of which he was such a worthy master.

Paul Haupt.

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In Memoriam Paul Haupt.

The unexpected death of Paul Haupt has left a serious gap in the ranks of Semitic scholarship. To all who knew him his name brought to mind a scholar of rare brilliance, remarkable alike for the sweep of his learning and the keenness of his intellect. There were few subjects, academic, aesthetic or journalistic, in which he was not interested, and with his vast Semitological erudition he combined a wide information in such fields as Germanic philology, English literature, music and medicine. The keenness of his mind never seemed to dull, and debate with him was always found perilous even by the ablest antagonist. It is doubtful whether minds of such calibre are ever content to restrict their scope of activity, so that it is not surprising that he was often tempted from his specialty, perhaps more than lesser minds would approve.

The career of Professor Haupt may be divided into two well-defined periods, each marked by a different emphasis. The first covered the twenty years from the commencement of his Semitic studies to the beginning of the publication of Muss-Arnolt's Assyrian dictionary, roughly contemporaneous with the appearance of the first volumes of the *Polychrome Bible*. The second continued from that time to the close of his life, a period of about thirty years. During the first twenty years Assyriological and comparative Semitic studies held the principal place in his interest; during the second period they were largely displaced by his increasing absorption in the arduous task of reconstructing the poetic sections of the Old Testament. To this change of interest it is mainly due that he never published the Assyrian and comparative Semitic grammars which he had planned and in large part prepared during the first period.

Since the writer has given an account of Haupt's life and career as a scholar in the *Haupt Anniversary Volume*, an account which may be supplemented by the excellent bibliography compiled by the late Professor Aaron Ember, and published in the same place, it

does not seem advisable to repeat here what was said there. Nor is it necessary to recite the list of honors and academic distinctions which he received, since it is accessible to all in the pages of *Who's Who in America.* It is still too early to evaluate the results of HAUPT's Old Testament studies. While containing a certain amount 5 of the subjective element, which is incommensurable, from the very nature of the case, this research of his will be found to possess a far greater value, I believe, than most of the similar work of the day, which does not repose on a solid foundation of knowledge and painstaking toil. Only those who were intimately associated with 10 him can appreciate the stupendous amount of labor which he devoted to his Old Testament work. On the other hand, it is quite possible to estimate his contributions to Assyriology and comparative Semitic philology, partly because they are in themselves more objective, and partly because more time has passed since their appearance. Much 15 of what Haupt discovered has become an integral part of our science, a fact which is not always realized by younger students, who do not often take the interest in the history of their science which should be taken by every true scholar. Other observations of his were neglected, and many of his more recent discoveries have been com- 20 pletely overlooked, largely, it is true, because they were scattered in numerous short papers. He frequently made the mistake of over-condensation, which made his papers exceedingly difficult for those who were not used to his method.

In these days of broadening outlook in the anthropological and 25 humanistic sciences, our attention ist justly being diverted more and more to archaeological and historical research in the widest sense of the term. Our interest is being devoted to the history of civilization, in all its multifarious phases. EDUARD MEYER and JAMES H. BREASTED are leading the way for the full participation of 30 Orientalists and archaeologists in this fascinating and important phase of research, which promises to open up vistas hitherto undreamed of. Philology in the narrow sense is in danger of being reduced to begging on the doorsteps of her former admirers. Detailed linguistic and comparative studies are beginning to be looked 35 on with suspicion, an unhappy state of affairs which is largely due to the vagaries of *soidisant* philologists, who have tried to imitate the methods of their sounder colleagues without fully understanding them. While philology was the vogue, it is perfectly easy to see how its popularity would induce untrained men to attempt to follow in 40

its wake. Now, in its temporary eclipse, there is a chance to shake off the camp-followers and organize ranks for a new development. Happily, there are still some Semitic philologists of real merit, like BROCKELMANN and BERGSTRÄSSER, LIDZBARSKI, LITTMANN, ZIM-
5 MERN, FRIEDRICH and LANDSBERGER. In the Egyptological camp there are men like SETHE, GARDINER and GUNN. With these names before us it is evident that there is no cause for discouragement; philology will develop, even though not as rapidly as it should. As a small contribution to the history of its method, the following pages
10 may have their value.

HAUPT's greatest philological achievements belong to the first decade of his academic career. In part they fall into the Sumeriological category, in part into the comparative Semitic field. HAUPT was able to pass beyond his colleagues in the former field, such
15 men as SCHRADER, DELITZSCH, OPPERT, LENORMANT, because he disregarded the literature which had accumulated for a decade, most of it more polemical than constructive, and little of it scientific, and mastered the cuneiform material. HAUPT gave up the attempt to combine Sumerian with other languages, an attempt which involved
20 LENORMANT, for example, in the most hopeless Turanian labyrinth. Even more important, he compiled his own glossary and grammar from the vocabularies and bilingual texts, and accepted the statements of the Assyrian philologists themselves, instead of asserting his right to transcribe Sumerian inscriptions to suit himself. Instead
25 of reading a certain group *tum-ta-an-ud-du*, with the French scholars, he read it *ib-ta-an-e* with the Assyrian scribes. When examined from the standpoint of Sumerian research today, after the work of THUREAU-DANGIN, DELITZSCH and POEBEL, the difference between the contemporary Sumerian publications of LENORMANT and HAUPT is
30 almost staggering. The outline of Sumerian grammar appended by HAUPT to his *Akkadische und sumerische Keilschrifttexte* is still sound, as far as it goes, in practically every detail, while LENORMANT's publications seem incredibly remote and antiquated. LENORMANT deserves the greatest credit for his useful pioneer work and for the
35 rôle in the development of Ancient Oriental historical studies which he played. We have no intention of casting rocks at him; his position in the history of our science is deservedly secure. But his methods were unsound, and would have led to the temporary discrediting of Sumerian studies and to the victory of HALÉVY, while HAUPT,
40 young as he was, was able to point the way to a Sumerian philology

worthy of the name. If HAUPT had continued his Sumerian researches after 1885, it is safe to say that the decade from 1890 to 1900 would not have been lost to Sumeriology, as it practically was.

HAUPT's contributions to the understanding of Sumerian phonology were of fundamental importance, and have not yet been superseded in any important point. It is even doubtful whether they are fully appreciated as yet. He was the first to make a clear and adequate distinction between the *EME-KU* and *EME-SAL* dialects. His study of the pronouns and especially of the verb system was not superseded until the work of POEBEL. The only weak place in his grammar is in its syntax, but it was hardly possible at that time to understand Sumerian syntax, because of the lack of elaborate prose texts, like the Gudea Cylinders. It was, therefore, reserved for THUREAU-DANGIN to solve the mysteries of Sumerian syntax, once for all, though POEBEL has made very important contributions to it.

When we turn to Assyrian philology, we find a very similar state of affairs. The conceptions prevailing about Assyrian morphology were of the vaguest and most curious, when HAUPT began his work. Though DELITZSCH had done something, he had not done much in this direction; he was already developing his method of collecting and classifying the cuneiform lexical and grammatical material, and trying to understand it without being led astray by a comparative method which had hitherto proved as meretricious as it was seductive. DELITZSCH was undoubtedly right in his point of view; yet Assyrian morphology could never have been developed without the scientific application of the comparative method by HAUPT. After laying the foundations of Assyrian morphology in his *Sumerische Familiengesetze*, the latter published a special monograph in 1883, under the title *Beiträge zur assyrischen Lautlehre*, in which he developed the essential principles of morphology as well as of phonology. For Assyrian phonology this study brought a clear analysis of all the then available material for the sibilants, including the velars. In connection with this he gave a large number of very important principles for the morphology of the substantive. In a sense almost the whole of the study is morphological, since comparative phonology is very closely related to morphology, and is often inseparable from it. The treatment of etymological and dialectic data is very good, and is seldom to be improved, even with our present knowledge, forty-five years later. The principal defect is the non-recognition of some important phenomena of consonantal dissimilation. BARTH had not

yet discovered the law that bears his name, according to which the initial *m* in *nomina agentis* and *instrumenti* is dissimilated to *n* when the stem contains a labial. Nouns like *naqbaru* were still regarded as having a prefixed *nûn*. Even yet it is not always realized
5 that nouns of this class with an initial *n*, as well as a labial, in the stem, lose the initial *n* of the formation: e. g., *inṣabtu* for **anṣabtu*, **nanṣabtu*, **manṣabtu*, and *imbûbu* for **anbûbu*, **nanbûbu*, **manbûbu*. The same dissimilation of the first of two *nûns* takes place in some divine names beginning with the element *nin*, as *Inanna*
10 for **Nin-anna*, and *Inurta* for *Nin-urta*.

HAUPT was the first to distinguish clearly between Semitic words which are originally connected, or cognate, and loan-words. He also distinguished sharply between loan-words in Hebrew or Aramaic which are derived from the Babylonian dialect, and those derived
15 from Assyrian. Since Babylonians and Assyrians treated the sibilants differently, it is usually easy to determine this in the case of loan-words containing sibilants. The importance of the study of loan-words, both to the philologist and to the historian of civilization, is being appreciated more and more, though not nearly the attention is paid
20 to this important branch of philology that it deserves. For the most part recent research has been decidedly unmethodical whenever it touches the subject of loan-words. ZIMMERN and MEISSNER are almost alone in treating Accadian loan-words in Aramaic from a strictly scientific viewpoint, while LIDZBARSKI is practically the only
25 scholar who has continued along the lines mapped out by NÖLDEKE and FRÄNKEL. When it is realized that virtually all the exceptions, or apparent exceptions to the phonetic laws are due to the failure to recognize loan-words, the importance which they have for the philologist is clear. For example, ZIMMERN's discovery that Hebrew
30 *šîr* really is identical with Arabic *ši'r*, poem, but that the connecting link is provided by Accadian *šîru*, *šêru*, group of stichi, canto, from which the Hebrew word is directly borrowed, obviates any need of breaking the phonetic laws. The importance of loan-words for the history of civilization is also illustrated by the same word, which,
35 as shown by the sibilant, was borrowed from Babylonian, not from Assyrian. It cannot have been borrowed from Late Babylonian, since it does not occur in Aramaic, through which all Accadian words introduced in late times into Hebrew had to pass, and it is, moreover, of undoubtedly early date in Hebrew. Accadian words which
40 came into Hebrew (Canaanite) during the Late Bronze Age, the age

of North Mesopotamian (Ḫurrian) influence, exhibit the Assyrian sibilants, as in *sefr*, book, for **sipru*, Babylonian *šipru*. The word *šir*, therefore, almost certainly reached the Canaanites, possibly through Amorite channels, before the civilization of the Early Bronze had been overturned by the barbarian irruption of the eighteenth century B. C. The fact that *šir* is so early a loan-word is very significant, in view of the great popularity of the Accadian epic all over Western Asia at an early date, to say nothing of the unquestionable dependence of much of the Hebrew poetic literature upon ultimate Mesopotamian sources.

Haupt's philological method is seen at its best in two masterly studies entitled *Über den Halbvokal u im Assyrischen* and *The Assyrian e-Vowel*, each about thirty pages in length and packed full of material. The second proved once for all that the Assyrians possessed an *e* vowel as well as an *i*, and though printed in 1887 is just as impressive today as it was when first published. Up to that time most scholars had doubted the existence of a distinct *e* vowel, but Haupt proved it conclusively by the aid of transcriptions into Greek and Hebrew, as well as by cuneiform transcriptions of West Semitic names, and clinched the proof by means of comparative morphology and etymology. The only occurrence of an Assyrian *e* that he then failed to recognize—though the omission was rectified later—seems to be the change of *i* to *e* before *r*, as in *umaššer* for *umaššir*. I do not believe that a more brilliant essay has been ever contributed to Assyrian philology than this one of Haupt's. The treatise on the semi-vowel *u̯*, though published first, is mentioned last, because it is somewhat antiquated by this time. It is exceedingly well done, and ought to be studied carefully by all Assyriologists, but Old Accadian inscriptions were very few then, and it was hardly possible to realize that the *w* (*u̯*) was preserved in the first stages of the language. Naturally, Haupt felt obliged to maintain that Assyrian *m* never represented an etymological *w*, and that cases where it apparently did, as in *lamû* = לוה and *namû* = נוה, were either coincidences, or due to the presence in the other Semitic languages of loan-words from Assyrian. Now that words of this type have been proved to possess a *waw* in the older language—the classical illustration is *amâtu* for *awâtu*—it becomes certain that *lamû*, *namû*, etc., stand for older *lawû*, **nawû*. The *w* was regularly changed to *m* in doubly weak verbs, because of the tendency to preserve the dissyllabism of the stem characteristic of the Semitic languages. So we

have *emû* for *ewû*, **hawû*, ve (cf. BEZOLD-GÖTZE); *amû* for *awû*, **ḫawû*, speak; *emêṣu* for *ewêṣu*, be small; *ṭamû* for *ṭawû*, spin, etc., etc. In cases like *ḫâmiru* for *ḫâiru* it is practically certain that HAUPT was right in seeing a secondary development of *alef* to *waw*, for in
5 later Babylonian (not Assyrian, despite the royal inscriptions, which were often written by Babylonian scribes and imitated Babylonian forms and orthographies) *m* was pronounced as a nasal *w* (*w̃*).

In successive Assyrian seminars at Johns Hopkins, during the late eighties, HAUPT interpreted practically all the then known
10 cuneiform texts, and planned a glossary, with the assistance of MUSS-ARNOLT. After specimen pages had been printed and circulated, there was some disagreement as to the publication, and MUSS-ARNOLT took it upon himself to publish the entire work. Had HAUPT brought out the entire glossary, as he had originally intended, students would
15 have had a compact and convenient tool, in some ways superior to DELITZSCH's monumental work. As it is, the size of the work was greatly swelled by the introduction of bilingual translations of all Assyrian words and citations into both English and German, as well as by an elaborate bibliographic apparatus. The bilingual ar-
20 rangement, introduced by MUSS-ARNOLT, made the work popular with English-speaking students who knew little German, but was rather absurd in the case of an Assyrian dictionary. Still, it must be confessed that scholars of note have misunderstood DELITZSCH's German renderings, as when it was stated in an English learned
25 journal that *šabâšu* means *touch round about* (DELITZSCH: *umrühren*). The bibliographic apparatus, though sometimes very useful in the early days of Assyriology, was badly selected, or rather was not sifted at all, and contained a great deal of trash, even when it first appeared. The cost of the book was abnormally swollen by
30 these additions, and the book could, therefore, only be consulted by most students in a library. It is a great pity that it was ever published in its present form, which is often a caricature of HAUPT's original work. It has served to perpetuate many old blunders and numerous fancies of the pioneer Assyriologists, which would otherwise have
35 perished long ago.

In many ways HAUPT was almost ideally fitted to become a comparative Semitic grammarian. He had an exceptional knowledge of Hebrew, a good command of Arabic, Ethiopic and the Aramaic dialects, while he stood in the very front ranks of Assyriology. In
40 his early days he was unquestionably the leading phonetician in

the world of Semitists. He remained the foremost phonetician up to about 1910, when the rapid development of the Hamburg school of experimental phonetics, followed by the establishment of modern phonetic laboratories in various parts of the world, set a new standard, to which only specially trained men like BERGSTRÄSSER and WORRELL 5 can now measure up. Besides these advantages, he possessed the inestimable merit of having a keen appreciation of scientific method in philology, to which he contributed so much himself. We may justly regret that he never published the *Comparative Semitic Grammar* on which he had been working so long. It would have been 10 a concise recital of the main principles of Semitic phonology and morphology, with illustrations drawn mainly from the standard Semitic tongues, but with ample material from the modern dialects. While it would not have approached the exhaustiveness of BROCKELMANN's monumental work, it would habe been far superior on the 15 historical side, where BROCKELMANN is weakest. BROCKELMANN is HAUPT's superior as a specialist in Arabic and Aramaic, but HAUPT was a better Hebraist, a better Ethiopic scholar, and incomparably greater as an Assyriologist. For historical grammar Assyrian and Ethiopic are the *sine qua non*; Hebrew comes next 20 because of its age, while Arabic will always remain the purest and most characteristic Semitic language.

In the writer's opinion, one of the greatest needs today, in Semitic philology, is a book which will concisely state the principles of historical Semitic grammar, without burying the student under a mass 25 of detail. BROCKELMANN's shorter grammar, in the *Porta Linguarum* series, in some respects meets the requirement, but he has tried to give *all* the principles, in condensed form, and the historical treatment is neglected, while the tabular presentation of forms, which is so useful to the student, is hardly ever found. For the 30 student it is more important to know the basic principles than to know all the minutiae of the dialects. Moreover, BROCKELMANN's shorter book shows all the lacks of the larger one in more striking form. The ancient Semitic languages, especially Assyrian, are neglected, and there are numerous mistakes in the Assyrian forms 35 which are quoted. The lack of a concise handbook is largely responsible for the appalling ignorance of comparative Semitic grammar found today almost everywhere.

In the second period of his career, HAUPT began to extend the scope of his philological interest. For comparative etymology his 40

studies of consonantal transposition in the Semitic languages are of the greatest importance, though it may be some time before the subject of transposition is fully understood. In Arabic the amount of consonantal transposition which has occurred, and is still taking place, 5 is prodigious, and this peculiarity is scarcely less evident in Ethiopic, while it is at least as common, relatively speaking, in Egyptian. Even in Assyrian and Hebrew we have a great deal of transposition On the other hand, HAUPT began to overestimate the importance of the phenomena of assimilation in Semitic phonology, and in 10 some of his latest articles he began to exaggerate the rôle of sporadic sound change. Some of this work would eventually have led to the formulation of new laws, we may safely suppose, but it was rather perilously in contrast to the method of his early days, when he was concerned with building up laws, not with tearing holes in them. 15 With his vast linguistic erudition, he not infrequently became the prey of isolated analogies, as when illustrations were drawn from Indo-European languages, and used to prove that similar changes occurred in Semitic—a decided *non sequitur*. But his semasiological studies, though sometimes far-fetched, especially when it became 20 necessary to posit suspiciously great changes both phonetically and semantically, are of considerable importance, and frequently become brilliant.

Though HAUPT himself seldom ventured into the hotly contested terrain of Egypto-Semitic philology, he aided his pupil, EMBER, 25 in this work to the fullest extent. The philologist of the future must master Egyptian before attempting to go deeply into the problems of historical Semitic grammar. There are scholars of note, it is true, who stand sceptically against the researches being carried on in the field of the relation of Egyptian to the Asiatic Semitic tongues, 30 but their number is being reduced, year by year. Since SETHE's brilliant work on the vocalization of Old Egyptian, with which the results previously reached by the writer coincided so remarkably, the number of sceptics is being reduced still farther, and ought to be eliminated entirely after the publication of a tablet containing 35 cuneiform transcriptions of Egyptian words, written about 1400 B. C., and corroborating our results throughout. Directly and indirectly, HAUPT's influence in the development of this field has been very considerable.

In PAUL HAUPT we have lost the third of the little group of 40 scholars who laid the foundations of scientific Assyriology, after

the great pioneers, RAWLINSON, HINCKS, OPPERT, TALBOT, SMITH, NORRIS, had deciphered the script and read the language. SCHRADER popularized Assyriology in Germany, and systematized the materials collected by the English scholars; DELITZSCH produced the first scientific grammars and dictionaries; HAUPT placed Assyrian 5 philology on a solid scientific basis, and saved Sumeriology from the perilous course on which it was embarked. Because of his achievements in these directions his name deserves a place among the ten scholars to whom Assyriology owes the most, along with RAWLINSON, HINCKS, GEORGE SMITH, SCHRADER, DELITZSCH, MEISSNER, 10 ZIMMERN, SCHEIL and THUREAU-DANGIN. Assyriology and Semitic philology must remain for ever his debtors.

W. F. ALBRIGHT.

The Ship of the Babylonian Noah

and other papers

The Ship of the Babylonian Noah[1]

In my translation of the cuneiform account of the Deluge, which was printed in 1881 (JBL 32, 142*f*)[2] and published in KAT^2 about the end of 1882, I remarked with reference to the section describing the building and provisioning of the Babylonian Ark, that I could not translate those lines; they contained a large number of very difficult words which were not found elsewhere, and the text was so mutilated, and copied by GEO. SMITH in so inadequate a manner, that a reasonably reliable translation was impossible. Afterwards I published all available fragments of the text (including duplicates) in the second part of NE, issued in Sept. 1891; and in my new translation, which I had been asked to contribute to KAT^3, I gave a complete transliteration and translation of this intricate section. This was prepared in 1895, and set up in 1897; it had, however, but a limited circulation:[3] SCHRADER was forced by ill-health to entrust the new edition of his work to ZIMMERN and WINCKLER who decided not to include any extensive translations of cuneiform texts.

My explanation of the lines describing the provisioning of the Babylonian Ark was given 21 years ago in my address on *Purim*,[4] which I delivered at the annual meeting of the Society of Biblical Literature and Exegesis, New York, Dec. 27, 1905. A new translation of the cuneiform account of the Flood was published by BEZOLD in part 7 of LIETZMANN's *Kleine Texte für Vorlesungen und Übungen* (Bonn, 1911). BEZOLD remarked there (p. 18) that he cited the text according to the latest edition in iv R^2 (London, 1891) pp. 43. 44, although the readings of this *latest edition* are constantly referred to and corrected in NE.[5] In ZA 6 BEZOLD recorded the publication of iv R^2 on p. 356 (Sept. 17, 1891) and NE on p. 473 (Feb. 17, 1892). *Cf.* also EB 1055*f*. The reason why BEZOLD referred to iv R^2 as the latest edition need not be discussed here, but thereby hangs a tale.

BEZOLD's translation is convenient and useful, but where he differs from JENSEN (1900) and UNGNAD (1911) I cannot always agree with him: *e. g.* he rendered l. 26: *Be an enemy of the seed, and call to life* instead of *Care not for* thy *hoard, save* thy *life.* BEZOLD (*Sei ein Feind des Samens und erwecke doch zum Leben*) seems to have regarded *nakkûra* (= *nankûra*, *namkûra*; cf. JBL **40**, 172[m]; BBK 1, 4, p. 53[i]) in *nakkûra zîr-ma napišta bulliṭ* as an emphatic imperative N of *nakâru* (for *nankir*; cf. BA 1, 132[i]). For *zîr* see JAOS **22**, 8, n. 4; 38, 66; ZA 30, 95. In l. 30 he thought the Babylonian Noah received instructions to build his ship in such a manner that stem and stern ran parallel; it would have been very remarkable indeed if they had not been constructed in this manner (*cf.* BL xxxviii, n. 34*f*). It is also strange that BEZOLD reproduced JENSEN's former translation of l. 135, *As soon as daylight came, I prayed*, which JENSEN himself (KB **6**, 489) called extremely precarious. I suggested in BA 1, 322, l. 6 (1889) that this line might be read: *kîma šamri mitxurat usallu*, the bottom-land (*i. e.* the lowland adjacent to a river) had become like a torrent (cf. *agû šamru* or *šitmuru*; contrast ZDMG 65, 108, n. 2; AJSL **36**, 292[i]).

Ass. *usallu* is a synonym of Arab. *ráqqah*, marshy bank or shore which is liable to be flooded. I showed in TOCR 1, 302; AAJ 7 that we must read in Josh. **19**, 35: *Ḥammôṭ raqqâṭ Kinnôrôṭ*, Hot Springs on the shore of the Great Harp, *i. e.* the Sea of Galilee, which is in shape like a triangular harp (*cf.* GB[17] xvii, *ad* 354[a]). Ass. *usallu* (i. e. *usâlu*) corresponds to Syr. *usâlâ*, (not *áuṣělâ* or *ûsállâ*; contrast AkF 43). It cannot be derived from Sum. *usal*, safety (SGl 55) although bottom-lands may be protected by levees; it may be a genuine Semitic word connected with Arab. *gásala*, to wash (*cf.* Ass. *uzâlu*[6] = Arab. *gazâl* or, rather, *guzâịl*). We call a piece of ground which is occasionally overflowed a *wash*, so that *wash* may denote a *marsh* or *fen*. I explained *usâlu* as *fen-land* in JAOS 17, 161[i] (*cf.* ZA 36, 61[i]). The shallow bay of the North Sea between Norfolk and Lincolnshire is called *The Wash* (cf. the *Lincoln Washes* in Shakespeare's *King John* 5, 6, 51). The Wash is the remnant of a large bay which has gradually been silted up or reclaimed; the formation of new dry land is known at first as *marsh* (see the map of the Fens in EB[11] **10**, 258).

BEZOLD also repeated the old translation *prince of darkness* for *mu-ir kukki*, which is based on a conjecture I advanced more than 37 years ago (JHUC 69, 18[a]). *Kûku*, however, is connected

with Syr. *kaukîta*, sudden storm, squall (JAOS 43, 122[m]). *Ku-uk-ki*
must be read *kûkê* and denotes *sharp puffs of wind* heralding the
approach of the cyclone (*cf.* Syr. *kaukîtâ dĕ-pârĕhâ*, whirlwind).
C. J. BALL gave my translation of *kûku* in No. 37 of his *Monumental*
5 *Illustrations of the Holy Scriptures* (London, 1897). My old combination of *kûku* with Sum. *kuga*, darkness (SGI 125[f]) may be correct,
but *kûku* signifies *black squall*, i. e. a sudden and violent gust of
wind attended with a specially dark cloud, just as *akâmu* (HW 56[b])
may have this meaning (*cf.* Syr. *rûḥâ ukkâmtâ* and Ass. *kîma mêxî*
10 *šamri ana nakri asîq*, HW 397[a]) or as *šĕḥôr*, blackness (not *šaḥr;*
cf. Arab. *šaḥḥâr* and *šaḥtâr*, soot, JBL **32**, 117; contrast AJSL **34**,
234, No. 56) in Joel **2**, 2 (*Joel*, n. 83) is synonymous with Arab.
sudd (cf. *ásuad*, black) which denotes a *black cloud* and a *pitchy*
cloud of locusts (JHUC 327, 57, ll. 1. 10). Ovid (*Met.* **1**, 265) says
15 that at the beginning of the Deucalionic Flood *madidis Notus evolat*
alis, terribilem picea tectus caligine vultum. Squalls are usually
accompanied by rain, snow, or sleet.

We can hardly read *qûqê* and combine this with the Talm. *qûq*
or *qîq* which LTl explains as *sea-crow*, and JD as *pelican* (Heb.
20 *qât*, not *qa'át*; JBL **39**, 158[f]) but which may mean *petrel*; the *šämn*
qîq (BT 1, 363, l. 12; **8**, 1002, l. 18) may be the fish-oil extracted
from certain petrels (EB[11] 299[ai]; MK[6] **19**, 154[a]). The albatross
is closely allied to the petrels, and *albatross* is the Sp. *alcatraz*, pelican,
which may be a corruption of *arcaduz*, bucket of a noria; *cf.* Arab.
25 *qâdûs*, bucket of a draw-well (< κάδος < Heb. *kad*, AF 73; AkF
33[m]) and Arab. *saqqâ'*, pelican, prop. *water-carrier* (CD 131[ci]).

MU-*ir* stands for *izzákir* (< *izdákir*) just as *izzákar* is written
MU-*ar* (KAT[2] 502). For the singular *izzákir* before the plural *kûkê*
see *Kings* 115, 38; 125, 5; 170, n.* (cf. *nissâtu*[m] *êtérub*, AG[2] 357).
30 Also in l. 15 the first word seems to have been *ukâpid*, he plotted,
although it is followed, not only by *abušunu Anu*[m], but also by
mâlikšunu qurâdu Enlil, *guzalûšunu Ninurtu*,[7] and *ašaridu Ennugi*
(JAOS 32, 5). In my translation which I prepared for KAT[3] in 1895,
I explained *guzalû* as equivalent to Heb. *ham-mašḥît*; cf. SGI 222,
35 l. 4 and JR 495; ZR 55[f].

Lines 46/7 must be read: *Enu-ma Šamaš adanna išákanu-ma*
izzákar kûkê: *Ina lîlâti ušaznan-kunûši šamûtu kêbâti*, i. e. ***When***
the sun will indicate the appointed time,[8] ***black squalls will announce:***
In the evening the welkin will pour down hail-stones,[9] and in
40 ll. 87—94 we must render: *The sun indicated the appointed time, and*

black squalls announced: In the evening the welkin will rain hail-stones; enter the ship, and shut thy door![10] *The time* (cf. ZA **32**, 71[f]) *is at hand, the black squalls announced, in the evening the welkin will rain hail-stones. I examined the aspect of the weather;*[11] *after*[12] *I had looked at the weather I was afraid; so I entered the ship and shut the door.* The approach of a cyclone (AJP **9**, 424) is usually heralded by a threatening appearance of the weather and sharp puffs of wind. These gusty squalls (*cf.* EB[11] **25**, 746[a f]) were sent by Enlil; Ea calls Xisuthrus' attention to them as signaling the approach of a cyclone. Enlil is the storm-god (Sum. *en*, lord, and *lil*, wind; SGl 34. 171; *cf.* JAOS **32**, 11, n. 12). Ea may have indicated the imminent cataclysm to both reed-huts (JBL **39** 161[f]) and brick-houses (*i. e.* people of low and high degree; *cf.* JAOS **32**, 6; contrast BuA **1**, 246) by an unusual commotion of his great inland fresh-water sea (*cf.* KB **6**, 2, 39, l. 36; p. 49, l. 25; p. 99, l. 37) *i. e.* Lake Nájaf (JAOS **32**, 1). For the *construct* in *qiqqiš qiqqiš* (JBL **39**, 161[f]) *igar igar* see WdG **1**, 290, A; NSG[2] § 202, C (JAOS **32**, 15, n. 46).

In the account of the building of the Babylonian Ark Bezold rendered l. 57: *On the fifth day I designed her structure;* but it would be very remarkable if the plan of the ship had been made on the fifth day after all materials had been brought together, as indicated in the preceding line (*xišixta ûbla*). On the fifth day the Babylonian Noah (who is called *Atraxasîs*, extremely wise; *cf.* Arab. *ḥassâs*, astute)[13] did not lay off the lines of his ship, but he laid down her frame (Ass. *ittádî bûnaša*) i. e. *he set up the framework*, built up the skeleton of the hull by laying the keel (Ass. *eçinçîru*, BuA **1**, 250; GB[17] 611[a]) and fastening to it the ribs to which subsequently the planking was attached. *Frame* denotes the sustaining parts of a structure fitted and joined together. The *framework* of a ship consists of the longitudinal bottom timbers, ribs, and cross-pieces. *Bûnu* (= *bunnu* = *bun'u* = *bunįu;* cf. *mînu*, number = *minįu*) means *structure*, frame, form, shape, external appearance, aspect; l. 92, *ša ûmi attáṭal bûnašu*, must be translated: *I observed the aspect of the weather* (not *formation of the storm*, HW 179[a]).

Nor does *addî lân pâni šâši êçirši* (l. 60) mean *I designed the front, I sketched it,*[14] as Bezold translated (*ich entwarf seine Vorderseite, die riss ich auf*) but *I put on a forecastle and railed her*, i. e. *provided her* (the ship) *with a railing* (cf. *Od.* **5**, 256: φράξε δέ μιν ῥίπεσσι διαμπερὲς οἰσυΐνῃσιν, where φράξε means *he*

railed, not *he made water-tight*). Ass. *êçir* must not be derived from *iaçár*, form (contrast ZA **30**, 225[f]) but from *haçár*, enclose; the noun *uçurtu* (= *huçurtu*) means *enclosure*, bar, barrier; it is connected with Heb. *haçér*, yard, court, which appears in Syriac 5 as *hêrtâ* (BL 119, n.*; *cf.* GB[17] 253[ai] . 276[as]). *Eçirši*, I railed her, refers to the breastwork or balustrade inclosing the forecastle-deck, whereas the bulwark, *i. e.* the wooden parapet or barrier around the roof (cf. *ma'qê*, Deut. **22**, 8) or upper deck in called in l. 58, not *uçurtu*, but *karxîtu*. This word is connected with *kirxu*, fortification, 10 fortress, just as we have *qirbîtu*, hold, from *qirbu*, interior, in l. 63. *Karxîtu* and *qirbîtu* are formed like *maxrîtu*, fem. of *maxrû*, first, from *maxru*, front (*cf.* Aram. *qadmâiâ* and AJP **46**, 208; JAOS **45**, 313[m] . 355, d). In Syriac we find this *kirxu* (HW 353[b]; *cf.* AJSL **34**, 251, No. 112) as *kárkâ*, fortified place, but the last stem-consonant 15 is there *k* instead of *x*, just as we find in Hebrew: *tamák* instead of Ass. *tamáxu*, grasp; on the other hand, Heb. *mältahâ* (2 K **10**, 22) corresponds to Ass. *maltaktu*, fem. of *maltaku* = *maštaku*, chamber (GB[17] 431[b]; AkF 32; *cf.* also KB **6**, 2, p. 7*, *ad* p. 4, l. 26, and JAOS **36**, 231, l. 10). In German the bulwark or barrier around the upper 20 deck is called *Verschanzung*, *Bastionierung*, *Reling*.

Heb. *hêl* in Ez. **27**, 10 has the same meaning (AT[4]: *Brustwehr*): the warriors on the Tyrian ships hung their bucklers outside along the bulwarks, a practice which we find also on the viking ships; *cf.* BuA **1**, 253/4; MK[6] **17**, pl. i, No. 6, preceding p. 767; EB[11] **28**, 25 66[am]; **24**, 290[ai]; also BL 84, n. 15; GJV[4] **1**, 491[m]. For *buckler*, *shield*, and *mantelet* see translation of *Ezekiel* (PB) pp. 175. 149; *Nah.* 43[s]; ZDMG **61**, 293, n. 91.

The cuneiform name for *forecastle* (Ger. *Vorderkastell*) means lit. *bow-enclosure;* Ass. *lânu* in this connection has not the meaning 30 *aspect*, form, but *enclosure;* both words, however, are orig. identical and correspond to Arab. *láun*, color, exterior form, species (JAOS **37**, 254; **36**, 229; AJSL **34**, 227, No. 36). The topgallant-forecastle above the upper deck at the bow shed the water in a head-sea and provided a commanding position for the pilot or helmsman (*cf.* the 35 picture of an American Lake steamer in EB[11] **24**, 879, pl. ii, fig. 15). From the forecastle to the stern the upper deck (or roof) of the Babylonian Ark was a flush deck, clear of deck-houses and other encumbrances. Xisuthrus and his companions may have lived on the main deck immediately below the upper deck,[15] while the skipper 40 and the crew, it may be supposed, had their quarters in the fore-

castle. There may have been an inclosed space on the forecastle-deck for the pilot, such as we find in ancient Egyptian ships (ERMAN's *Ägypten* 645. 647; *cf.* pp. 580. 608 in RANKE's new edition of ERMAN's work). We can hardly assume that *lân-pâni* signifies *figure-head*, i. e. an ornamental figure placed at the head of a vessel 5 (Ger. *Bugfigur*, *Gallionsfigur*, or *Bugverzierung;* cf. AJP **45**, 58[f]) although the ancient Egyptian ships had figure-heads (ERMAN, *Ägypten* 639. 645. 646; in RANKE's new edition pp. 576. 580. 648). L. 64 was rendered by BEZOLD: *I hewed water-reservoirs in her midst* (Ger. *Wasserbehälter haute ich in seiner Mitte aus*) as though 10 the Ark had been a rock. I showed ZDMG **64**, 711 that *šikkât mê ina qabliša lû-amxassi* meant *I drove in water-stoppers* (or water-proofing strips) *all over her*. DRIVER, *Genesis* (1904) p. 104: *I drove in plugs* (to fill up crevices), The ship was made watertight by wedging in pointed strips of wood between the seams and pouring 15 asphalt over them. In our ships the seams are filled with oakum and melted pitch; but if there is a somewhat large gap between the seams it is necessary to put in a (wedge-shaped) strip of wood. In his description of the commerce of Tyre Ezekiel (**27**, 9) calls the calkers *maḥzîqê bäḏq* for which AV[M] has *stoppers of chinks;* the 20 original meaning of *ḥazáq*, however, is *tight*. The rendering *thy ship-carpenters* (GB[17] 85[b]) is erroneous. The German term for *calk* is *dichten* or *kalfatern*, i. e. *resinam et picem calfactare;* Arab. *qálfaṭa*, calk (BL 130) is a Latin loanword.

The water-stoppers of the Babylonian Ark were different from 25 what we call *leak-stoppers* which temporarily stop the flow of water into the interior after a ship has sprung a leak; they correspond rather to the metal *calking-strips* used between boiler-shells, &c. JENSEN (KB **6**, 488[f]) explained these water-stoppers as referring to plugs for stopping holes in the bottom of the ship, 30 through which the ship was provided with water (JAOS **32**, 16). This idea is certainly naïve; if a ship has holes in the bottom, through which it is fed with water, as JENSEN says, this convenient water-supply is not appreciated. JENSEN remarked: *Die kleinen Wasserlöcher ermöglichten die Wasserzufuhr, ohne daß man nur* 35 *eine Hand aus dem Schiffe strecken brauchte.* Xisuthrus and his companions could not have drunk the sea-water, especially the bilge-water. The Babylonian Ark may have had large asphalted fresh-water tanks in the hold. Also the incessant rainfall during the Deluge would have furnished an abundant supply of fresh 40

water, esp. if it was caught on the roof (or upper deck) and conveyed to the storage-tanks in the hold.

Another strange idea is that the Babylonian Noah should have, before embarking, made a great feast (GE 42ᶠ; *cf.* AO **25**, 3, p. 18) 5 as on New Year's day, killing oxen and sheep[16] for his guests, and giving them beer, brandy,[17] sesame-oil, and wine, like the waters of a river (*cf.* Ger. *der Wein floß in Strömen*) instead of using these things for the provisioning of his ship. *Isinna ippušu*[16] does not mean *I made a feast* (this would be *isinna êpuš*): *ippušu* (= *i'âpušû*) 10 is 3. pl. pres. and means in this connection *they might make*. The Assyrian present in this case corresponds to the potential imperfect in Hebrew (GK[28] § 107, r). For *he might have come* we find in ll. 188. 190. 194 the preterit *litbâ-ma*,[18] in the same way we have in l. 192 *liššakin*, it might have been made (cf. *šáḥnû*, we might have returned, 15 Gen. **43**, 10). We must supply to *ippušû*, they might make, the hypothetical protasis *šumma ilê'û*, if they desire. The Babylonian Noah says, he took on board so much beer, brandy, sesame-oil, and wine that they might have had a feast as on New Year's day. In the third tablet of the cuneiform Creation epic we read that at the 20 reunion of the gods after the creation, which is the primordial prototype of the Babylonian New Year's festival, the gods drank so much beer that they were fuddled and muddled.[19] The flowing bowl has played a prominent part in the observance of New Year's day ever since. In celebrating Purim, which is an adaptation of the an- 25 cient Babylonian New Year's festival about the time of the vernal equinox, some Rabbinical authorities say, you may drink till you cannot tell Haman from Mordecai (BT **3**, 557).

Oil was just as indispensable as liquor for the proper observance of a feast. Prov. **21**, 17 sounds the warning:

30 Lovers of feasts are poor men, lovers of wine and oil won't be wealthy;

Heb. *Îš-maḥsôr ôhêḇ šimḥâ ôheḇ-ịâịn ụa-šémn lo-ịa'šîr.*
Ecclesiastes, on the other hand, says in his Epicurean poem:

Go, eat thy bread with pleasure, and drink thy wine with cheer,
And white be all thy garments, and oil for the head unfailing.

35 Jesus said to the Pharisee Simon, who had invited him to a meal, *My head with oil thou didst not anoint*, ἐλαίῳ τὴν κεφαλήν μου οὐκ ἤλειψας (AJSL **21**, 136).

Another point in the description of the structure of the Babylonian Ark, which has not been understood, is the partitioning of the

interior. Acoording to P, Noah's Ark had three stories, divided into numerous compartments; we must read in Gen. 6, 14: *qinnîm qinnîm* (GK[28] § 123, e) *ta'śê et-hat-têbâ*, and this should be followed by v. 16[b]: *tahtîjîm, šĕnîjîm u-šĕlîšîm ta'śê* (not *ta'śĕhâ!* cf. GUNKEL, *Gen.*[3] 142). The cuneiform account, on the other hand, says that 5 the ship of the Babylonian Noah had six decks, so that the structure had seven stories; if you put in between the bottom and the roof (or upper deck) six floors (or decks) you have seven stories. The interior was further divided by nine vertical partitions (transverse bulkheads) so that there were 70 compartments (contrast GE 41). 10 Longitudinal bulkheads are not referred to. Each of these 70 compartments extended from side to side athwartships so that all compartments above the water-line had light and air.[20]

More than 37 years ago (BA 1, 127) I suggested that *šinipâtsu*, two thirds thereof, at the end of this section, referred to the draft of 15 the Babylonian Ark; the text may have been: [*igarêša ina mê il*]*likû šinipâtsu*, lit. [*her sides we*]*nt* [*in the water*] *two thirds thereof* (viz. of the side). Ass. *igaru*, side, is masculine, whereas *elippu*, ship, is feminine. For *illikû* cf. Gen. 7, 18: *ṷat-têlk hat-têbâ 'al-pĕnê-ham-mâjim*, the Ark went upon the face of the waters. Inas- 20 much as the height of the Babylonian Ark (including the bulwark) was 120 cubits, or 210 feet,[21] one third of this, *i. e.* 40 cubits (or 70 feet) would have been above the water-line. Also in our modern vessels the free-board is generally one third of the depth (or height). A draft of 140 feet is, of course, fabulous. Ships drawing more than 25 40 feet of water could not enter our harbors. The *Lusitania*, of the Cunard Line, drew 33.5 feet, her depth was 56.6, beam 87.8, length 762.2. The *Olympic*, of the White Star Line, has a height of 105.5 feet from the bottom of her keel to the top of her pilot house, a length of 852.5 feet, width 92.5, draft 34.6. 30

According to Berossus, the proportion of the length of the ship of the Babylonian Noah to her width was 5:2.[22] If we assume the same proportion for the cuneiform account, the length of the ship would have been 300 cubits (or 525 feet).[23] P states (Gen. 6, 15) that the Ark was 300 cubits long, but only 50 cubits (87.5 feet) 35 wide, and 30 cubits (52.5 feet) high. This is a later reduction of the fabulous figures given for the width and depth in the cuneiform account, just as P has reduced the six decks of the Babylonian Ark to three (or, if we regard the upper deck as the roof, two). Apart from the *Great Eastern*, built in 1858, which was 680 feet long, 40

82.8 wide, and 48.2 deep, there was no ship as long as Noah's Ark prior to 1881. The *City of Rome*, of the Inman Line, built in 1881, was 560.2 feet long, but only 52.3 wide, and 37 deep. As stated above, the *Lusitania*, built in 1907, was 87.8 feet wide, and 56.6 deep, but she was 237.2 feet longer than Noah's Ark or the ship of the Babylonian Noah, *viz.* 762.2 instead of 525.[24]

The world's largest ship, the former *Bismarck* of the Hamburg-American Line, now known as the *Majestic* of the White Star Line, is 956 feet long, 100 wide, and 102 high from keel to boat deck. Her tonnage (gross) is 56,551; her displacement (weight) is approximately 64,000 tons. The *Leviathan*, the former *Vaterland* of the Hamburg-American Line, is a few inches wider and deeper than the *Majestic*, but a few feet shorter. Her (gross) tonnage is 54,282. She carried as many as 11,000 troops on a single trip and is said to have drawn occasionally nearly 41 feet on sailing (EB[11] **32**, 447[bi]). The new battleship *Nelson* of the British navy is 6 feet wider than the *Leviathan*, but her displacement is only about 40,000 tons (including fuel supply and boiler water reserve). In a few years we may have ships with a length of 1,000 feet;[25] they will be more than 100 feet wide, but not 210 feet wide and deep. In our modern ships the depth is generally considerably smaller than the width, just as we find it in Noah's Ark, but there have been ships in which width and depth were practically alike as in the Babylonian Ark: the great grain-ships, which brought supplies from Alexandria to Rome at the beginning of the Christian era, were about 120 cubits by 30 broad and deep (EB[11] **24**, 865[a]).[26]

Some of our modern passenger steamers have not only six decks, like the ship of the Babylonian Noah, but eight or nine: the *Mauretania*, of the Cunard Line, has eight decks, known from below upward as lower orlop deck, orlop deck, lower deck, main deck, upper deck, shelter deck, promenade deck, and boat deck (EB[11] **24**, 884). Apart from the forecastle deck, the Babylonian Ark had, of course, no decks above the upper deck (or roof). Promenade decks were unknown 50 years ago. The hull of the *Vaterland* contained five steel decks which, with four superimposed, gave her nine decks above the water-line. The *Majestic* has nine decks from the lower hold to the upper promenade.

We need not suppose that any of the six upper stories of the Babylonian Ark was more than 10 feet high. The hold below the lowest deck would have had a depth of 150 feet, and the lowest

deck, if the bulwark was 3.5 feet high, would have been 6.5 feet above the water-line. The main deck, below the upper deck, could have been used as living quarters for Xisuthrus and his companions; the five decks below, as stables for animals, store-rooms for provisions, fodder, &c. while the ten compartments in the enormous hold below the lowest deck might have been used as fresh-water tanks, or for storing grain, oil, &c. in bulk. This would have insured the proper stability so that it would not have been necessary to carry any ballast. Sea-water, which may be pumped in and out, is the modern form of ballast.

I do not believe that a ship of the fabulous dimensions given in the cuneiform account of the Deluge was ever built, but the ancient author of this interesting description, who may have been a Babylonian JULES VERNE, must have had some idea concerning the purpose for which the 70 compartments were to be used. Some of the ancients had gigantic projects: Stasicrates proposed to Alexander the Great to carve Mount Athos into a colossal statue on whose left hand there should be a town of 10,000 inhabitants, while the right hand would hold a sacrificial bowl out of which a river would empty into the sea (Plut. *Alex.* 72*f*). I adhere to the opinion that there is a historical nucleus in the most embroidered legend (AJP 46, 197).[27]

The huge ship of the Babylonian Noah, 525 feet long and 210 feet wide and deep, with seven stories, may have been suggested by the colossal Babylonian temple-towers in seven stories. There is a connection between temples and ships. We call the main body of a church the *nave* (Fr. *nef*, Ger. *Schiff*). Gr. ναῦς, ship, and ναός, temple (Aeol. ναῦος) may be derived from the same root. The gods of Babylonia were carried about in sacred boats at the great festivals, esp. at that of the New Year about the time of the vernal equinox. The same custom obtained in Egypt (ERMAN, *Ägypten* 373; *cf.* pp. 314. 517 in RANKE's new edition of ERMAN's work). Carnival is a corruption of *carrus navalis*, a ship on wheels, which played a prominent part in the processions (*Pur.* n. 11; NJ^{11} 44. 51; AO 25, 3, p. 20). It symbolizes the resumption of navigation,[28] while the May-pole (BL 103^{i}) represents the mast of a ship. The mast on which Haman (representing winter) was impaled was 50 cubits (*i. e.* nearly 90 feet) high (*Pur.* 11, 14—25; 40, 27). The height of the May-pole set up in the Strand at the restoration of Charles II (1660) was 134 feet (CD 3670^{a}; EB^{11} 17, 931^{a}).

Xisuthrus' ship was, as it were, a floating temple-tower of wood, turned upside down.[29] The Babylonian temple-towers were step-pyramids like the step-pyramid of Saqqâra in Egypt. Also the pyramid of Mêdûm (EB^{11} **22**, 684) consisted orig. of seven square receding stories. The Egyptian pyramids with sloping planes are a subsequent development of the step-pyramids. Both the step-pyramid of Saqqâra (200 feet) and the pyramid of Mêdûm ($214^3/_4$ feet) have approximately the same height as the ship of the Babylonian Noah (Baedeker, *Egypt*^{7} 146. 205). Xenophon states that the stone-pyramid, or temple-tower, of Larissa near Nineveh was 200 feet high. The Babylonian temple-towers had orig. not seven, but three stories. Ezekiel's altar of burnt-offering was a three-storied Babylonian temple-tower on a small scale. The interior of the Jewish temple resembled, to a certain extent, a Babylonian temple-tower of three stories (JAOS **28**, 99^{f}). The windows of the Solomonic temple were above the three stories of the side-chambers, *i. e.* about 35 feet from the ground,[30] just as a ship has no port-holes below the water-line. The substructure of the Parthenon and other Greek edifices is called κρηπίς (= Ass. *kipru*, often written *kibru*) because it resembles a quay (JAOS **28**, 103; TACO 85).

The Babylonian temple-tower was originally, it may be supposed, not an artificial mountain (GA^{3} 454—477) but an inverted three-decker[31] which may have represented the vessel which brought the Sumerian invaders to the northern shore of the Persian Gulf (MuS 526, l. 17) or the vessel in which a number of men and beasts were saved during the terrific cyclone which flooded Southern Babylonia in times of yore. According to Apollonius Rhodius (222—181 B. C.) the ship of the Argonauts was placed in a grove, sacred to Poseidon, on the Isthmus of Corinth (EB^{11} **2**, 479$^{a f}$). The Babylonian deluge is a historical fact no matter how much it was subsequently embroidered (AJP **46**, 197).

Jensen (KB **6**, 488^{f}; GE 41) thought that the ship of the Babylonian Noah had six roofs, seven outer walls, and nine inner walls. But only a heptagonal ship could have seven outer walls. The *Vaterland* was constructed with a double bottom and a double skin extending well above the water-line, but she has not seven outer walls.

The verb *urtaggipši* in l. 61 means *I floored her* (not *I roofed her*, VG 153, ε) i. e. *furnished her with floors* (or *decks*). It corresponds to Syr. *rĕqáp̄*, lay a floor. The *g* in *urtaggip* stands for *q*,

just as we have in l. 72 *ašgiš* for *ašqiš*, I slaughtered, which is connected with Arab. *šáqqa*, split, cleave, cut in two; Arab. *šúqqah* denotes *half of a slaughtered animal* (cf. the story of the Valley of Diamonds in the Second Voyage of Sindbad the Sailor). For *ritgubu* and *rukbêti* in cuneiform contract-tablets we must read *ritqupu*, floored (Syr. *rĕqîp*) and *ruqpêti*, floors (TACO 72; contrast AkF 26).

Another line which has been universally misunderstood is *êzib šar šamni ša ikûlu niqqu*. This does not mean *Apart* (IṢ 32[1]; AJP 45, 241[1]) *from a sar of oil which the sacrifice devoured*, as BEZOLD rendered, but *I left* (saved) *a sar of oil which was stowed in the hold*, lit. *which the hole received*; the form *ikulu* must not be derived from *akâlu*, eat, consume, but from *kâlu-ikûlu*, hold, contain, receive (HW 319[b1]) and *niqqu* is not identical with *niqû* (= *niqįu*) sacrifice, but stands for *niq'u*, cavern, hole (Syr. *níq'â*) which is connected with Heb. *nĕqîqîm*.[32] Also Gr. κοῖλον and Lat. *caverna* denote the interior of a ship below the deck, esp. the lower hold below the lowest deck (OLZ 18, 297[1]). *Hold* and *hull* (as well as *hulk* = body of an old ship) are modifications of *hole* (cf. Ger. *Höhle*, *Höhlung*, *Hohlraum*). *Šâr* (HW 687[b]) is the Sumerian term (SGl 258) for the number 3,600, which appears in Greek as σάρος (AkF 65, n. 1). Here it evidently denotes a large measure of capacity which contained 3,600 *cors* (Gr. κόρος, Hebr. *kor*, Sum. *gur*; AkF 21).[33] A *cor* held about 360 liters (EB 5297; HA[2] 193: 364.4) or 80 gallons. A *šâr* would therefore be equivalent to 13,000 hectoliters or 288,000 gallons, *i. e.* nearly 1143 tuns (of 252 gallons). The famous Great Tun of Heidelberg, which has a capacity of 49,000 gallons, *i. e.* nearly 200 tuns (more accurately nearly 194.5 tuns) is 20 feet high and 31 feet long (EB[11] 13, 210[b]). A barrel which was made in Ludwigsburg in 1790 is larger than the Great Tun of Heidelberg (900 hectoliters instead of 735). There is a new barrel at Eltville, which holds 283,800 quarts of Rhine wine; it is 49 feet long, 23 feet wide, and nearly 10 feet high (Baltimore *Sun*, VI/27'6, part 2, section 1, page 2, col. 3). In German, *Fuder* (= Fr. *foudre*, Eng. *fother*) is used now for 1,000 liters; the original meaning of this term is *wagon-load*, esp. a *two-horse cart-load;* at Newcastle in England a fother is a third of a chaldron = 53 hundredweight. Three *sars* would be equivalent to about 3,430 tuns or 39,000 hectoliters. It is not probable that *šâr* denoted 3,600 *logs;* in that case three sars would be equivalent to less than 48 tuns (or less than 542 hectoliters).

Šamnu denotes *vegetable oil*, esp. *sesame-oil;* see OLZ **8**, 247; *Pur.* n. 35; *cf.* Herod. 1, 193: χρέωνται οὐδὲν ἐλαίῳ, ἀλλ' ἐκ τῶν σησάμων ποιεῦντες; Strabo 743: ἐλαίῳ χρῶνται τῷ σησαμίνῳ τὸ πλέον; 746: ἀλείφονται ἐκ τοῦ σησάμου; contrast 781: βούτυρον ἀντ' ἐλαίου. This oil was used both for anointing and for culinary purposes (*cf.* HA^{2} 69) but not for smoothing the waves by spreading a film of oil over the surface of the water, as JENSEN suggested (KB **6**, 490, *ad* l. 70).. Sesame-oil is commercially more important than olive-oil. The Sumerian name for sesame is *še-giš-li*, oil-grain-plant. The Assyrian name *šamaššammu* is a compound of *šamaš*, sun, and *šammu*, medicinal plant; it was called sun-plant owing to the yellow color of the oil; similarly *kalab-šamši*, sun-dog, seem to denote the *canis aureus* or *jackal* (JAOS **43**, 120, l. 6). For *šammu* cf. ZA **30**, 61^{s}.

Iddû in the preceding line is *mineral oil* which was used as an illuminant;[34] *naphtha* (2 Mac. 1, 36; *cf.* 1 K **18**, 34. 38) is derived from *nabâṭu*, shine > Heb. *hibbîṭ*, glance.[35] After *iddî* we must not supply *armî* (AW 126, n. 4) but *ûbla* or *ušêlî*. — For *kîru*, asphalt-furnace, pitch-pot (Syr. *kârâ*, *kârîâ*) see JAOS **37**, 322, n. 11^{f}. — For the genitive *šamni* at the end of l. 68 see *Est.* 47 (*cf.* JAOS **32**, 9, vi). — For *akîtu* in l. 75 see OLZ **16**, 532; *cf.* KB **6**, 2, p. 36, l. 28. A transliteration of ll. 71—75 was given in *Pur.* n. 34 (1906). — *Akâle* after *ana* in l. 71 was written U-MEŠ (*cf.* SGl 38).

In l. 76 we must read (see NE 137, n. 17; *cf.* 122, 25): *apšê[na u-]piššâti qâtî addî*, simples and salves I laid up with my own hand.[36] For the phrase *qâtî addî* cf. Heb. *qôlî äqrâ* (GK^{28} § 144, m). For connections like *atmux rittû'a* see AG^{2} 226^{i}. It would not be strange if Xisuthrus had laid up the simples and salves with his own hand; but we need not suppose that he built the ship without assistance, although a unique Ark (see p. 14) was completed in 1920 by a colored preacher, J. E. LEWIS, at Wilmington, Cal. He worked on it, unaided except by his wife, for over two years, and expected to sail in it to Liberia (JHUC 327, 57, l. 8). On August 10, 1925 a 26-foot mahogany speedboat was launched in Baltimore, which had been built by a dentist, Dr. J. B. Bell. Every detail, including the assembling of the 100 horsepower engine is a result of his efforts. For 12 months he averaged five nights a week working on the boat. He estimated that he had put 8,000 rivets and screws in his boat (Baltimore *Sun*, Aug. 10, 1925, p. 3, cols. 5. 6).

The Babylonian Noah was no doubt assisted by the craftsmen

(*mârê ummâni*). *Apšênu* (< Sum. *apsin*, growth, vegetation, herbage; SGl 5)[37] denotes esp. *medicinal herbs* or *simples*, just as *šammu*, plant (= Sum. *šem*) has the special meaning *medicinal plant*. Ass. *piššatu* < *pašâšu* = *mašâšu*, to rub (JBL **39**, 159). The *p* in *pašâšu* < *bašâšu* < *mašâšu* is due to partial assimilation of *b* to *š* (as in *dišpu*, honey < *dibšu*) while the *b* in Ass. *balâṭu*, to live = Heb. *palâṭ* (or *malâṭ*) is due to the *l* (AJP **43**, 241[i]; **45**, 255, l. 3).

Unique Modern Ark

We cannot read *ina pûrê piššâti qâti addî*, in jars I put stores of ointments, lit. *ointments of the store* or *apotheca* (JBL **39**, 159[m]. 171[i]) because *piššâti* stands in the first hemistich, and *qâti* in the second. In German, *Apotheke* = ἀποθήκη is the common expression for *apothecary's shop*, pharmacy, drug-store.

Qâtu, hand, and *qâtu*, store, are not identical, although *what is in store* is *on hand*. *Qâtu*, store, must be connected with Arab. *qût*, plur. *aqwât*, provisions, from which also the Hebrew name of

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the pelican (*qâṭ*, not *qa'áṭ*) is derived (JBL 39, 159) whereas *qâtu*, hand = *qantu* (cf. Aram. *qáttâ*, handle = *qántâ;* Syr. *qáttâ*, plur. *qattâtê;* see BROCKELMANN *s. v.*) is orig. a biconsonantal noun (like *amtu*, handmaid, prop. *associate;* JAOS 43, 425[i]) < *qn* > Heb.
5 *qanâ*, to create, acquire, orig. *to handle*, touch, mold, fashion (*cf.* AJSL 34, 236[i]). Arab. *qáin*, smith, means prop. *fashioner*. Heb. *qen*, nest (*cf.* Arab. *wúqnah*) is a *structure*, and *qînâ*, elegy, a *composition*, while the primary connotation of Heb. *qannâ*, is *touchy* (ZDMG 61, 283, l. 32) = Arab. *hamîju-'l-'ánfi* (JHUC 341, 47[s]).
10 The meaning of Arab. *qána'a*, to be red, is secondary. For *qâtu* = *qattu* = *qantu* cf. *âdin*, I gave = *addin* = *andin* (AG[2] 285[i]).

Šamaš ra- at the beginning of l. 76 in my edition belongs to *-bi-e* in the following line, but *lâm Šamaš rabî*, before sunset, must have been preceded by *ina ûmi* ***, on the ***th day. For *lâm*
15 *Šamaš rabî* see the notes on Heb. *rapâ* (Jud. 19, 9) and Ass. *lâm -iççûri çabâri*, before the birds cheep (*çabâru* = *çapâru*, partial assimilation of *p* to *r*) in AJSL 33, 48; 32, 144.

In l. 78 BEZOLD, following JENSEN and UNGNAD, thought that the launching of the ship was difficult; but we can hardly believe
20 that Xisuthrus should have launched his ship after she was laden; when the ship was completed (*gamrat*) he took on board his personal effects, including silver and gold, also his family and relatives, domestic and wild animals, and craftsmen (ll. 81—86). The craftsmen were busy to the last moment. This is perfectly natural; the
25 cargo is not put on board before a ship is launched, and passengers do not embark before a ship is ready to sail. Nor was it necessary to launch the ship if a deluge was imminent. Therefore Ea told Xisuthrus to lay her down near the fresh-water sea, *i. e.* Lake Nájaf (JAOS 32, 1).

30 *Çullil-ši* in l. 31 (*ema apsî šâši çullilši*) means *lay her down*, not *cause her to slide* (from the land into the water) or *float her* (JAOS 32, 10, n. 5). It is possible that *çalâlu*, lie down, meant orig. *lie down in the shade*, Ass. *çillu* (AJP 45, 51[m]). *Cf.* Arab. *istaẓálla-'ẓ-ẓilla* = *qá'ada fîhi*, also Eth. *açlála*, to settle, dwell.[38] From the
35 same stem we have in Assyrian: *muçlalu*, midday (not *muçlâlu*, OLZ 19, 37) the original meaning of which is *siesta;* cf. Aram. *çáprâ*, daybreak, prop. *piping*, i. e. *the earliest pipe of half-awakened birds* (Tennyson, *Princess*, IV; AJSL 32, 144) and Heb. *haškém*, early, prop. *causing* the porters and animals *to shoulder* the burdens
40 (JBL 32, 113[i]) or the Homeric βουλυτός, evening, prop. *unharness-*

ing of the oxen. Siesta denotes orig. *sixth hour,* and noon: *ninth hour* (from sunrise).

Nor does *çulûlu danna çullil* in the Babylonian fragment published by HILPRECHT (which was said *to usher in a new period in the history of religion*; see JAOS 31, 30. 46 3; *cf.* 32, 10, n. 5) 5 mean *Roof* (Syr. *ṭallîl*) *with a strong roof.* We must read: [*u-šâši*] *çulûla labna çullil,* lit. *let her lie on a level lie,* i. e. *lay her down on a level flat* (on the shore of Lake Nájaf). *Flat* denotes a *flat surface,* esp. *level ground* near water or part of a shore that is uncovered at low tide. We may have this word *labnu* also in NE 136, 56. *Libittu,* 10 brick, means orig. *flat piece, plate;* cf. Syr. *lĕḇittâ dĕ-ḇárzĕlâ,* iron plate; *liḇnê dĕ-ḏáhḇâ,* plates of gold. L. 56 may have been *labnu* [*albin-ma xi*]*šixtu ûbla,* I leveled the ground (lit. *I leveled a level*) and brought the necessary (building materials). The left part of ll. 54—56 is preserved on A = NE 96, 47—49, and the right part 15 on H = NE 126; so we may safely assume that three or four characters are wanting between *labnu* and *xišixtu.*

The preceding line may have been *šer*['*u akkis-ma êçir*]*ši dûra,* I cut down the (luxuriant) vegetation, and fenced it (*pitiqta*) with a wall; *šer'u* may have been written *šir-u* without the sign for ' (*cf.* 20 ASKT 71, 6. 8). *Šer'u* means *rankness,* luxuriance, *i. e.* either *luxuriant vegetation,* or *vigorous growth,* or *exuberance,* abundance. *Rankness* = exuberance, exuberant productiveness, was formerly used also for *physical strength.* The stem is Arab. *ǵáṭara,* be covered with luxuriant vegetation. In Syriac we have *'útrâ,* opulence, riches 25 (*cf.* also *'attîr bĕ-pêrê,* JAOS 45, 314, l. 10) = Heb. *'ošr.* GUYARD, *Notes de lexicographie assyrienne* (1883) § 55 combined Ass. *šer'u* with Arab. *šu'r, ša'âr* (JHUC 316, 23[i]). From the same stem we have *mešrû,* abundance, vigor (LI 9; IṢ 3[i]). In l. 25 of the Flood tablet we find the paronomasia *muššer mešrê,* abandon abundance 30 (JBL 37, 220[i]; contrast 36, 144).

L. 54 was, it may be supposed, *u*[*šalbî eqla ina axi apsî*] *pi*[*tiq*]*ta,* I enclosed a piece of ground on the shore of the Lake with a mound = bank of earth (*cf.* HW 555[a]). *Pitiqtu* is more probable than *piqittu* or *piriktu.* Nor can we read at the beginning of l. 55 *šargânu* 35 which is a synonym of *dannu* (HW 511[a]). For *ušalbî* cf. GB[17] 880[a] s. *talpîiôt* and JBL 38, 186). At the end of l. 49 we may read *napxar mâti*; the preceding words may have been *anâku êlî-ma êbira,* I arose and traversed the whole country, and the following line was perhaps *gišmaxxê unakkis-ma upazzira,* I cut down large 40

trees and stored them (*cf.* l. 70).[39] Timber suitable for building ships is scarce in Babylonia; Strabo (741) says that Alexander the Great built there ships of τῶν ἐν τοῖς ἄλσεσι καὶ τοῖς παραδείσοις κυπαρίττων· σπάνις γὰρ ὕλης ἐνταῦθα (*cf.* also Arr. 7, 19, 4; BuA 1, 5 211^i).

I pointed out in KAT^2 57 that the Biblical Noah did not launch his Ark; it was floated by the Flood (Gen. 7, 17^b: *ụaị-ịirbû ham-mâịm ụaị-ịiś'û eṭ-hat-tebâ ụat-tárom mê'ál hâ-'árç*, when the water increased, it raised the Ark so that she was lifted from the ground; 10 *cf.* Gunkel^3 63). I believe that *šupšuqu* at the end of l. 78 refers to the difficulty in loading the ship. We might therefore supply: *çênu ša elippi ma'adiš šupšuqu-ma*,[40] the loading of the vessel was very difficult; but *šupšuqu* (< *pašâqu* = Arab. *ṭáqifa*; see GB^{17} 888^b; AJSL 32, 64; JBL 34, 62) suggests a plural subject; so the 15 line was probably *the gangways were very arduous*, which is quite natural since the height of the upper deck from the bottom was more than 200 feet. The word for *gangway* (ἐπιβάθρα) may have been *durgu* (HW 228^b) = Arab. *dáraj*, way, path, steps, ladder; *cf.* Syr. *bĕ-ḏurrâgâ*, step by step; Heb. *maḏregâ*, steep place. We 20 may therefore read [*durgê ša elippi ma'adiš*] *šupšuqû*. Ass. *durgu* is masculine, also Heb. *dĕrakîm* is always masculine (*Kings* 132, 47). *Gangway* denotes not only a passage into or out of a ship, but also a temporary passageway to a building while in the course of erection (*cf.* Thuc. 4, 12; Verg. *Aen.* 10, 288; also Herod. 9, 98 and *Odyss.* 25 21, 5). For the grotesque idea that Gilgames (*cf.* ZDMG 78, 31^i) built a hanging bridge of 120 enormous pole-masts to serve as a passageway between his boat and the shore of the Isle of the Blest see JAOS 32, 8. 16; AJP 46, 211.

In the next line (79) *uštâbalu* must not be derived from *abâlu*, 30 bring (HW 232^a) = Heb. *hôḇîl*, but from *abâlu*, be full (HW 7^a) = Arab. *ḥábila*. Arab. *ḥablân* means not only *full* (of wine, &c.) but also *angry* and, in the feminine form, *pregnant* (cf. Heb. *mĕle'â*, Eccl. 11, 5). Heb. *ḥăḇalîm*, however, does not signify *pregnancy*, but *pangs of childbirth*, so that, if we had instead of *kîma âlitti* 35 (= *ụâlidti* = *ụâlidati*) in l. 117 of the Flood tablet the variant *kîma malîti*, we should be justified in rendering both terms: *like a woman in travail*, not *like a pregnant woman* (UG 56^s): pregnant women do not scream. But the reading of B = NE 108, 8 is *išési Ištar malîti*,[41] and this can only mean: *Istar cries full of anger* 40 (BA 1, 131) not *full-mouthed* or *full-voiced* (HW 411^a). For the

meaning *angry* of Arab. *ḥablân* cf. Arab. *tazánnada*, be angry < *zánada*, to fill, also Jer. **6**, 11: *et-ḥămát Jahwê malêtî* and Dan. **3**, 19: *hitmĕlî ḥĕmâ*. Similarly Arab. *sákira* means not only *be full* (syn. *imtála'a*) but also *be angry* (syn. *ġáḍiba*). The original meaning of *sákara*, however, is *cause to lie down*; it is an old Š (AJSL **23**, 248) of the root *kr* which we have in Arab. *takárrâ*, sleep; Ass. *šikaru*, intoxicant, esp. *brandy*, signifies orig. *soporific* (JHUC 287, 33; JBL **35**, 320; WZKM **31**, 13[s]. 281[s]).

The ideogram at the beginning of l. 79) which is preserved only in the fragment NE 116, 18) seems to denote *compartments*, Heb. *qinnîm* (cf. above, p. 8, l. 3). It is not any more complicated than the ideograms for *maxrâti elippi* or *karê elippi* (HW 403[b]. 353[a]). The characters GI-SA-MA-DU-MEŠ meand *reed* + *network* + *ship* + *structure* + *plural*. The partitions consisted of a network of reeds. If these wattled hurdles were coated with asphalt (Gen. **6**, 14; **11**, 3; Ex. **2**, 3) they constituted water-tight bulkheads, so that some of the compartments could be used for the storage of water, oil, &c. This construction corresponded, in some respects, to our modern concrete ships. The Babylonian Noah says that he poured six *sars* (about 1,680,000 gallons) of asphalt into the pitch-pot (Ass. *kîru*, Syr. *kârâ*, *kârịâ;* cf. JAOS **37**, 322, n. 11*f*). The walls of the prehistoric Swiss lake-dwellings were formed of clay-daubed wattle work. The medieval Irish houses were built chiefly of wattles and wickerwork (EB[11] **16**, 92[b]; **7**, 378[a]; **14**, 768[b]). Round basket-boats coated with asphalt are still used on the Euphrates and Tigris (BuA **1**, 251). The Babylonians also had basket-pots (Syr. *kâpártâ* = Ass. *karpatu* < *kupru*, asphalt; AJSL **32**, 64; BL 128) *i. e.* vessels of basket-work made water-tight with asphalt (MLN **33**, 64). The Assyrian name of these basket-pots seems to have been *sussulu* (cf. Heb. *sal*, basket):[42] in l. 68 the stevedores of the ship of the Babylonian Noah are called her *sussul*-bearers (OLZ **18**, 297[s]). The vegetable oil that was taken on board was carried in basket-pots; one third of it was stored, in bulk, in the huge compartments of the hold, while two thirds of it were kept, in basket-pots, in the upper compartments.

The Assyrian equivalent of the Sumerian ideogram for *wattled partitions* may have been *massaku*, chamber < *sakâku*, interweave (*cf.* JBL **37**, 228[s]; ZDMG **64**, 710, n. 2). From the same stem we have in Hebrew: *sukkâ*, hut, and *môsák* (not *mûsák*) = *massak*, compartment, stall, box (*Kings* 259, 27). The huts of the native

laborers employed during the German excavations at the ancient capital of Assyria consisted of mats of rushes (BuA 1, plates, No. 111). LOFTUS describes the reed-palace of an Affej chief in South Babylonia, which was 40 feet long and 18 feet high. LAYARD gives the
5 picture of a wicker bridge across the Zâb near Lizân (NE of Mosul): stakes were firmly fastened together with twigs forming a long hurdle reaching from one side of the river to the other.

In Assyrian, *sukku* denotes the *revetment* of the bank of a canal, because mats or fascines were used for this purpose. Heb. *masák*,
10 cover (GB[17] 440) should be read *môsák*, mat, textile fabric. Basket-work is probably the origin of all textile arts in the world (EB[11] 3, 481[f]). The *môsák* put over the silo (AJSL **26**, 11; JBL **40**, 172) in which Jonathan and Ahimaaz concealed themselves at Bahurim (2 S 17, 19) was a hurdle (of interwoven twigs) covered with grain.
15 In Prov. **23**, 2 *śakkîn* is miswritten for *sakkôn*, muzzle, *i. e.* a basket of rope-network (DB 1, 303) over the jaw, Heb. *lô'* = Ass. *laxû* (JBL **33**, 290) = Arab. *nî'* = Eg. *nḫ* (AJSL **34**, 227, No. 35). *Maskîiôt lebáb* (Ps. 73, 4) means *webs of the wit* (cf. Ger. *Hirngespinst*). In my interpretation of Ps. **90** I quoted MATTHIAS CLAU-
20 DIUS' lines: *Wir spinnen Luftgespinste und suchen viele Künste* (Eccl. **7**, 29). The original meaning of Eth. *maskôt*, window, is *lattice* (contrast NBSS 51) and the primary connotation of Syr. *sákkî*, to look for, is *to look through the lattice* (WF 208[f]. 220[f]). *Cf.* my remarks on *The partitions of the Babylonian Ark* in JHUC
25 325, 27—29; 327, 56[f].

The adverbs *elîš u-šapliš*, above and below, seem to denote in this connection *above and below the lowest deck* (cf. Arab. *ásfalu-'l-márkabi*, hold).

In the last line of this section (l. 80) we may read, as stated above
30 (p. 8, l. 16): [*igarêša ina-mê il*]*likû šînipâtsu*, lit. *her sides went in the water two thirds of it* (Arab. *ṯulṯâhu*) viz. of the side. It is possible, however, that the suffix of the third person in this case must be explained in the same way as in *adî sêbîšu*, seven times (AG[2] § 105, d. c) lit. *till its* (i. e. *the*) *seventh*; cf. ἕως ἑπτάκις,
35 Matt. **18**, 21, and *'aḏ šäḇ' pĕ'amîm*; *'aḏ kammê pĕ'amîm*, 2 K **4**, 35; 1 K **22**, 16 (OLZ **16**, 530). For the use of the suffix of the third person, *his*, in the sense of *this*, *the*, see ZDMG **69**, 168, l. 12; *cf.* DÄG[2] 321. 329. 376. 429[f]; JHUC 327, 57, March 5. Ass. *šînipu* two thirds (HW 655[a]) is a Sumerian loanword = Sum. *šanabi*
40 (SG § 90).[43] DELITZSCH referred there to SGl, but SGl (64. 60. 121)

records only *bar*, *ba*, one half, and *kingusili*, five sixths, not *šanabi*, two thirds, and *šušana*, one third. *Šuššana* is prop. $^2/_6$, and *šanabi*: $^4/_6$ (PSG § 336).

For *ešerit* GAR (TA-)A-AN, *i. e.* 10×12 cubits, in l. 58 we might substitute *ešrâ qanê*, 20 rods (perches, poles). We know that GAR denotes a *double-rod*, i. e. 12 cubits, but the reading of the ideogram is unknown (ZDMG **69**, 310, ll. 10. 13; 315, l. 10; 317, ll. 2. 18; OLZ **19**, 365; **23**, 113[f]. TA-A-AN is a Sumerian numeral affix. It seems to have been pronounced *tâm*, *tân*, *tá*. The *t* may be omitted in writing, but was probably always pronounced, just as we say *octavo* no matter whether we write 8vo or 8⁰. We use No. (= It. *numero*) for *number*, and 1⁰ (= It. *primo*) for first occurrence. *Tâm* may be a compound of *ta*, what (= *something*) and the affix *-am*. The common Chinese numerative *ko* may mean *something*. We say *ten head of cattle* and *twenty sail of ships*. In German you say *vier Stück Eier* and *hundert Stück Wild*. Similar numeratives are used in Siamese, Malay, &c. See my papers on Heb. *'aštê* and Sum. *aš-tân* in AJP **43**, 245 and The Sumerian Affixes *tam* and *kam* in JAOS **42**, 301 (contrast PSG §§ 310. 318).

We need not read in l. 62: *aptáras* [*šaplatsu*] *ana sêbîšu*, I divided its hold (*cf.* above, p. 19, l. 27, and HW 680b) into seven (stories): ll. 61. 62 are only hemistichs with 2 beats; on B and C (NE 106, 8; 116, 5) they are given in one line. It is true, C has also ll. 66. 67 and ll. 78. 79 (NE 116, 9. 18) as single lines, but in both cases the two lines are divided by the two slanting wedges. The lines of the cuneiform account of the Flood have 2+2 beats (SuC 423; IṢ 3. 49[f]).

The section describing the building and provisioning of the ship of the Babylonian Noah may be read as follows:

48	*Mîmu šêri*	ina namâ*ri*[44]
49	*anâku-êlî-ma êbira*	*napxa*r mâ*ti*
50	*gišmaxxê unakkis-ma*	*kalîšun upazzira*
51—54	u*šalbî eqla*	*ina-axi-apsî* pi*ti*qta
55	šer'*u akkis-ma*	*êçirši* dûra
56	labnu *albin-ma*	*xi*šixtu ûbla
57	ina-xânši ûmi	*at*tádî bûnaša
58	ina-karxîsa ešerit-GAR-TÂM[a]	šaqqâ igarâtiša

(a) A: *-âm*.

	59 ešerit-GAR-TÂM imtáxir	kibir muxxiša
	60 addî lân-pâni	šâši eçirši
	61. 62 urtaggibši ana-šêššisu	aptárass*i* ana-sêbîšu
	63 qirbîsu aptáras	ana têšîšu
5	64 šikkât mê	ina-qabliša lû-'ámxassi[a]
	65 âmur parîsu	u-xišixtum[b] addî
	66 šeššit[c]-šâr kupri[45]	attábak ana-kîri[d]
	67 šalašti-šâr iddî [sulša	*ušêlî* ana-libbi
	68 šalašti-šâr çâbê-nâš-sus-	izábilû šamni
10	69 êzib[e] šâr-šamni	ša-ikûlu niqqu
	70 šinâ-šâr šamni[f]	*ša*-upazziru malaxu
	71 ana *akâleni*	uṭṭábbix alpê
	72 ašqiš immerê[g]	ûmišám-ma
	73 serê*šu* *u-qur*ûnu	šamnu u-qárănu
15	74 umma*rê* *umallî*	kîma-mê nârím-ma
	75 isinna ippušû[h]	kîma[i]-ûmi akîtím-ma
	76 apšê*na* *u*-piššâti [rabî	qâtî addî
	77 ina-ûmi-*** *lâ*m-šamaš-	elippu gamrat
	78 *durgê ša-elippi*	*ma'adiš* šupšuqû-ma
20	79 massakê[j] uštâbalu	elîš u-šapliš
	80 *igarêša ina-mê*	*il*likû šînipâtsu.

This may be translated as follows:

	48 When *something of the morning*	began to grow ligh*t*,[44]
25	49 *I arose and traversed*[46]	*the who*le of the la*nd;*
	50 *I cut down large trees*	*and stored them all;*
	51—54 *I surrounded a tract*[47]	*on the lake-shore* with a mou*nd*;[47]
	55 *I cut down the* jung*le*,[48]	*and fenced i*t with a wall;
	56 *I leveled* the ground	*and* brought what was *ne*cessary.
30	57 On the fifth day	*I* laid down her frame.
	58 With her bulwark 120 cubits	her sides were high,
	59 and 120 cubits was also	the width of her upper deck.
	60 I put on a forecastle,	and fenced her with a railing.

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35 (a) B: *amxaç*. — (b) B: *-ti*. — (c) C: *šalašti*. — (d) B: GIR. — (e) C: *ésub*. — (f) C: LIGIŠ. — (g) KB 6, 1, p. 490, *ad* l. 72. — (h) KB 6, 1, p. 490, *ad* l. 75. — (i) C: *ki*. — (j) This reading is uncertain; *cf.* above, p. 18, l. 37.

61\. 62 I put in six decks, dividing her into seven (stories).
63 Its interior I divided with nine (transverse bulkheads).
64 Water-stoppers I drove in all over her.
65 I selected a mast and put on what was necessary.
66 Six (*var.* three) sars of asphalt I poured into the pitch-pot,
67 Three sars of naphtha *I put* on board,
68 while her stevedores carried three sars of oil.
69 I saved one sar of oil which was stored in the hold,
70 and two sars of oil were put away by the skipper.
71 For *our food* I slaughtered oxen,
72 And killed sheep day by day.
73 With bee*r and bra*ndy, oil and wine,
74 *I filled* large ja*rs* as with the water of a river;
75 they might have celebrated a feast as on New Year's day.
76 Simp*les and* salves I laid in with my own hand.
77 On the * * *th day *bef*ore sunset the ship was completed.
78 *The gangways of the ship* were *very* arduous,
79 but the compartments were filled above and below,
80 so that two thirds of *the* [*sides* went *in the water*.[49]

This is all natural and intelligible, but according to JENSEN, whose translation has been followed by UNGNAD and BEZOLD, the Babylonian Noah designed his ship on the fifth day, after he had assembled all material; he designed the bow after the sides with the bulwark were finished; he provided the ship with six roofs, nine inner walls, and seven outer walls; he launched the ship after the cargo had been put aboard; he made holes in the bottom of the ship in order to have a convenient water-supply, &c. &c. Such preposterous interpretations can only revive the old prejudice against Assyriology (ZDMG 33, 330).

JENSEN has no doubt greatly advanced the interpretation of NE; I also believe that we have parallels to NE in the Odyssey, although I cannot endorse JENSEN's view (ZA 16, 125. 133, xx; GE xi; contrast ZA 16, 130, ix; 35, 324[?]) that the Greek poem is derived from the Babylonian epic: I think that both go back to the same source, *viz.* the yarns of early Tartessian mariners (JHUC 287, 46;

AJP **46**, 197; contrast ZA **16**, 134, xxiii) just as the story of the Argonauts reflects the embroidered adventures (Strabo 20. 149. 150. 157. 224; Thuc. **1**, 11. 21) in opening the Euxine to commerce and colonization (EB^{11} **2**, 479$^{a f}$). Jensen's translations are sometimes very peculiar, not only in the first part of KB 6 (*cf.* AJSL **26**, 15^{f}) but also in the second (1915).[50] Philological learning is not sufficient; it should always be associated with a knowledge of the facts discussed and above all — common sense.

Notes

(1) Presented at the meeting of the Society of Biblical Literature and Exegesis, New York, Dec. 27, 1915; *cf.* JBL **35**, 328; OLZ **16**, 532^{f}; **18**, 297^{f}. The rendering of the lines describing the building and provisioning of the Babylonian Ark is practically the same as the translation I presented at the meeting of the Semitic Section of the 16th Oriental Congress held at Athens, Apr. 11, 1912, which is printed on p. 72 of the *Actes* (Athens, 1912).

The present paper as well as the majority of the following 24 articles were written more than 10 years ago, but their publication was delayed, just as my paper on Beer and Brandy in Babylonia (*cf.* JHUC 287, 33) which I sent to the editors of WZKM on July 3, 1915, was not issued before the end of November, 1923 (see WZKM **31**, 21. 278). Nos. 3. 4. 9. 13—18. 24 of the following articles as well as the two papers on Christopher Johnston and Ass. *lânu* = Arab. *laun* (which were afterwards published in JAOS **36**, 339—341; **37**, 253—255) were at first intended for publication in JAOS **35**. They were sent to the Semitic Editor of JAOS on Sept. 30, 1915, but on Nov. 1, 1915 I decided to publish them in BA **10**, 2. During the session 1915/6 I placed the typewritten copies at the disposal of Dr. Albright who referred in JAOS **36**, 229 to the paper on *lânu* = Arab. *laun* as appearing in BA **10**, 2 (*cf.* also ZA **37**, 140, l. 12). No. 3 is cited (as appearing in BA **10**, 2) in JBL **36**, 78^{m}; No. 4: JBL **35**, 161^{f}; No. 8: JBL **35**, 158^{m}. 287^{f}; No. 10: JC 21^{f}; No. 13: JBL **39**, 162^{f}; No. 16: JBL **36**. 99^{f}; No. 18: JBL **35**, 322^{f}; No. 24: JSOR **1**, 7. The first three parts of JAOS **35** had been printed by W. Drugulin, Leipsic, but the proofs of the articles for part 4 were delayed in transit, so that it was necessary to reprint part 4 in this country (issued January, 1918). Similarly nearly all copies of JBL **34** (printed by Drugulin in 1915) were lost, and the volume

had to be reprinted. In JBL **34**, 73, l. 9 the reference *Cf.* ZA **30, 61** was substituted in the proof for *Cf. my paper on Arab. samm in* JAOS 35. I have now added some references to recent publications and other supplemental material, as I have done in my paper on Babylonian breweries, wineries, and stillatories (*cf.* JAOS 40, 219, c) in WZKM 31, 278—286.

(2) For the abbreviations see the list at the end of this part.

(3) *Cf.* ZA **13**, 293[m]; JR 496[i]; EB 1066, § 22, l. 10. Also the translation given in Driver's *Genesis* (London, 1904) pp. 104/5 is based on it; *cf. ibid.* p. 60 and Skinner's *Genesis* (ICC) p. 65; see also C. J. Ball, *Monumental Illustrations of the Holy Scriptures* (London, 1897) No. 37 and JAOS **25**, 70; **32**, 4[i]; JBL **32**, 142, n 20; ZDMG **64**, 711, l. 19.

(4) See *Pur.* 3, 17—20; *cf. ibid.* nn. 32—36 on p. 30.

(5) *Cf. e. g.* p. 134, n. 23; p. 135, nn. 5. 6. 9. 14. 15. 17. 25; p. 136, nn. 2. 3. 4. 5. 6. 16; p. 137, nn. 15. 17. 19. 22; p. 138, nn. 1. 16; p. 139, nn. 8. 12; p. 143, nn. 4. 6. 16; p. 144, n. 10; p. 145, n. 8; p. 146, nn. 23. 24. 27; p. 148, nn. 1. 4. 17. 30. 42.

(6) For the Assyrian diminutive form *quṭâlu* (>*quṭêlu*) see JAOS **44**, 158[r].

(7) See JAOS **38**, 97; BuA **1**, 447[b]; BBK **1**, 4, p. 20; TF 260; contrast GB[17] 507, l. 6; AkF 15; KB **6**, 2, pp. 141. 143; IṢ 3[i]; OLZ **20**, 359[i]; **21**, 168. 274[i]; **22**, 147; **24**, 88[i].

(8) Ass. *adannu*, appointed time (>*šutâdunu*, ZA **32**, 71[r]) is not a noun with the suffix *-ân* (KAT[2] 502) but a form like *agammu*, swamp, pond; *parakku*, chamber, cella; *arammu*, plank-road (OLZ **22**, 113). For the gemination of the third stem-consonant see ZA **2**, 282; AG[2] 174[i]; VG 364[i]. Ass. *adannu* is not identical with Aram. *'iddân* which is a form like Ass. *lidânu* or *simânu* from a stem *primae* ṷ (>Heb. *mô'ēd* = Arab. *máṷ'id*) with secondary gemination (VG 69, l. 10) of the final stem-consonant as in Syr. *šinnâ*, sleep; construct *šinnât*; emph. *šinṭâ* (NSG[2] § 105). Heb. *'iddâ* = Arab. *'iddah* must be explained in the same way. Also the derivation of *'iddân* from a stem *mediae geminatae* (GB[17]; KW) is incorrect, though better than the reconstruction of an original form *'itdân* (NBSS 44[r]). Nor is *'iddân* an Assyrian loanword (BDB) but Arab *'iddân* (or *'adân*) is Aramaic. Ass. *adannu* is not derived from a stem *tertiae infirmae* (SA 430) but must be combined with Eth. *'edmê* (GB[17]). The *n* in *adannu* represents partial assimilation of the original *m* as in Heb. *dašēn* = Arab. *dásim* or Heb. *dāšn* =

Arab. *samâd* (ZDMG **58**, 631^f) or *iadôn* (Gen. **6**, 3) = Arab. *iadâmu*). The stem *'adam* may be a transposition of *ma'ad*, a denominative verb <*máu'id* (JAOS **42**, 373, l. 4; **43**, 423, l. 11). Heb. *ma'ád* is a transposition of *'amád* (ZA **33**, 67^f) as is also Arab. *'ádana* (>*má'din;* cf. *á'mada* and Ger. *Stollen*). Also Arab. *di'mah* (Ass. *dimtu* = *dim'atu*) is a transposition of *'imdatu* (cf. *'úmdah*).

(9) Ass. *kêbâti* (*ki-ba-a-ti*) = *kêpâti* = Syr. *kêpâi bárdâ*; Heb. *ăbanîm*, Josh. **10**, 11; *cf.* ZDMG **73**, 166^f. For *b* = *p* cf. BAL 102^f; JBL **35**, 280; also the remarks on Ass. *rabû* = Heb. *rapâ* and Ass. *çabâru* = *çapâru*, above, p. 15, l. 16. *B* in words containing a *k* was pronounced *p*; cf. NSG^2 p. 15, n. 1. Syr. *kêpâ* means prop. something *round*; cf. Arab. *kaufân*; Talm. *gĕlâlâ*, stone, and Syr. *gĕlîl*, round; our *cobblestone* = *cogglestone* (*coggle* = Ger. *Kugel*). Heb. *siqqêl* and Syr. *nĕqál*, to free from stones, as well as *ittĕqîl*, to stumble (*atqîl*, he caused to stumble) are derived from *ql*, stone (*cf.* Arab. *uáqal*) prop. *smooth*, Heb. *qalál*; but Talm. *qalat* (not *qălt*) upper millstone (EB 3093^f) = Lat. *catillus*. Stones are smoothed and rounded by the action of water. EB^{11} **12**, 820^b states that soft-hail or graupel (= Ger. *Graupen*) often falls at the rear of a spring cyclone.

(10) That is, Do not allow any strangers to board thy ship.

(11) For *ûmu*, day, time, weather, storm, *cf.* Fr. *temps*, *gros temps*, *tempête*. Lat. *tempestas* = *time*, period, weather, storm. Chaucer uses *weather* (like Ger. *Wetter* = *Gewitter*) for *storm*, tempest.

(12) *Cf.* KB **6**, 364^f; NSG^2 § 247, end of second section. Syr. *lĕ-'arbĕ'în iaumîn* = after forty days; Heb. *lĕ-iamîm 'ôd šib'â* (Gen. **7**, 4) = after (yet) seven days; *li-šnatáim iamîm* (2 S **13**, 23) = after two years; *li-šlôšt iamîm* (Ezr. **10**, 8) = after three days, *i. e.* the day after tomorrow (cf. *šilšôm*, the day before yesterday).

(13) Arab. *hássa bíhi* = *'álimahu ua-šá'ara bíhi*. For Arab. *h* = Ass. *x* cf. OLZ **16**, 494^f; JAOS **35**, 392^f. W. Schultz (OLZ **21**, 263) questions the explanation of *Xisuthrus* = *Atra-xasîs*. In my translation prepared for KAT^3 (*cf.* above, n. 3) I called attention to the fact that we can say in Syriac both *iattîr hakkîm* and *hakkîm iattîr* (NSG^2 § 245). I had made the same statement in JAOS **16**, cxi (*furchtbar* in l. 8 of that page is a misprint for *furchtsam*). In the *Actes du Dousième Congrès des Orientalistes* (Florence, 1901) p. clxxvi I pointed out that the *u* of Ξίσουθρος might reflect the first stem-consonant of *atra* = *uatra* (cf. BBK **1**, 4, p. 82; JAOS **45**,

321[f]. 354[f]). The postvocalic *t* was pronounced *ṭ* (AJP **39**, 309[f]). *Xis* = *xasis*; cf. Ξέρξης = Ξήρξης = Ξάρξας = *Xšajârša* (see *Pur.* 23, 10; 30, 24). Zimmern (ZDMG **78**, 24[f]) derives the name Ξίσουθρος (Σίσουθρος, Σίσιθρος) from the Sum. *Ziusudu* (*Zisuda*, *Zisudra*). Meissner, *Die Kultur Babyloniens und Assyriens* (Leipsic, 1925) pp. 59[f]. 71[f]. 72 reads *Ziusutra* (cf. ZDMG **78**, 21, n. 2). It is possible that Ξίσουθρος represents Ass. *Xasis-(u)aṭra*, and Σίσουθρος: Sum. *Zisuda*, the two forms influencing each other. Σκύθεα in Δευκαλίωνα τὸν Σκύθεα (Lucian, *De dea Syria* 12) may be an adaptation of Κσουθεα < Κσισουθρα. For ξ = *sk* see BAL 99[f]; LM **1**, 231[f]; **4**, 379[f]. Σίσιθρος = Ζίσιθρος (see Pape's *Wörterbuch der griechischen Eigennamen*[3]).

(14) See the Babylonian plans, groundplans, maps, &c. in the translation of *Joshua* (in PB) p. 86; *Ezekiel*, p. 100; *cf.* CT **22**, 48; NJ[II] 52; BuA **1**, plates, Nos. 154. 159.

(15) Jensen (GE 42[f]) thinks that Xisuthrus remained in the innermost part of the ship, separated from the outside world by 16 walls; contrast ll. 133. 136. 139. 147. 150. 153.

(16) See KB **6**, 1, p. 490, *ad* ll. 72. 75. The ideogram after *ašqiš* in l. 72 does not denote *male* sheep, but *domestic* sheep (ZDMG **69**, 170, l. 10).

(17) JHUC 287, 33; JBL **35**, 320; WZKM **31**, 8. 281.

(18) See the translation of *Ezekiel* (in PB) p. 122, l. 6; also MVAG **8**, 108.

(19) See *Pur.* n. 38; JBL **36**, 76, n. 3.

(20) See the frontispiece which has been made by my youngest son, H. Harold Haupt, Wilmington, Del.

(21) For the Babylonian cubit (= 21 inches) see *Numbers* 66, 2; *cf.* the translation of *Ezekiel* (in PB) p. 180[f]; also RA **22**, 30.

(22) See BA **1**, 126[f]; *cf.* CAG 37; CG 43, and p. 23, l. 16 of the Greek text in Bezold's translation cited above, p. 1, l. 24. The number 15, given by Eusebius, instead of 5, is due to the preceding date *fifteenth day of the month Dæsius* (l. 7 of the Greek text as given by Bezold). For a similar confusion of numbers see JAOS **28**, 106: we must read in Xen. *Anab.* 3, 4, 10: *150 feet wide and 50 feet deep* instead of *50 feet wide and 50 feet deep*; the 50 instead of 150 is due to the statement in the following paragraph where the width of the wall is given as 50 feet.

(23) Contrast the measures given in GE 41, n. 4.

(24) See the table showing dimensions of famous Atlantic liners, 1819—1910, in EB[11] **24**, 886; *cf.* **32**, 448; also the article *Skyscrapers of the Sea* in the *Hampton Magazine* for March, 1912.

(25) During the maneuvres of the United States Marine Corps Expeditionary Force at the end of Sept. 1921, a 'battleship,' marked out in a pasture near headquarters at Wilderness Run, Va. was made 1,000 feet long in anticipation of the great super battle-cruisers which the navy might have in operation in 'the next war' (Baltimore *Sun*, Sept. 29, 1921, p. 1, col. 7).

(26) Some ancient Egyptian freight ships were 60 cubits long and 30 cubits broad (ERMAN-RANKE, *Ägypten* 573).

(27) Cf. *Jon.* 162; JHUC 163, 52[b]; MuS 510, 24; WZKM **23**, 357. 358. 364; BB 361. 362. 368; JAOS **34**, 425, n. 12; *Est.* 49[i].

(28) Ancient sea-traffic was confined to the summer. A winter voyage was exceptional. Ships were laid up from November to March (EB[11] **24**, 983[bs]. 544[as]; MK[6] 17, 766[ai].

(29) *Cf.* the remarks on the Prænestine temple-pyramid in JHUC 296, 40. Stem and stern of the ship of the Babylonian Noah may have been less vertical than they appear on the frontispiece; *cf.* the *Alexandra* on pl. xi facing p. 892 in EB[11] **24**, and pl. x following p. 968.

(30) *Cf.* the clearstory windows in our Gothic churches. The description of the Solomonic Temple does not state that the chambers surrounding the Temple had any windows (DB **4**, 699[b]; EB 4932[i]). Contrast 1 K 6, 4.

(31) Sallust (*Jug.* **18**, 5) says that the Numidians used inverted hulks (*alveos navium inversos*) as huts (EB[11] **19**, 283[b]) and in § 8 he remarks: *aedificia Numidarum agrestium, quae mapalia illi vocant, oblonga incurvis lateribus tecta quasi navium carinae sunt.*

(32) The ʻ in Syr. *niqʻâ* does not correspond to an Arabic *ḍ* (HW 247; AL[5] 170[a]): the etymological equivalent is Arab. *naqîʻ* which denotes a *well* full of water (*cf.* Eth. *naqʻ*, spring, fountain) and *naqîʻ* signifies therefore *cool*, refreshing (AJSL **23**, 242[i]) while *ánqaʻa* means in modern Arabic: *to keep waiting*, just as *çábara* = *sábara*, which is a S of *bîr*, well, means *to wait* (JBL **39**, 164[i]). But the primary connotation of *naqîʻ* (and *mánqaʻ*) is *cavity*, pit (cf. *nuqz*, *naqb*, *naqr*; contrast AJSL **23**, 244[s]). The stem of Ass. *nigiççu* = *niqiççu* (a form like *kisimmu*, *kirimmu*; cf. MVAG **21**, 217, n. 1) is derived from the root *nq*, pierce, which we have also in Heb.

nôqēd, puncturer, Am. 7, 14 (*cf.* JBL 35, 283; contrast BF 159; OLZ 20, 350[f]). Ass. *niqiççu* must be combined with Eth. *ánqaç*, door, prop. *opening*; cf. Eth. *xôxt*, door (NBSS 51) and Heb. *ḥăṷaḥîm*, holes (𝔊 *ḥĕlâlê*) which is found in 1 S 13, 6 in connection with caves, rock-clefts, cellars, and pits (JAOS 43, 121[f]). *Ḥôrîm* would not have been corrupted to *ḥăṷaḥîm*, but the plural may have been *ḥôḥîm*, just as the plural of *šôr*, bull (JBL 36, 255) and *šûq*, street (BA 1, 102[f]; AJSL 21, 149[f]; OLZ 16, 493[f]) may have been, not *šĕṷarîm* and *šĕṷaqîm*, but *šôrîm* and *šûqîm* (JBL 21, 58[m]). For the semantic connection between *hole*, *entrance door*, *cavern*, cf. Ass. *nêribu*, pass, gorge, ravine < *erêbu*, to enter, and Ass. *bâbu*, gate, Eth. *ba'át*, cavern < *bá'u*, to enter (JSOR 1, 5; JAOS 37, 254).

(33) Just as we speak of a yacht of 50 tons, the Babylonians spoke of ships of 50 *gur* (BuA 1, 252). Sum. *gur* therefore means not only *ton*, but also *measure* (SGl 110). The Assyrian equivalent of Sum. *gur* is *karû* (HW 353).

(34) The Sumerian term for *asphalt* is *esir* = *a-sir*, water + light (*cf.* KAT[2] 510[f]; AW 126, n. 7; SGl 36[f]. 245[f]; also 2 Mac. 1, 20. 36; 1 K 18, 34. 38). Ass. *iddû* means *illuminant*; it is connected with *uddu*, light, morning; cf. *uddiš* = Arab. *gádan* or *fi-'l-gádi*, in the morning. The synonym of *iddû*, asphalt, *ittû* (HW 161a) = *ḥatta'u* (AJSL 26, 13) means orig. *uniter*, cementer, *i. e.* asphaltic cement (cf. *ittûtu*, copulation) while the primary connotation of *iṭṭû* (SGl 274[f]) is *dark* (cf. *eṭûtu*, darkness = *gaṭaṷtu* < *gṭ* > Arab. *gáṭâ-ịágṭû*, *gáṭila*, *gáṭaša*, *gáṭraša*). Strabo (743) calls the liquid asphalt, which was used as an illuminant, *black* (μέλας). *Cf.* below, the paper on *Naphtha and Asphalt*. Heb. *'aṭallêp*, bat, may be a contraction of *'aṭal-'ôp*, night-bird (*cf.* νυκτερίς, *vespertilio*, It. *nottola*) with *ê* for *ô* (ZDMG 61, 194[f]; *Est.* 7[f]).

(35) *Cf.* JAOS 37, 21, c; 41, 184[f]; OLZ 12, 212; JHUC 342, 47, Jan. 17. Ass. *nabâṭu*, does not mean *ignite* (ZA 30, 198[f]).

(36) UG: *legte in Salbe meine Hände*; but this would be *ina piššati qâtâ'a addî*.

(37) Also KB 2, 156, 46 *apšênu* means *luxuriance*, exuberance, not *ear*; it is not connected with Talm. *abšûnâ* (SA 430) = Heb. *qalî*, parched grain (DB 2, 27[b]; EB 1539).

(38) For Eth. *çallála*, float, see JAOS 13, cclv; BA 1, 127; *Genesis* 53, 1; Franz Delitzsch, *Jes.*[4] 640, *ad* 53; Nestle, *Marginalien*, p. x.

(39) Ass. *pazâru* is identical with Arab. *zâraba* > *zarîbah* (JAOS **37**, 254^{m}). The *b* is due to partial assimilation. The original meaning of *pazâru* is *hide*; this may mean to *put in a place of security* or safety, also *save*, hoard, lay by. Chaucer used *hoard* for *place of concealment*, lurking-place.

(40) Ass. *çênu* = *çaḥânu* corresponds to Arab. *šáḥana*, fill or load a ship (Š of *ḥn*). The *ç* is due to the *ḥ* (JAOS **43**, 118^{f}; JHUC 348, 48, Oct. 4). *Cf.* below, p. 164, l 18.

(41) Ass. *šasû* = *šašû* (dissimilation) = *šašâḥu*; cf. Arab. *šaḥšaḥa*, cry (camel, bird). In pB Hebrew, *sûḥ* (with *s* for *š*) means *say*, and *sîḥâ*: speech. For the meanings *cry* and *speak* cf. Ass. *qâlu*, cry (HW 582b) = Arab. *qâla*, he said; Ass. *qebû*, speak (= Heb. *qabá'*, ZA **30**, 95) and *qubbû*, cry; *nabû*, call, announce (Arab. *nábba'a*) and *nubbû*, cry (HW 442). For the inf. *šasû* cf. *laqû* = *laqâḥu* (AG^{2} 313^{f}; BBK **1**, 4, p. 92).

(42) The original meaning of this word is *carrier*, i. e. a thing in which something may be carried (*cf.* Ger. *Trage*, *Tragkorb*) < *salal*, lift up. In certain parts of Australia a water-bag suitable for transportation on the back of a pack-animal is called *carrier*.

(43) The *p* in Ass. *šînipu* = Sum. *šanabi* may be partial assimilation, and the *i* in the first two syllables of *šînipu* may be due to epenthesis of the final *i* in *šanabi*; cf. *esir*, naphtha = *asir* (above n. 34) and Ass. *unîkis* = *unâkis* = *unakkis*, SFG 63^{f}; AG^{2} 90; CV 7^{s}. In Aramaic inscriptions *šanabi* was written *snb*; Ass. *š* was pronounced *s*, while *s* became *š* (MuS 516^{f}).

(44) The *italicized* words and letters indicate restorations.

(45) DELITZSCH in the *Nachwort* to his *Entstehung des ältesten Schriftsystems* (Leipsic, 1898) p. 20 explained the ideogram for *kupru*, asphalt (AL^{5} 25, 285) as *liquid* + *open* *boring* + *coming out*. This designation would be appropriate for naphtha rather than for asphalt.

(46) *Cf.* Jer. **2**, 6. The name *Hebrew* is derived from this stem, and *Arab* is a transposed doublet. Both names denote *rovers*, nomads (JBL **38**, 152^{f}; JPOS **1**, 78).

(47) *Tract* = piece of ground; *mound* = bank of earth.

(48) *Jungle* = impenetrable rank and tangled vegetation. For the luxuriant vegetation of the Babylonian swamps see EB^{11} **14**, 740^{am}; BuA **1**, 212^{f}. Ass. *šer'u* in this connection has the meaning of Heb. *ga'ôn* in *gĕ'ôn hai-Jardén*, the jungle of the Jordan; *cf.* DB **2**, 760b, l. 25; EB 2576, 5; 2578, c; 2580^{m}. There is a tangled

jungle of semitropical trees along the banks of the Lower Jordan.

(49) HERMANN HÄFKER in his *Gilgamesch, eine Dichtung aus Babylon* (Munich, 1924) pp. 58/9 (= *Kunstwart-Bücherei*, part 13) translates these lines: *Kaum aufleuchtet des Morgens Schein,* | *Gehorcht ich dem Herrn, es half mir die Stadt,* | *Der Schwache schleppte Holz zuhauf,* | *Bauholz schleppte der Starke daher.* | *Am fünften Tage sahst du den Bau:* | *Einhundertzwanzig Ellen die Wände hoch,* | *Einhundertzwanzig, schräg, das Dach nach der Planung.* | *Nun macht ich ein Bild vom Bau,* | *Sechs der Teile teilte ich ab,* | *Siebengeteilt ein jeglicher Teil,* | *Neungeteilt im Innern der Raum,* | *Mit Pflöcken das Innere abgeteilt.* | *Den Mast fand ich aus und alles bedacht ich.* | *Erdpech sechs Saren schütt ich hinein,* | *Drei Saren Asphalt schütt ich ins Schiff.* | *Öl drei Saren kommen in Körben her,* | *Ausser dem Sar, das das Volk verzehrt, Ausser zwei Saren, geborgen vom Schiffsvolk.* | *Rinder schlacht ich dem Volk,* | *Schlage ihm Lämmer jeglichen Tag.* | *Tränke mit Most, mit Sesamwein, tränke mit Öl und Wein* | *Immer das Volk wie mit Wasser des Flusses,* | *Bereite ein Fest wie am Neujahrstag,* | *Lasse von Salben triefen die Hand.* | *Im Schamaschmonde das Schiff war gut. Mühsam glitt es hinab,* | *Pflöcke schlug ich zum Monde hin,* | *Nahe dem Meere lagert das Schiff.* I do not know the sponsors of this pseudopoetic brain-child; it is a changeling, nay, a moon-calf, although *Mond* in the last line but one may be a misprint (probably for *Meere*). There is also a new translation of NE by HERMANN RANKE (Hamburg, 1924).

(50) *Cf. e. g.* p. 123, l. 10: *dein Bauch besänftige sich*; 129, 45: *dein Bauch werde gelöst;* 39, 58: *möge dein Anutums-Bauch ruhig werden;* 133, 91: *sei gewogen dem Plattmachen meiner Nase*; 109, 6: *der den Kampf zusammenband* for *who joined battle* (cf. ZAT 35, 105). I have quoted JENSEN's interesting reply to my criticism of his translations in AJSL **26**, 24[1].

Arab. *tâjir* and Ass. *tamkaru**

1. — AF 181 showed that Arab. *tâjir*, merchant, was an Aramaic loanword. The combination of Aram. *taggârâ* with the stem *agâru*, hire (advocated by NÖLDEKE) is a popular etymology (MuS 518, l. 47; VG 296; *cf.* WZKM 31, 279[f]). In Arabia, *tâjir* denoted esp. *wine-dealer*, also *dealer in spices* (JB 258; ABEL, *Mu'allaqât*, p. 50). Fr. *épicier* (Ger. *Spezereihändler*) meant orig. *dealer in spices* (BL 23, n. 7; *cf.* 113). In England, *spicer* was formerly used for *grocer:* the term *spice-shop* signified not only *drug-store* (apothecary's shop) but also *grocery*. Our *grocer* means orig. *wholesale dealer* (Ger. *Grossist*). Ger. *Marketender*, sutler, is the It. *mercatante* which Shakespeare uses in the sense of foreign trader (JAOS **28**, 111). The Italian term for *sutler* is *vivandiere*, Fr. *vivandier*, Sp. *vivandero*.

There is a connection between wine and spices: the Chaucerian *clary* was wine mixed with honey and spices; the Spanish wine known as *sack* in the 16th and 17th centuries (from which the German term for *champagne* is derived: *Sekt* said to have been coined by the noted actor Ludwig Devrient *c.* 1830; *cf.* WZKM 31, 19) was usually mulled, *i. e.* sweetened, spiced, and heated (*cf.* Ger. *Glühwein*). The drink called *negus*, a mixture of wine (properly port) and hot water, spiced and sugared, is said to have been invented by Col. Francis Negus at the beginning of the 18th cent. The prototype of our whisky, *usque-baugh*, water of life, was in the 17th and 18th centuries a compound of plain spirit with saffron, nutmeg, sugar, and other spices and flavoring matter (WZKM 31, 19). In former times the Welsh and the Scots had also spiced ales (EB[11] **23**, 973[b]; **28**, 591[a]; **1**, 537[b]). The original meaning of Arab. *raḥîq* is not *distant* (AF 158) but *spiced* (for *raqîḥ*; Heb. *iáịn ha-räqḥ*, Cant. **8**, 2; *cf.* WZKM 31, 17[f]). Arab. *raqqâḥî*, merchant, denoted primarily *spicer* (ZA 30, 61). At the end of his *mu'állaqah* Imru'ulqais (ZS **2**,

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* This paper was written in 1920. An abstract of it is published in JBL **40**, 170—172; *cf. ibid.* p. 167, n. 1.

100, l. 30) speaks of *raqîh mufálfal*, spiced wine (Rückert: *Würzwein*). The epithet *mufálfal* means lit. *peppered*, but a *pepper-cake* (Ger. *Pfefferkuchen*) is a *spice-cake*; it is not seasoned with pepper (*cf.* WZKM **31**, 282[1]). Shakespeare uses the term *pepper-gingerbread* (Schlegel-Tieck: *Pfeffernuß*).

In his review of Tallqvist's *Sprache der Contracte Nabuná'id's* (ZA **6**, 349) Jensen pointed out (1891) that Syr. *taggârâ* (see Brockelmann *s. v.*) was the Assyrian *tamkaru*; but neither the form nor the original meaning of this word seem to be clearly understood, although I referred in JBL **36**, 141, n. 3 (*cf.* **37**, 221[1]) to GK § 122, r, stating that *tamkaru* meant orig. *trade*, commerce (*cf.* Arab. *rasûl*, messenger, orig. *message*; WdG **1**, 136, n. *) and that the *g* in Aram. *taggârâ* was due to the *m* of *tamkaru* (cf. AJP **45**, 255, l. 4). I also called attention to the fact that we had this word in OT (*Kings* 117, 28; GB[17] 892). The omission of the *g* before the *r* in 𝔐 *hattârîm* may be due to haplography: in the old script *g* and *r* may be easily confused; in certain forms of the Hebrew alphabet the *g* looks exactly like the *r* in the square character (*Kings* 70, 51; *Genesis* 64, 38; 84, 24; 88, 17; 96, 4; 100, 35; contrast LSAT § 102).

Zimmern (GB[17] 422[b]) thinks it possible that Ass. *makkûru*, which is evidently derived from the same stem as *tamkaru*, is a Sumerian loanword. But Sum. *damgar* is an Assyrian loanword (SG 16[rr]) as is also its synonym *ibira* which represents the Ass. *êbir* < *ebêru*, traverse, migrate. *Neç 'ôḇér* (Zeph. **2**, 2) means *migratory falcon* or *passage hawk* (JBL **38**, 153). Arab. *'auâbir* (plur. of *'âbir*) denotes *birds of passage*. The original meaning of Sum. *ibira* is *peddler*. In addition to *ibira* we find also *tibira* with the same Semitic prefix which we have in *tamkaru* (JBL **38**, 153). *Tamkaru* denotes esp. *gild-merchants*, traders organized into a gild (AO **24**, 4, p. 12).

Ass. *tamkaru* and *makkûru* as well as *namkûru* and *nakkûru* are derived from the Semitic stem *makâru* (SA 885). This is a denominative verb < a noun with prefixed *m* (JBL **39**, 157[1], 153, l. 3; JAOS **43**, 423, l. 11; *cf.* Spitta § 89, e) viz. *makâru*, pit < *kâru*, dig (JBL **36**, 254). We have this stem in the Maccabean passage Ps. **22**, 17 which should be combined with v. 14. We must read:

17[a]. 14[a] *ki[α]-kĕlabîm[β] rabbîm hiqqîpûnî* *paçû 'alái pîhém*
17[b]. 14[b] *kârû iadái uĕ-raglái* *kĕ-'arié tôréf uĕ-šô'ég.*

(α) 17[a] *sĕbabûnî* (β) *'ădát mĕre'îm*

17ᵃ ᵅMany dogs[β] beset me around,
14ᵃ showing their teeth and sinking
17ᵇ Their fangs in my hands and my feet
14ᵇ like a ravening, roaring lion.

5 (α) 17ᵃ they have encompassed me (β) a crew of villains

Kârû must be derived from the stem *kûr*, but it is accented on the ultima; *cf.* the oxytones *jaddû, bô'î, nâmû* in Nah 3, 10. 14. 18 (*Nah.* 18; GK § 72, l; G[29] §§ 22, h; 28, q; BuL 398, 12). To *arjê*
10 (for the final vowel *cf.* JAOS **37**, 332[r]; JSOR **1**, 43[i]) we must prefix *kĕ* (contrast GK § 141, d). *Sĕbabûnî*, they have encompassed me, before *kĕlabîm* is vertical dittography from v. 13. After *kĕlabîm* we must insert *rabbîm*, following 𝔊 κύνες πολλοί, 𝔍 *canes multi*, 𝔗 *kalbáiiâ saggî'ê*. This adjective, which we find also after *pârîm*
15 in v. 13, has been displaced in v. 17 by the gloss *'ădât mĕre'îm*, a crew of villains. The sleuths are the myrmidons of Antiochus Epiphanes (1 Mac. **1**, 51; **2**, 15. 25. 31). The first three heptastichs of this poem seem to have been composed after the death of Judas Maccabæus in 161 (Hab. **1**. **2** must be assigned to the same period;
20 JHUC 325, 49) while the last two heptastichs may have been added under the reign of John Hyrcanus *c.* 130 (*cf.* JHUC 163, 56, n. 17; AJSL **23**, 232, n. 36; *Mon.* **29**, 297; BL 121, †). For the first two lines of this poem see JAOS **37**, 21[i] (contrast *Kings* 170[i]).

The noun *mĕkûrâ* means *excavation*, cavity, pit, well, spring,
25 source, descent. It is a synonym of *maqôr* and *maqqébt* which is followed by the gloss *bôr* in Is. 51, 1 where we must read *nĕqartém* (<*qûr*) instead of *nuqqartém* (AJSL **23**, 233[i]. 242). For *qar*, cold, orig. *cold like a well* (cf. Galen's κρηναῖον ἔδεσμα and ZA **30**, 244, l. 9; JBL **39**, 164[i]) we may compare Arab. *xarîç*, spear-head
30 and cold water; also *nuqâh*, cold, pure < *náqaha*, pierce; Syr. *nĕqád*, prick (JBL **35**, 282; contrast BF 160) and be pure (*máiiâ dĕ-naqdîn*, pure water). Our *dig* means both *excavate* and *cause to penetrate* (cf. below, p. 37, l. 28). We say *sink a well* and *sink the teeth*; we can also say *he buried the dagger in the enemy's heart*. Ass. *îku*,
35 ditch, stands for *hikiu* which is connected with Arab. *hákka*, scratch, engrave (AJP **39**, 309, n. 1). Lat. *fossa* (<*fodere*, dig, pierce) means both *ditch* (Fr. *fossé*) and *pit* (Fr. *fosse*). Our anatomists term pits and hollows *fossæ*. We use *pitted* for *marked with small depressions*; we say, *his face was pitted with smallpox*. Botanists
40 and zoologists employ the term *pitted* in the sense of *having many*

punctuations. Lat. *fossa* may be connected with βόθρος and φάτνη; see the paper *The Crib of Christ* (in *Mon.* **30**, 156). According to SPRENGLING (JBL **38**, 130) φάτνη may denote, not only *manger*, but also *enclosure* partially roofed over for shade and shelter. *Bin*, which now denotes an *enclosed space* used as a repository, signified in AS: *manger*.

We have the same semantic development in Arab. *naqâçah*, purity and freshness of the water; *naqî‘*, cool; *naqâṭah*, purity; *naqîṭ*, pure; also in *basr*, cold water, which is a transposition of *sabr*, a Š of the root of *bi'r*, well (cf. *tabássara* = *bárada* and JBL **39**, 164[i]). In *sábrah*, cool morning, this Š (JAOS **28**, 114; VG 522, δ; 520, n. 1) appears in its original form. For *sábara*, sound, probe, cf. *tanáqqara* and AJSL **23**, 242[i]. 244[i]. 247[i]; MLN **33**, 434. Arab. *çábara*, be patient (in modern Arabic: *wait;* cf. our *cool the heels;* cool may mean *not hasty*) is the same stem; the *ç* instead of *s* is due to the emphatic character of the *r;* cf. FISCHER, *Zur Lautlehre des Marokkanisch-Arabischen* (1917) p. viii[i]; *cf.* ZS **2**, 274, l. 17. There is a soft *r* and a hard *r* (e. g. in *rey*, king) in Spanish (EB[11] 25, 575[bi]). Also the Hebrew *r* had two pronunciations (BuL § 8, i; G[29] § 10, m; JBL **38**, 152, l. 16; JAOS **22**, 98, n. 2. 113, n. 1; contrast BA **5**, viii. Arab. *çabbârah*, intense cold, is ultimately a Š < the root of *bi'r*, well (JBL **39**, 165). For the *ç* cf. Arab. *çarîqah* = *ruqâqah*.

In some cases this prefixed *m* is transposed (JBL **39**, 153, l. 2) or becomes *n* in partial assimilation to a dental; *e. g.* Aram. *mĕsár*, to saw < *mašâru* < *šâru*, to cut, appears also as *nĕsár;* see the paper on *Masora*, JBL **37**, 221. 227. It has been pointed out there (*cf.* also JBL **34**, 55) that Ass. *damâqu*, fine, purify, clarify, beautify, is the Eth. *damáqa*, crush = Arab. *mádaqa* < *midáqq*, pestle < *dáqqa*. Arab. *dúqqah* means *fine dust* and *fineness*, beauty, elegance. Also Arab. *takárrama*, be pure, is ultimately derived from a noun *makâr*, pit, well < *kûr*, dig. For Arab. *karîm*, generous, *cf.* AJSL **23**, 247[i]; **32**, 65[i]. The primary connotation of Ger. *schenken*, give, present with, is *pour out*. In the paper on Heb. *melk*, counsel (JBL **34**, 55. 183; *cf.* **38**, 161, l. 12) it has been suggested that *malâku*, deliberate, may be derived from Arab. *lâka*, chew (JBL **39**, 157[i]): a *ruminator* is a man who pauses to deliberate and consider (BL 33[i]; *Mic.* 101[i]).

Clear cases of verbs derived from nouns with prefixed *m* are Arab. *máṭina*, have an affection of the bladder < *maṭánah*, bladder < *ṭîn*, urinate; Arab. *mâna*, provision < *mûnah* < *ma'ûnah* < *ûn;* Arab. *má‘iza*, have many goats < *ma‘z* < *ma‘ázz* < *‘azz* (AJSL **22**,

254; **23**, 251[r]). The *n* in Arab. *'anz* is secondary (JAOS **41**, 177[i]; *cf.* below, the paper on *Misinsertion of Nasals*). The primary connotation of Heb. *'ez*, goat, is *strong* = ill smelling. The strong (hircine) odor of the goats is proverbial. The goats therefore symbolize evil (Matt. **25**, 33. 41). The original meanings of Ass. *bi'šu*, evil, and *ṭâbu* (= *ṭâịăbu*) good, are *fetid* and *fragrant*, respectively (ZA **30**, 61) just as Heb. *ra'*, evil (*cf.* Arab. *'árrahu* = *sá'ahu* and *i'ráụrâ ámra[n] qabîḥa[n]*) is connected with *rĕ'î* (or *rĕ'î*, not *rŏ'î*) excrement (JBL 39, 152). Palestinian goats are, as a rule, black (BL 39, 8; for 1 S **19**, 13 see OC 33, 34). Sum. *us*, goat (SGl 55) is a Semitic loanword. Eth. *tamazzána*, was weighed, is derived from *mîzân*, balances, scales (a form like Heb. *mîšôr*) < *ụazana* (GB^{17}, 904[a]). In the paper on the etymology of Heb. *môhêl*, circumciser, (AJSL **22**, 251) it has been shown that the stem of this term is a byform of *mûl* which is a privative denominative < *mûl* < *môl* < *ma'ôl*, front < *ûl*, the stem of Arab. *áụụalu*, first (cf. *Pur.* 17, 1). Similarly *môṭ*, yoke, may be derived from a stem *ûṭ* = Arab. *áṭṭa* = *ụaṭṭa*, creak, screak, squeak.

Heb. *mĕkûrâ* is fem. of *makôr* < *makâr;* cf. *malôn*, *mĕlûnâ; manôḥ*, *mĕnûḥâ; manôs*, *mĕnûsâ*; *maçôd*, *mĕçûdâ; maçôr*, *mĕçûrâ;* also *maṭôq*, *mĕṭûqâ* (Stade § 75, 8, c; GK § 27, n; G^{29} 145, l. 8; BuL § 14, 9). In *mĕnôrâ* and *mĕ'ônâ* the *ô* may be due to the *r* and '; *cf.* Syr. *zĕ'ôrâ*, small; Nestor. *Îšô'* < *Ješû'*, Jesus (NSG^{2} § 40, C*f*).

JBL **36**, 254 pointed out that *kĕ-ṭô mikmár* (Is. **51**, 20) meant *sicut urus fovea captus* (Caes. *Bell. Gall.* **6**, 28): *ṭô* < *ṭôr* = *šôr*, and *mikmár* < *mimkár* < *makár* < *makâr* < *kûr*. Arab. *mákara*, cheat, means orig. *trap* (cf. Ger. *hineinlegen*, *'reinfallen;* AJSL **23**, 249, l. 13). Arab. *xáda'a* = *xátala* may be explained in the same way. Similarly the primary connotation of Ass. *bâru*, catch (birds or fish) is *to pit* = to catch in a pitfall, Ass. *bûru* (AJSL **1**, 180[i]; **23**, 249; MLN 33, 434; JBL 39, 165). Arab. *áçbara*, fall into a calamity (*ụáqa' fî umm çabbûr*) is derived from a Š of *bûru* (see below, p. 39, l. 27). Eg. *sḥt*, which corresponds to Heb. *šaḥt*, pit, denotes a *trap* for catching birds (Ember). Heb. *šiḥḥêt* and *hišḥît*, to ruin, are denominative verbs < *šaḥt*, pit < *šûḥ* (JBL 39, 165[r]; *cf.* Arab. *baụâr*, destruction, ruin; contrast JAOS **32**, 121[r]). In Gen. **38**, 9 *šiḥḥêṭ* has still the meaning *cause to fall* (AV *spill* which Chaucer uses for *destroy*). It does not mean *spoil*, make ineffective (Skinner) or *verschütten* (GB^{17} 820[b]) although 𝔊 has ἐξέχεεν, 𝔍 *fundebat*, 𝔗 *ikĕ'û* (but GV φθεῖραι). The phrase *šiḥḥêṭ árçâ* is not a pregnant

construction (SPURRELL; *cf.* AdW). Nor does it mean *er ließ es daneben fallen* (KAUTZSCH-SOCIN; but AT[4]: *ließ es zur Erde fallen* and ATA: *ließ zu Boden fallen*). STRACK's *verderbte er (den Samen) zur Erde hin* is meaningless, and REUSS' *er vermied es sie zu schwängern, wenn er ihr beiwohnte* is no translation. The passage, of course refers, not to onanism or masturbation, but to *coitus interruptus*, withdrawal before ejaculation (*cf.* JDM *ad loc.*). For Judah and Tamar *cf.* MuS, n. 26. 5

2. — *Pit* means not only *pitfall* for snaring wild beasts, but also *underground granary*, a pit to keep grain in. Gr. σιρός (>our *silo, silage, ensile, ensilage*) has both meanings. In England a hole dug in the soil of a field for storing potatoes, turnips, &c. during the winter is called *pit*. The vegetables stored are usually piled up to some height and covered with earth to keep out the frost (CD 4513[a]). This explains why the corresponding German term *Miete* (<Lat. *meta*) denotes not only a *pit silo* (or *silo pit*) but also a *stack of grain*, &c. (*stack silo*); cf. Arab. *rajm* = mound, barrow and pit. GRIMM's *Wörterbuch* (**6**, 2178[b], l. 5) quotes a passage from Auerbach's *Dorfgeschichten: in einem Acker am Wege grub ein Mann eine Grube, eine sogenannte Miete, um die ringsum aufgehäuften Futterrüben einzukellern.* The cuneiform prototype of *silo*, Ass. *šêlu* (= *šaglu*) means *pit* or *cavity*, also *scobis virginalis* and *cunnus* (AJSL **34**, 232; *cf.* Arab. *juḥrân* and below, l. 27) which may be connected with *cuniculus* (cf. βόθρος, *fossa*, and BL 90, 35) while the feminine form *šáǵlah* in Arabic denotes a *stack of grain*. Eg. *šnʿ* (= *šagl*) signifies *granary* (EMBER). 10 15 20 25

The silo of an ancient Babylonian gardener (truck-farmer) is mentioned in v R 37, 19 (*cf.* ZA **15**, 243, n. 1). The ideogram for it is the sign for *hole*, pit, Sum. *bur* (SGl 70). Sum *šil*, silo, is an Assyrian loanword, but we can hardly assume that Sum. *bur* (*pur, pu*) which may be the prototype, not only of both Ass. *pûru*, urn > Purim (*Est.* 30; JBL **38**, 166[i]; **21**, 24; AkF 33) and Heb. *pûrâ*, wine-vat, but also of our *barrel*, is identical with Heb. *bôr*, pit, and *bêr*, well (MLN **33**, 433[f]). For the development of this Semitic root which appears in Heb. *bĕreḵâ*, pool; *bĕraḵâ*, blessing; *bar*, pure; *baráḏ*, hail = Ger. *Hagel*; Eth. *berhân* light; Heb. *bôrît*, lye, vegetable alkali, prop. *cleanser* (cf. *masrêt hab-bôrît* buck-tub, Ger. *Beuchkessel*, Ez. **20**, 37) see JBL **37**, 219, while the root of Heb. *bärk*, knee, and *rakáb*, ride, is *rk*, be supple (JBL **39**, 163). BARTON (BA **9**, 30 35

2, p. 196) renders this Ass. *šêlu ša šâkini* (ZA 30, 61) i. e. *silo of a market-gardener:* ruler (?) of .... FR 2, 482b combined Heb. *šĕ'ôl* with Heb. *šo'l*, hollow of the hand, and Arab. *ṯagr* which is identical with Heb. *ša'r*, gate, Syr. *tár'â*, and Hitzig connected
5 *Sheol* with Heb. *šû'âl* fox, jackal (JBL 36, 258) although this word has an ', not a *g*, and a $š_1$ = Arab. *ṯ*, not a $š_2$ = Arab. *š* (BAL 98). Heb. *šĕ'ôl* should be read *šôl* (JBL 38, 151, n. 13; 39, 152, l. 10) just as 𝔐 *sĕ'ôn* represents *sôn* = Ass. *šênu*, shoe = Arab. *ša'n*, cranial suture = *darz al-qiḥf* (AJP 40, 70, n. 24). The primary
10 connotation of Heb. *Sheol* is *pit* (contrast KAT[3] 636, n. 5; JBL 36, 258). Also the synonyms of Sheol, Heb. *bôr* and *šaḥṯ* signify *pit*, not *tomb* (cf. SuC 214, n. 1). For the softening of the ' *cf.* Heb. *šîr*, song < Ass. *šêru* (with *ê* for *î* owing to *r*) = Arab. *ši'r* which means orig. *singing like the wind*. The primary connotation of Heb. *śa'r*,
15 wind, and *śe'ár*, hair, is *roughness* (OC 33, 37, n. 66). Heb. *šîr* is a Babylonian loanword (JHUC 316, 23[s]).

The original meaning of Arab. *šagl* was *pit:* Arab. *mašgûl*, busy, means prop. *immersed* in an occupation (*cf.* also *šá'ala fîhi*, go far in it, syn. *ám'ana fîhi* or *tamá''ana fîhi*, look deeply into it).
20 But Syr. *'ĕmár*, which has the same meaning, does not correspond to Arab. *ingámara*, be submerged > *Gomorrah* (also Ass. *Amurru;* JAOS 38, 336, b; JHUC 306, 22) but to Arab. *áḍmara* (= *istáqçâ*) which appears in Assyrian as *çummuru* (JHUC 306, 22[s]). Syr. *'ĕmár*, dwell = Arab. *'ámara*. For Arab. *mašgûl*, busy, prop.
25 *immersed*, cf. Lat. *se immergere studiis*, our *plunged in thought*, Fr. *enfoncé dans des méditations*, Ger. *vertieft*, *versenkt;* also Arab. *ta'ámmaqa*, *tabáḥḥara*, and *gaụr*. Ass. *erêbu*, enter, Arab. *gáriqa*, sink; *gáraza*, plunge, stab, stick, sting (*cf.* above, p. 33, l. 32) and *gárasa*, plant, are derived from the same root as is also Heb. *'iụụér*,
30 blind = Arab. *á'ụaru*, one-eyed; cf. *gâra* (syn. *jáḥara*, *xáda'a*) used of a sunken, hollow, deep-set (Fr. *creux*, *enfoncé*, *cave*) eye (Ger. *hohläugig* = hollow-eyed) and above, l. 27.

Arab. *ṭábrah* (< Š of *bôr*, pit; JBL 35, 321[s]) means *pit*, and *ṭúbrah* (which is identical with *çúbrah;* contrast ZDMG 64, 707,
35 l. 10; for the *ç* cf. above, p. 34, l. 15): *heap* (Heb. *çibbûr*) of grain (*cf.* Gen. 41, 35. 49). Heb. *šo'l*, hollow of the hand, should be spelled with *ś* (JBL 37, 214). Eth. *ša'ála*, figure, picture, means orig. *engrave*. Arab. *náqaša* (JAOS 37, 255; JBL 36, 140; contrast MVAG 26, 1, p. 37) means both *paint*, color, and *engrave*. Arab. *nibr* (plur.
40 *ambâr*) granary, magazine, may be connected with Heb. *bôr*, pit

(*cf.* Arab. *bü'rah*). Arab. *ṷábara* = *aqâma* means orig. *to halt at a well;* cf. the remarks on Arab. *rámaka* and *ánhala* (AJSL **32**,65) and the explanation of Eth. *ta'aịána* and Heb. *ma'ôn* (ZAT **29**, 286[i]).

Ass. *šêlu* was afterwards pronounced *sîlu*, and instead of *ê* in Assyrian we often have *ô* in Hebrew: *e. g.* for Ass. *rêšu*, head; *çênu*, flock, we have in Hebrew: *rôš*, *çôn* (ZA **31**, 247[i]; JBL **36**, 90. 258[i]; G[29] § 25, e). Gr. σωρός, heap, esp. *heap of grain*, σωρὸς σίτου (> σωρεύειν, σώρευμα, σώρευσις, σωρηδόν, &c.) is a doublet of σιρός (also spelled σειρός; *cf.* AJP **39**, 309[i]). In German, *häufig*, which means prop. σωρηδόν, is used for *often*, just as θημών, heap of grain, is connected with θαμά, often. For σιρός and σωρός (JBL **40**, 170) *cf.* πῶρος = Ass. *pîlu*, shell-limestone, orig. *pêlu*, byform *pûlu*; see BL 129[i]; JBL **36**, 98[i]; contrast SA 274[i]. cdxlviii[i]: Rost, *Tig. III* 122 does not derive *Mespila* from *pîlu*, shell-limestone, as SA cdxxvii states; according to Rost, *Mespila* represents Ass. *mušpalu*, and *pîlu* denotes *alabaster*. The ground on which Potsdam is built, consists of shell-limestone; *cf.* Heinrich Lee, *Neue deutsche Städtebilder*, cxxviii, *Berliner Tageblatt*, July 10, 1910. The name *Mosul* (Arab. *al-mauçil*, junction, *i. e.* place where several roads meet) may be an adaptation of *Mespila* with progressive assimilation of the *p* as in Ass. *iççûru*, bird = *içpûru* (BAL 94; JAOS **36**, 417). For the initial ' in Arab. *'uçfûr* cf. Arab. *'Asqalân* = Heb. *'Ašqělôn* (cf. ZS **2**, 274, l. 15).

Gr. σῖτος, grain, may represent a feminine form of Ass. *šě'u*, grain, which is the Sum. *še* (SGl 261; *cf.* JHUC 320, 51[i]; JBL **40**, 171[i]). The feminine form of *šě'u* would be *šě'atu*>*šě'itu*>*šêtu*> *sîtu*. Gr. σάτον is the Heb. *sě'â*, Aram. *sâṭâ*, but this cannot be derived from Ass. *šě'u*, grain (contrast GB[17] 533[a]). The *l* of our *silo* is more original than the *r* of σιρός, Lat. *sirus*. On the other hand, Lat. *ebur*, ivory, has preserved the *r* of Ass. *pîru*, elephant, while we find in Arabic (and the other Semitic languages): *fîl* with *l* as in ἐλέφας (AJSL **23**, 262). Pliny (**18**, 306) says: *Frumenta utilissime servantur in scrobibus, quos siros vocant, ut in Cappadocia ac Threcia et Hispania et in parte Africae, ante omnia ut sicco solo fiant curant, mox ut palea substernatur.* We can hardly assume that *sîrâ* in 2 S **3**, 26 is an old word for *cistern*, and that the prefixed *bôr* is an explanatory glòss, although the explanation in GT: *cisterna declinationis* (repeated in KW) is untenable.

The Directions for Home Gardening, issued by the Bureau of Education, Washington, state that potatoes, carrots, onions, beets,

turnips, and many other garden products may be kept for winter use by storing. Some vegetables may be stored on pantry shelves, while others should be kept in outdoor pits. The best way to store vegetables outdoors is to use a pit. A hole is dug in the ground, six inches deep and as wide and long as necessary to hold the vegetables to be stored when piled up. Before putting the vegetables into the pit, it should be lined with hay or straw (*cf.* p. 38, l. 35). The pile of vegetables is covered with several inches of hay or straw, and then the mound is topped with four or five inches of soil. When cold weather comes on, ten or twelve inches of soil are added to the covering of the pit (*cf.* the Altoona *Mirror*, Sept. 11, 1920, p. 8, cols. 4. 5; *Evening Sun*, Baltimore, Oct. 22, 1920, p. 22, cols. 3. 4).

In Austria-Hungary green fodder was filled tightly into pits, either lined or not, and covered with a layer of earth. The resulting fermentation rendered this mass acid, and imparted a deep brown color. This form of silage is therefore known as *sour hay* or *brown hay*. In England it is sometimes called *pitted* (or *potted*) *hay* (see CD, Supplement, s. *hay*). Sometimes a little salt is added to the green crops ensiled, so that the resulting fodder is analogous to *sauerkraut*, which is the product of the fermentation of cabbage (CD 5632[a]; *cf.* MK[6] 7, 242[b]; 9, 287[b]). When dairymen in this country began to make ensilage, it was called *sauerkraut for cows* (see the article by Dr. W. F. MASSEY in the Baltimore *Sun*, March 27, 1921, p. 15*, cols. 1. 2). Sour silage is now regarded as inferior to sweet silage in which fermentation is mainly prevented, so that the mass retains its bright green color and has no offensive smell. In Arabic, *áçbara* (which is derived from *bûru*, pit; *cf.* above, p. 35, l. 32) means *to turn sour and bitter* (cf. *áçbara-'l-lábanu*).

In the Talmud (e. g. *B. meç.* 89[b]) *kimmár* means *ensile*, and *kamrîtâ*: ensilage. In OT, however, the reflexive-passive stem *nikmár* has the figurative meaning *ferment* = be excited by violent emotions, &c. This stem *kamár* (GB[17] 350[b]) is a transposition of *makár*, just as *mikmár*, pit < *mimkár* (see above, p. 35, l. 26). The hemistich *'ôrénû kat-tannûr nikmár* (the final *û* is dittography of the *r*) in Lam. 5, 10 (*cf.* JBL 38, 159) means *our skin was blackened* (𝔗 *itqaddár*, 𝔊 ἐπελιώθη; *cf.* πελιός, Syr. *gáunâ kĕmîrâ*, and Arab. *irmákka* = *kâna fî-láuni-'r-ramâdi*, be ash-colored) *like an oven* (cf. JBL 38, 47, l. 8). For the etymology of *'ôr*, skin (prop. *nakedness*) see JBL 38, 50. The ovens were large earthen crocks sunk in the ground (MLN 33, 433). Heb. *komr*, parson, is the Ass. *ramku*, priest, prop. *lustrator* (AJSL

32, 65). Both *ramâku* and *kamâru* are transposed doublets (JAOS **42**, 375[t]) of *makâru*, to water < the noun *makâru*, pit, ditch < *kâru*, dig (*cf.* above, p. 35, l. 26). We can understand now why *rakâm*, which appears in Assyrian as *karmu*, in Ethiopic as *kemr*, and in OT as *rĕkamîm*, miswritten *rĕkasîm*, Is. **40**, 4 (JHUC 320, 50[i]; 5
JSOR **2**, 82, n. 30) means *heap*, pile, mound (*cf.* above, p. 36, l. 16. Also Heb. *çibbûr*, heap, denotes orig. σωρὸς σίτου (see above, p. 37, l. 35). According to MVÄG **30**, 2, p. 16[i], *karmu* may signify *valley*. SA 483 explains Ass. *kummuru* as *heaped up*, but it may mean *pitted* = stored in a pit. Also *kamâru*, throw down, means orig. 10
throw into a pit (cf. our *to ditch*). HW 337[b] cites *kamâru ša makûri* = Sum. *gur* (SGl 110). *Gur* means also *to harvest* (cf. below, l. 28) and *throw oneself down* (like Ass. *magâru* < *makâru* (see below and *cf.* ET **22**, 375[b]. 377[a], n. 23) as well as *throw down* (Ass. *sakâpu* = Arab. *bákasa*, JBL **27**, 47, n. 3) and *throw up*, disgorge. 15

Just as Heb. *nikmár*, ferment, is a transposition of *nimkar* < *makâru*, a denominative verb < *makâru*, pit < *kâru*, dig, so Arab. *xamr*, wine, and *xamîr*, leaven, are derived from *xámara*, ferment = *máxara* < *maxâru*, pit (= Eg. *mhr*, granary; *cf.* Ass. *bît xamri*, storehouse; AJSL **34**, 232, 50) < *xr*, dig > Ass. *xurru*, hole (AJSL **23**, 20
250). Arab. *xámara*, to hide, means orig. *to pit* = bury in a pit; cf. Arab. *ṭámara*, to hide, and *maṭmûrah*, silo (see p. 43, l. 10). For modern Arab. *xámar*, to cheat, see above, p. 35, l. 27. For the transposition *xámara* = *máxara* cf. *márxah*, unripe date = *rúmxah*. For *ḥomr*, heap (Ex. **8**, 10) see above, p. 36, l. 16. This word has 25
a *x* and is not identical with the measure *ḥomr* = Ass. *imêru* (SA 848) which has a *ḥ*. For Heb. *ḥămôr*, ass; *ḥemár*, asphalt; *ḥomr*, clay; *ḥimmár*, redden (Jud. **15**, 16) see JBL **38**, 160[i]. Also Heb. *ḥorp̄*, autumn, is derived from the root *xr*. It means orig. *ensilage* i. e. storing the harvest for preservation during the winter (AJSL **23**, 30
252[s]). Ass. *paxâru*, gather, is a transposition of this stem (*cf.* Heb. *asîp̄*, ingathering).

In LTl **2**, 95[ai]; **4**, 539[bi] pB *šaḥt*, green blades of grain, esp. barley, cut for fodder (OLZ **18**, 359) and *ḥăp̄ûrâ*, which has the same meaning, were combined with *šaḥt* (cf. above, p. 35, l. 35) 35
and *ḥăp̄ûrâ*, pit, while Fleischer in LTl **2**, 208[a] connected these terms with Arab. *sáḥâ*, cut (hair) and *xárafa*, tear off; *xárafa*, however, does not mean *tear off*, but *gather* (cf. above, l. 31) fruit (syn. *jánâ-iájnî*). Also *năḥrăp̄t lĕ-'îš* (Lev. **19**, 20) means *gathered* (i. e. *acquired*; cf. ZDMG **61**, 297, l. 18; 𝔖 *zĕbînâ*, bought): in polygamous 40

countries a man may have a *collection* of wives and concubines (for the *lĕ-* cf. GK § 121, f). Arab. *sáḥâ* does not mean *to cut*, but *to shave* (syn. *ḥálaqa*). The original meaning of both *šaḥt* and *ḥăṣûrâ*, grain cut green for soiling (green feeding; *cf*. Fr. *soûl*, sated) in
5 the spring (*cf*. EB[11] 1, 399[b]; 23, 950[a]) is *silage*. JD's explanation of *ḥăṣûrâ* as *bulb* or (esculent) *root* (DW: *Erdfrucht*) is wrong. Heb. *šaḥt*, green forage, appears in Aramaic as *šíḥtâ*; cf. 𝔗 *uĕ-hâ çimmûh dĕ'ăḍáq bâṭár dĕ-iṭgĕzirát šíḥtâ ḍĕ-málkâ* in Amos' first vision (see *Joel*, n. 94; contrast Praetorius, *Die Gedichte des Amos*,
10 p. 25) = 𝔐 *uĕ-hinnê läqš aḥr gizzê ham-mälk*, which is a gloss to the preceding *hal-läqš* (Am. 7, 1). Heb. *läqš* (cf. modern Arab. *liqqîs*, ripening late, Fr. *tardif*) does not mean *aftermath*, lattermath, aftergrass (fog, foggage, eddish, rowen, rowett) but *spring grain* including millet, vetch, &c. (DB 1, 49[b]; EB 76, 1; HA[2] 139; JAOS 45,
15 320). The locusts come in the spring (Ass. *pân šatti*, HW 531[a]). Barley is not sown in the spring in Palestine and Syria (DB 1, 247[b]; contrast RB 21[a]). The *king's mowings* does not refer to *herbage* (Geo. Smith, *Twelve Prophets* 1, 109) but to *cereal spires*, green blades of grain. *Däš'* Gen. 1, 11 has the same meaning; cf. *viride*,
20 Liv. 34, 26, 8; χλόη, Xen. *Oec*. 17, 10. GV renders in Gen. 1, 11: χλοασάτω ἡ γῆ χλόην. The Samar. version has *i'r 'sb* (i. e. *iar eseb*; for *i'r* cf. Heb. *ôrâ*, GB[17] 19[a] and ZA 30, 66, l. 9). Saadya gives *'ušb hašîš* for 𝔐 *däš' 'ešb*; Arab. *ḥašîš* denotes *green blades of grain cut for forage purposes* (OLZ 18, 359; *cf*. BA 5, 118[b]). For
25 the connection between Heb. *läqš* and *malqôš* cf. Arab. *ṭá'ad* and *daṭa'î* (GB[17], 170[b]). Heb. *däš'* (= Aram. *diṭ'â*) is connected with Arab. *ṭá'ida* and *ṭádiia*, be wet. *Tadi*, breast, must be derived from the same stem; *cf*. our *wet-nurse* (contrast WF 212, l. 7). We have the root *dṭ* also in *daṭṭ*, light rain, and *dáṭara* = *ḍuraqa* (cf. below,
30 p. 43, l. 37).

The farm-produce stored in silos not only undergoes fermentation, it also develops noxious gases. Baldensperger says of the Palestinian silos that, when wheat is to be taken out, the pits are opened and aired by throwing a bundle in and drawing it out again
35 till the noxious gases are gone. Often this goes on several hours, and then a person only enters, if a lamp continues to burn (JBL 38, 133). Carbon dioxid, which is evolved from fissures in the earth, constituting the choke-damp of the mines, is disengaged also from fermenting liquors and from decomposing animal and vegetable
40 substances. From its weight (specific gravity 1.529, air 1.00) it has

a tendency to subside into low places, pits, vaults, and wells, rendering some low-lying places, as the Upas Valley in Java, and many caves, uninhabitable. Persons descending into wells foul with this gas sink down powerless and are usually dead before they can be removed from the vitiated atmosphere. In these cases there is true asphyxia, but carbonic acid is also a narcotic gas (EB[11] **5**, 306[bf]; **21**, 895[b] 6; **28**, 185[a], l. 11).

On Sept. 26, 1920 two boys were suffocated by gas in an empty silo on their father's farm at the little village of Mechanicsville, *c.* 7 m N of Belair, Md. A neighbor came near meeting the same fate when he entered the silo in an effort to effect a rescue. The silo was a double structure with communication at the bottom. A few days before, one of the structures had been filled with ensilage from which deadly carbonic gas, caused by fermentation, accumulated in the bottom of the empty silo. When the boys were playing on the top of the empty silo, a shoe of one of them fell inside, and he tried to get it. As there was no response after repeated calls, his brother went down after him. He, too, became unconscious from the gas at the bottom of the silo (Baltimore *American*, Sept. 28, 1920, p. 3, cols. 2. 3; *cf.* JBL **40**, 173[f]).

Our silos are now round wooden towers above ground, *i. e.* cylindrical wooden tanks with a roof and doors, although the superstructure is still sunk a short distance into the ground (*cf.* above, p. 39, l. 4). But the first silos in this country were great cemented underground pits (see Dr. MASSEY's article cited above, p. 39, l. 23). The numerous artificial excavations or pits in the chalk formation of southern England, which are known as ***dene-holes***, may have been used for grain-storage in British or Romano-British times (CD 1533[bf]). In Europe the large warehouses for the storage of grain, which we call ***elevators***, are known as ***silos*** (MK[6] **11**, 504; EB[11] **12**, 339).

In Palestine there were no above-ground buildings for the storage of grain and other farm-produce. The ἀγγεῖα in 1 Mac. 6, 53 (𝔊[A] ἁγίοις is a corruption of ἀγγείοις) were large amphoræ; *cf.* MLN **33**, 432; DB **1**, 498[bf], and the cut in MÜLLER-SIMONIS, *Du Caucase au Golfe Persique* (Washington, 1892) p. 42 (*cf.* WZKM **31**, 280). The translation ***barn*** (i. e. prop. ***barley-place***; cf. Lat. ***horreum*** and ***hordeum***) used in AV is misleading, as is also Luther's *Scheuer* or *Speicher* in AT[4]. Even BERTHOLET in his *Kulturgeschichte Israels* (1919) p. 145 thinks that the harvest was stored in barns. He regards

ensilage (Jer. **41**, 8) as exceptional. The ancient Egyptians had above-ground granaries (see ERMAN, *Ägypten* 576; MASPERO, *Dawn of Civilization*[3] 286; *Ägypten und Assyrien* 63; ATAO[2] 360; EB 85, n. 3) but in Palestine, grain was stored in subterraneous pit silos (AJSL **23**, 252; **26**, 11; **34**, 232; JBL **38**, 133[i]; *cf.* DB **1**, 498[bi]). This is done also in Hungary (MK[6] **13**, 56[a]). EB[11] **12**, 336[ai] states that in Malta wheat is preserved in some hundreds of pits cut in the rock; a single silo will store from 60 to 80 tons of wheat which, with proper precautions, will keep in good condition four years or more (JBL **40**, 170[i]). The Arabic name for *silo* is *maṭmûrah* (plur. *maṭâmîr*) which is identical with Heb. *maṭmôn* > *mammon*. The stem *ṭámara* means *bury*, hide, just as *kámara* (= *mákara*) and *xámara* (= *máxara*) have this meaning; *cf.* above, p. 40, l. 21. Heb. *maṭmônîm* (𝔊 *ḥaddĕṯâṯâ;* cf. Talmud. *ḥaddûṯâ* <*xd*> Arab. *xádda* and *xáda'a*) denotes both *provisions* (wheat, barley, olive oil, honey) *stored in silos* (Jer. **41**, 8; *cf.* above, l. 1) and *hidden treasures*. Our *hoard* may mean *store laid by* and *treasure*. The corresponding Ger. *Hort* is an oldterm for *treasure*. The combination of mammon with Babylonian *mimmû*, anything (GB[17], 417[a]) is unsatisfactory. Ass. *mimma* (i. e. *mî-ma*) corresponds to Heb. *mĕ'ûmâ* (AJSL **22**, 254, l. 12; *cf.* Lat. *quidquid*). In pB Hebrew, *mamôn* (plur. *mamônôṯ*) means *money*, riches (Syr. *mâmônâ*).

LM **1**, 229 (*cf.* LN 185) connected *mammon* with Arab. *ḍámina*, stand surety, be responsible for. This would be semantically possible inasmuch as *ḍámana* means *enclose*, and *maḍmûn*: ensured, assured. Ger. *bürgen*, be surety for, is connected with both *bergen*, secure, protect, save (*cf.* Eng. *bury* and *burrow*) and *borgen*, borrow (prop. *give security for payment*). Ger. *Bürger*, citizen (cf. *burgher*, *burgess*) denotes orig. *inhabitant of a fortified place*, Ger. *Burg* (cf. *borough*, *burgh*) and this is connected with Ger. *Berg*, mountain. A high place is a place of safety, security, and refuge; *cf.* Arab. *ṷa'l* and Heb. *miśgáḇ*, also *rômâ*, Mic. **2**, 3 (*Mic.* 72[i]) and *rômêm*, Pss. **27**, 5; **9**, 14; **18**, 49 = 2 S **22**, 49. Ass. *marqîtu*, refuge (not *markîtu* = *markaḫtu*, BA **1**, 174) must be derived from Arab. *ráqiịa*, go up. Ass. *mûraqu*, height (not *mûragu* < *'arag*, BA **1**, 174) represents the allied stem *ṷáraqa* = Eg. *i'q*, go up (< *ịrq*; cf. JAOS **41**, 86, l. 9). Heb. *ịaráq*, verdure, green, is prop. that which comes up, shoots up, springs up; *cf.* Ass. *elû*, sprout (HW 61[a], 4) and Heb. *'alê*, foliage, also Arab. *ṭála'a an-naxl*.

Arab. *maḍmûn* would appear in Aramaic as *ma'mûn*, and in

Hebrew as *maçmûn*, not *maṭmûn* (LAGARDE, *Semitica* **1**, 22; DRIVER, *Tenses*[3] 222; SFG 20; BAL 96; G[29] 88). DG[2] 170, n. 1 (*cf.* RE[3] **12**, 153, l. 29) adopts DRUSIUS' view that *mâmôn* (μαμῶνας) < *ma'môn*, deposit (lit. something entrusted). St. Augustine says: *lucrum Punice mammon dicitur* (EB 2915). 𝔗 uses *mâmônâ* for Heb. *bäç'*, Gen. **27**, 26; Ex. **18**, 21. I prefer to derive *mammon* from Heb. *maṭmôn* = Arab. *maṭmûrah*, silo. 5

I do not remember a case in which *ṭ* is assimilated to a following *m*, but *ṭ* may have become *d* before *m*, and we find in the Talmudic idiom: *qámmâ*, first, for *qadmâ'â* and *únnâ*, ear, for *údnâ*; also *gáppâ*, 10 wing (Syr. *gíppâ;* NSG[2] § 26, D; cf. *Nah.* 32[r]) and *káppâ*, shoulder, for *gádpâ*, *káṭpâ*. In OT we have *tinnaššê* and *tikkônên* for *tiṭnaššê* and *tiṭkônên* (G[29] § 19, b; BuL 198). In Ethiopic the reflexive *t* (JAOS **45**, 314[r]) is assimilated to a following sibilant (DÄG[2] § 54*f*). In Assyrian it may be assimilated to a preceding sibilant, e. g. 15 *iççarix*, he cried, raged = *içtárix* (not = *inçarix!*). *D* is assimilated in Heb. *šiššî*, sixth = *šidšî*; Ass. *eššu* new = *edsu*, *ḥadšu*, *ḥádašu; issu*, his hand = *idsu* (AG[2] § 57).

In some respects *ṭ* resembles *d* more than *t*, just as *q* is more like *g* than like *k* (ASKT 167[i]; BA 1, 264[r]): in the cuneiform script 20 (SG § 19, a) *d* is used for *ṭ;* the cases in which we find *t* for *ṭ* (and *k* for *q*) are exceptional. On the other hand, *ṭ* is often used in Turkish for *d*, e. g. *dag*, mountain; *dar*, narrow; *damar*, vein; *dolu*, full; *oda*, room, are spelled with *ṭ*. In modern Arabic, *q* is often replaced by ', and in Glasgow, *water* is said to be pronounced *wa'er* (BA **1**, 25 264, l. 10). At any rate, the assimilation of the *ṭ* to the *m* in *maṭmôn* would be no more exceptional than Aram. *hassiqû* for *hasliqû* or Ass. *iççûru* for *içpûru* (cf. above, p. 38, l. 22) or Arab. *'ukkâs* spider, for *'ukbâs* = Heb. *'akkabîš* (AJSL **26**, 23, n. 47). Moreover, Heb. *ṭamán* = Arab. *ṭámara* (cf. Aram. *ṭĕrên*, *dĕnáḥ* = Heb. *šĕnáim*, 30 *zaráḥ*; Ass. *rapâšu* = *napâšu*, JBL **38**, 185[i]; ZA **31**, 243; *cf.* VG 231; SA 535) appears in Assyrian as *tamâru* (HW 710[b]). This may be the original form; the *ṭ* may be due to the *r*, just as *s* often becomes *ç* under the influence of an *r* (cf. above, p. 34, l. 14). Also the *q* in Ass. *isqur* = *izkur* (JBL **37**, 230, l. 14; *cf.* also Arab. *kuss* = *quçç*, 35 vulva) and *išruqa*, he presented (SA 608) for *išruka* < *šarâku* = Heb. *šaḳár* (JBL **38**, 185[i]) may be explained in the same way; but it is perhaps better to explain *šarâqu*, to present, give, as a Š of *ríqu*, empty, so that it would correspond to the Ger. *schenken*, give, present, which means orig. *pour out* (cf. above, p. 34, l. 32). In Assyrian, 40

t after *m* becomes *d;* e. g. *amdaxiç*, I fought = *amtáxiç* (AG[2] § 57, c).

For the meaning *treasure* of Heb. *maṭmôn* = Arab. *maṭmûrah*, silo, we must remember that *treasure* is Gr. θησαυρός, and this means not only *treasure*, but also *storehouse*, store-room (*cf.* AJSL **34**, 232, l. 6). Similarly Syr. *auçērê*, which corresponds to Heb. *ôçarôt*, treasures, is commonly used for *granary*, grain. The stem is *uaçar* = *naçar* (JBL **37**, 228, 228, l. 11) from which we have in Assyrian: *bît niçirti*, treasure-house (HW 478ᵃ). For Heb. *ôçar* (= *auçar*) we may compare Aram. *ôgar* = *iĕgár*, heap of stones. In Zech. **11**, 13 we must read *iaçár*, treasury (𝔖 *bêt-gázzâ*) instead of 𝔐 *iôçér*, potter (PAPS **58**, 241; JHUC 325, 60). For the connection of the name *Nazarene* with Ass. *niçirtu*, mystery, see ZDMG **74**, 436. A synonym of *niçirtu* is *nakamtu*, treasure (which appears in OT as *nĕkôt*, 𝔊 νεχωθα) < *nakâmu*, heap up, a denominative verb < a noun *nakâmu* = *makâmu* (BA **1**, 1. 167) < *kûm* > Arab. *káuuama*, heap up (ZA **2**, 266). *Niçirtu* (= *naçirtu*, treasured) denotes also *soul*, life; cf. *napištu aqartu* (ZK **2**, 282, n. 3) and Heb. *iĕḥîdâ* (GB[17] 297b, l. 1; 333, l. 1). This is also the primary connotation of Heb. *kabéd*, liver. The Assyrian stem *kâmu* (> Heb. *kauuanîm*) corresponds to Arab. *káhama* (GB[17] 338[bi]).

3. — We find Aram. *auçár* and 𝔊 θησαυρός for *silo* (Arab. *maṭmûrah*) in Am. **8**, 5: 𝔊 ἀνοίξομεν θησαυρόν, 𝔖 *nipṭáh auçērê*, 𝔗 *nipṭáh ôçĕrîn*. 𝔐 has *nipṭĕhâ bar*, 𝔍 *aperiemus frumentum;* but we must evidently read: *nipṭáh hab-bôr*. Reuss translated: *daß wir den Speicher auftun*, but he did not realize that we must read *bôr* instead of *bar*; his *Speicher* (the terms *Kornkeller* or *Fruchtgrube* would have been more appropriate; *cf.* MK[6] **13**, 56ᵃ) is merely a free translation (*cf.* above, p. 36, l. 5). Duhm's (ZAT **31**, 16) omission of *bar* after *uĕ-nipṭĕhâ* is gratuitous. In Gen. **41**, 56 we must read: *uai-iipṭáh Iôsép ät-hâ-ăsuppîm uai-iašbér ät-kol ăšär bahém lam-Miçrîm.* The plural *ăsuppîm* (written *ăsuppî́;* cf. JBL **38**, 49, l. 24) may have been omitted owing to its similarity to the preceding *Iôsép*. GV has ξύμπαντα τὰ ἐν ἐκείνοις for 𝔐 *ät-kol ăšär bahém*, but 𝔊: πάντας τοὺς σιτοβολῶνας, and 𝔖: *auçērê*. I have subsequently noticed that Grätz suggested a similar transposition of *ät-kol bahém*, and insertion of *hâ-'ôçarôt* after *uai-iipṭáh Iôsép*.

The noun *bôr*, pit, silo, is written *defective* in Ex. **21**, 33 and Gen. **37**, 24. Also Syr. *bêrâ*, pit, well, is often written defective. The

omission of the *y* before the *r* in Heb. *bôr* may be due to haplography (JBL 36, 251, l. 12; 254, l. 4; 37, 216, l. 9) for the *scriptio defectiva* in *bôrô*, his pit, and the plural *bôrôt* see GK[28], 47, l. 2. There is no word *bar*, grain; we must substitute throughout *bôr*, pit, silo, then *grain*, just as Syr. *auçêrê* means not only *granary*, but also *grain*. Arab. *burr*, wheat (which is probably a loanword) suggests *bôr* instead of *bar*. Interchange between stems *mediae geminatae* and stems *mediae y* is not uncommon (GK § 77, b). Heb. *bar*, field (Job 39, 4) is a Sumerian loanword (JBL 36, 255). For Sum. *ur-bara*, wild dog (Ass. *barbaru*) i. e. *wolf* (JBL 36, 255; 38, 332, l. 9; not *jackal*, SGl 48) cf. Arab. *kálbu-'l-bárri*, wolf (HS 304).

The quatrain in Am. 8, 4—8 must be restored as follows:

8, 4 שמעו־זאת השׁפים אביון	ונשׁכים ענוי ארץ:
5 α מתי יעבר החדשׁ ⟨⟩	והשׁבת ונפתח הבר ⟨β⟩
להקטין איפה ולהגדיל־שׁקל	ולעות מאזני מרמה: γ
8 δ העל־זאת לא־תרגז הארץ	ואבל כל יושׁב־בה ε:

(α) 8, 5 לאמר (β) 5 ונשׁבירה שׁבר [ζζ]

(γ) 6 לקנות בכסף דלים ואביון בעבור נעלים []:

(δ) 7 נשׁבע ηη גאון יעקב אם־אשׁכח לנצח ϑϑ מעשׂיהם:

8b ועלתה ιι כלה ונגרשׁה ונשׁקה כיאר מצרים

(ζζ) 8, 6b ומפל (רב) נשׁביר (ηη) 7 יהוה ב (ϑϑ) לכ (ιι) 8b כאר

8, 4 Hear this, ye who crush the poor!
extortioners of the humble in the land!
5 α 'When will the New Moon be over, ⟨⟩
and the Full Moon, that we may open the wheat well?' ⟨β⟩
With short measures, but loaded weights,
and false scales trickily handled.γ
8 δ Will not for this the land be stirred up,
and all its dwellers be grieved?ε

(α) 8, 5 who say (β) that we may sell grain [ζζ]
(γ) 6 To buy the weak for money, and the poor for a pair of shoes. []
(δ) 7 ηη The glory of Jacob has sworn, If I ever forgett ϑϑ their doings—!
(ε) 8b All of it will rise ιι and be roused, overflow like the Nile of Egypt.

(ζζ) 8, 6b we will sell the *(pit)* silo (ηη) 7 JHVH by (ϑϑ) any of (ιι) 8b like fire

Contrast Praetorius, *Die Gedichte des Amos* (1924) p. 29. The second quatrain of this Amosian poem is contained in vv. 9. 10. There are two secondary quatrains to the first line of v. 10 in 5, 16—20 preceded by 8, 3a (JBL 38, 143[ε]). JBL 36, 149 pointed out that the pentastich in Am. 5, 11. 12 is a secondary addition to 8, 14.

while 5, 10 is a tertiary addition to the last line of this secondary pentastich which should be followed by 9, 13—15.

For *šâpîm* instead of 𝔐 *šô'ăpîm* see JBL 35, 155[i]. The article must not be omitted (contrast DUHM, ZAT 31, 16): *haš-šâpîm* is 5 *vocative* (GK § 126, e; *cf.* JBL 39, 156, l. 11) 𝔖𝔗 render: *šâiĕtîn*, spurning; but we must not suppose that they read *šâṭîm* instead of *šô'ăpîm;* contrast SEBÖK, *Die syr. Übersetzung der zwölf kleinen Propheten* (1887) p. 41. Our *spurn* means orig. *kick*. Nor is SEBÖK's statement correct that 𝔖 seems to have read simply *haš-šâṭîm 'ănîiê* 10 *'árç;* for 𝔐 *lĕ-hašbîṭ* (which is vertical dittography of *uĕ-haš-šabbáṭ* in the following line) 𝔖 has *mĕḇaṭṭĕlîn*, and *'ănîiê* is expressed by *bâišê* (𝔖 has *mĕḇaṭṭĕlîn lĕ-ḇâišê dĕ-'ár'ă*). For *bâišâ*, poor, *cf.* Arab. *bá'isa*, be very poor (*ištáddat ḥâjaṭuhu*) and Ass. *akû*, needy = Eth. *ĕkûi*, evil (OLZ 16, 532). We have 𝔖 *bâišâ* for 𝔐 *'ănî* e. g. in 15 Ps. 25, 16; in Est. 9, 22 we find 𝔖 *bâišê* for 𝔐 *ăḇiônîm*.

For *nôšĕkîm* instead of 𝔐 *lĕ-hašbîṭ* cf. Deut. 23, 20 and the Horatian *exsecare* (Hor. *Sat.* 1, 2, 14). We use *biter* for one who cheats and defrauds: we can say, *the biter was bit*. We also use *stick* (or *sting*) for *impose upon*, cheat, chouse (<Arab. *qauuâs*, 20 cavass, orig. *archer*, not < *xauuâç*, plur. of *xâçç*). We may also compare *grinder* = tooth and *grind* = oppress by severe exactions, afflict with hardship or cruelty. Heb. *nĕšk*, usury, cannot be connected with *măks*, tax = Ass. *miksu;* nor can *măks* be derived from *kasás* (BDB). In Hab. 2, 7 (JHUC 325, 49) we must read the passive 25 participle *nĕšûkĕka* (JAOS 40, 221[i]) i. e. *the men robbed* (lit. *bitten*) *by thee*, or the men from whom thou didst extort tribute, &c. *Nôšĕkîm* is preferable to *maššikîm* (JBL 35, 156). *Hâ-'ôšĕqîm* (so NOWACK, MARTI, DUHM) would not have been corrupted to *lĕ-hašbîṭ* (cf. JBL 38, 154[i]). This reading is due, not only to *uĕ-haš-šabbáṭ* in the 30 second hemistich of the next line, but also to the infinitives *lĕ-haqṭîn* and *lĕ-'auuĕt* in l. 3. *Nôšĕkîm* is a rare word, and *n* was misread *l; k:b; m:t*.

For the reading *'ănûiîm* (Qĕrê *'ănîiîm*) cf. AJP 40, 65, n. 7.— The addition of *iaróççû* after *arç* would spoil the rhythm. For 2, 7 35 see JBL 35, 155[i]. — For the excision of *lêmór* at the beginning of l. 2 *cf.* BL 40, n. 13. — For *šabbáṭ*, full moon, *cf.* JBL 33, 201. Pliny's (18, 308) statement, *brevissima observatio quod vitiis carere velis interlunio legere; quare plurumum refert condere quis malit an vendere; crescente enim luna frumenta grandescunt*, has no bearing 40 on the present passage. WELLHAUSEN's reading *lĕ-'auuôṭ* (<*'iuuâ*)

instead of 𝔐 *lĕ-'auuét* (<*'iuuét*) is gratuitous; *cf.* Syr. *'ittâ*, deceit; *'uttâiâ*, fraud (GK § 77, b. e). RHB proposed to read *la'śôt*, following 𝔊 ποιῆσαι (ζυγὸν ἄδικον) and this *la'śôt* is supposed to mean *to use;* but *'aśû* does not mean *they used* in Jud. **6**, 2; the Israelites made themselves holes; *cf.* 1 S **14**, 11, where Hitzig proposed to read *'akbarîm*, mice, instead of 𝔐 *'Ibrîm*, Hebrews; see Lagarde, *Die revidierte Lutherbibel* (1885) p. 16. For *minharôt* in Jud. **6**, 2 we must read *minharôt* (so Grätz). We have *h* for *ḥ* also in *šohm*. malachite (AJP **47**, 307[i]). *uĕ-'ät-ha-mĕ'ârôt uĕ-'ät-ham-mĕçâdôt* at the end of Jud. **6**, 2 is an explanatory gloss to *ät-ham-minharôt*. 10

For *wheat-well* cf. JBL **38**, 133[i]. The rendering *grain-pit* (AJSL **34**, 322, l. 10) would not be suitable, because we use this term in a different sense (JBL **38**, 145[i]). — *Mirmâ* at the end of l. 3 is required by the meter; it must not be omitted, as suggested by Nowack; *cf.* also Prov. **11**, 1; **20**, 23. The grain-dealers used false 15 scales, false weights, and false measures. The ephah with which they measured the grain they sold, was short, and the weight, with which they weighed the silver (*cf.* Jer. **32**, 10; Is. **55**, 2) paid by the purchaser, was heavier than the standard; moreover, they fraudulently weighted the side of the scale at which they put the grain they sold. 20 They not only used false scales, but they manipulated them in a fraudulent manner; so 𝔐 *lĕ-'auuét môzĕnê mirmâ* is not pleonastic. A dealer may cheat a customer by manipulating correct scales; if he handles false scales in this way, he may cheat him still more. EB[11] **12**, 336[a] states that in Turkey and Persia usurers used to buy 25 up wheat or barley when comparatively cheap, and store it in hidden pits against seasons of dearth. The grain-dealers (or usurers, Lat. *dardanarius*, Arab. *ḥâkir;* ZDMG 65, 561, l. 7) in the days of Amos (*i. e.* 740—735; see JBL 35, 287) did the same thing.

The last line of this quatrain does not refer to an earthquake 30 (Wellhausen, Nowack, Marti, G. A. Smith, Valeton, Orelli; *cf.* BF 168) but to an economic upheaval. Grotius (1644) said: *An propter talia non commovetur terra? Id est status publicus.* Reuss, too, remarked that this line referred to a political catastrophe. 𝔊 has ταραχθήσεται ἡ γῆ; *cf.* the Homeric (ἀγορὴ) τετρηχυῖα and 35 τετρήχαι δ'ἀγορή (*Il.* 7, 346; **2**, 95). Nor is there an allusion to an earthquake in Am. **2**, 13 (JBL **35**, 282[i]).

Gloss γ, which is out of place in this context, is derived from **2**, 6[b]. — *Gĕ'ôn Ia'qôḇ* denotes Jhvh (so Reuss, who thinks, however, that Jhvh swears by the Glory of Jacob, *i. e.* Himself (*cf.* 40

4, 2; JBL **32**, 117, n. 42). We need not assume that *gĕ'ôn Ja'qôb* in the present gloss has the same meaning which it has in the secondary line 6, 8 where *mĕta'ĕb*, desiring, is an intentional alteration for *mĕta'ĕb*, loathing. This line must be inserted after 5, 21—27 (AJSL
5 **26**, 18) and followed by 5, 4. 5. These verses represent a pB addition to 4, 4. 5. — Gloss ε states that the uprising of the lower classes will be like the flood of the Nile. — For 𝔐 *kullâh*, her entirety, 𝔊 συντέλεια (𝔖 *qiççâh*) read *kalâ*, extermination (*cf.* JBL **38**, 151, γγ). This reading was adopted by Dahl (1795). Riessler's (JBL **32**, 11,
10 n. 13) reading *kil'áim*, which is supposed to refer to the *double river* = Euphrates and Tigris, is impossible.

For 𝔐 *nigrĕšâ* (𝔍 *ejicietur*) we must not read *nigdĕšâ* (Hoffmann, Wellhausen) from the stem of *gadîš*, shock (of sheaves of grain) which appears in Arabic as *kuddâs*, the *g* in Hebrew (and
15 Syriac) being due to partial assimilation of the initial *k* to the *d* (cf. Arab. *jáhada* = Heb. *kihhéd*). The stem *garaš*, which Albright combines with Arab. *sájara* (<*sájara*) means *rouse*, start; *cf.* Ass. *šûlû* (HW 62[b], l. 11; ZA 30, 97[i]). *Nigrĕšâ* is not a correction of *niqšâ* as Duhm (ZA 31, 16) supposes. Nor can we adopt the Qĕrê
20 *nišqĕ'â* (𝔊 καταβήσεται 𝔍 *defluet*) instead of the Kĕtîb *nišqô*. Also in **2**, 7 we must read the inf. absol. (GK § 113, z). *Nišqâ* means prop. *to be flooded* (Arab. *tasáqqâ*). But 𝔗 *ištĕqá'* has not this meaning (contrast DW): it signifies *sink* (Ex. 15, 10). The stem *šaqá'* is a Š of the root (*cf.* above, p. 35, l. 32) of Arab. *uáqa'a*, fall. In
25 Arabic we have *çáqa'a*, throw down (syn. *çára'a*, *táraḥahu 'álâ-'l-'árḍi*) just as we have *çáqala* = *sáqala* < *ql*, polish (JBL 35, 322; **36**, 87[i], and below, p. 53, l. 26). Arab. *çáqala bíhi-'l-'árḍa* means lit. *he wiped the ground with him* (cf. Ger. *Schwertfeger*, Arab. *çáiqal*, and LM 1, 212). The Qĕrê *uĕ-nišqĕ'â* is based on 9, 5 where
30 we have *uĕ-šaqĕ'â kĭ'ôr Miçráim*, but this is a gloss to a Maccabean psalm consisting of 9, 5. 6; 5, 8. 9; 4, 12. 13 (JBL 35, 283; **36**, 96; JAOS 37, 318, l. 14).

Uĕ-mappál bôr (not *bar!*) *našbîr* in v. 6[b] is a tertiary gloss to *uĕ-našbîra šäbr*, giving a more literal explanation of *uĕ-niptáḥ hab-*
35 *bôr* at the end of l. 2 of the genuine quatrain. The verb *šabár*, to buy (or sell) grain, may be a Š of *bôr*, silo, just as *šaláḥ*, send, may be a Š of *lûḥ*, tablet (AJSL **23**, 248; *cf.* JBL 35, 156. 320. 321[i]). We need not substitute *nimkór* for *našbîr* in β and ζζ (contrast Duhm, ZAT **31**, 16). We shall see below that *makár* > *tamkaru*, merchant, is
40 a denominative verb < *makâru*, silo < *kûr*, dig (*cf.* above, p. 32, l. 34).

Also *mappál* in ζζ does not mean *refuse* (𝔍 *quisquiliae*, 𝔗 *hămámtâ*, 𝔖 *mĕšâịê*) but *pit* (lit. *place of falling*); cf. above, p. 36, l. 9). The following *bôr* (not *bar!*) is a (quaternary) explanatory gloss to *mappál*. Nor does *mappĕlê bĕšarô* in Job **41**, 15 mean *the dewlap of his flesh;* a crocodile has no dewlap (or pendulous skin) under the throat; *mappĕlê bĕšarô* may denote the furrows between the scutes of the dermal armor (not the pits on the belly; *cf.* EB[11] **23**, 160[a]). G. H. Gilbert, *The Book of Job as Poesy* (Rutland, 1886) renders: *The leaves of his flesh cling together, molten upon him they move not.* The rendering *dewlap* (Ger. *Wampe*, so AdW, AT[4]) seems to be based on the fact that Lat. *palea* means *chaff*, and *palear:* dewlap; therefore *mappál* was supposed to mean *palea* in Am. **8**, 6, and *palear* in Job **41**, 15 (*cf.* GT). But, as stated above, the crocodile has no *palear*, and the grain-dealers could not substitute *palea* for grain, although this is assumed by Reuss. 𝔊 καὶ ἀπὸ παντὸς γεννήματος read *u-mik-kol* instead of 𝔐 *u-mappál*. 𝔖 *mĕšâịê*, refuse, is not the rendering of 𝔐 *na'láịm*, as Sebők (*cf.* above, p. 47, l. 7) supposes. In **2**, 6 𝔖 has *mĕṭúl lĕ-mĕsânê* for 𝔐 *ba'ḇûr na'láịm;* so we must assume that the original reading in **8**, 6 was *ḥĕláp mĕsânê*; but *mĕsânê*, shoes, was omitted owing to its similarity to the following *mĕšâịê*, sweepings; *n* and *ị* look almost alike in some Syriac MSS (NGS[2] § 2, C). The omission was favored by the fact that at the end of the preceding verse we have *massâṭâ* (< *manšá'tâ*) *dĕ-niklá* and *mĕsâná*, shoe, may have been written with ' after the *s*; so it may be not only lateral, but also vertical haplography. For the Arabic equivalent of Heb. *šôn* (not *sĕ'ôn!*) = Ass. *šênu*, shoe, see above, p. 57, l. 8. 𝔖 *mĕšâịê šiṭ auçêrê* denotes *the sweepings at the bottom of the garners* (silos).

For 𝔐 *ka-'ôr*, like light, we must read *ka-'ûr*, like fire. The glossator thought that the uprising of the lower classes would be, not like the beneficial overflow of the Nile, but like a destructive conflagration: they will flare up like fire. Also in Hab. **3**, 11[b] (JHUC 235, 50, l. 1) we must read *ka-'ûr*, like fire, instead of 𝔐 *lĕ-ôr* (𝔊 εἰς φῶς): *Ka-'ûr ḥiççêka ịĕhallêkû* | *uĕ-nôgêh bĕráq ḥanîịôṭêka*, Thine arrows dart like fire, the flash of thy shafts is glittering. *Cf.* Ps. **18**, 15; **50**, 3; **64**, 8; **97**, 4; **144**, 6. The reading *ḥanîịôṭêka* (𝔊 ὅπλων σου, 𝔖 *naịzkáịk*) was suggested by Wellhausen. Also in v. 4 (in the two secondary triplets vv. 3—7) we must read *ka-'ûr*, like fire, instead of 𝔐 *ka-'ôr* (𝔊 ὡς φῶς): *Uĕ-nôgêh ka-'ûr taḥtâu* | *u-qĕraním nôçĕçím mii-ịadô*, 'Neath Him it is glaring like fire,

and rays are flashing beside Him. The *lô* after *mii-iadô* is due to vertical dittography of the *lô* at the end of v. 6. In v. 4[b] we must read: *uĕ-šám hăziôn 'uzzô*, there is the revelation of His strength, which is a misplaced gloss to *Pârân* in v. 3. DUHM's reading (adopted 5 by RIESSLER *šem hăbiôn 'uzzô*, which is supposed to mean *tecta locutio* (JHUC 325, 38[i]) for *His strength*, as a gloss to *qarnáim*, is impossible. In the tertiary gloss Am. 9, 5 we have *kai'ôr* in the first hemistich, and *ki-'ôr* in the second. 𝔊 has ὡς ποταμός in both hemistichs, not only in 9, 5, but also in 8, 8. NOWACK thinks it 10 not improbable that *ka'ôr* and *nišqâ* in 8, 8 are intentional corrections of a reader.

4. — AJSL 26, 11 pointed out that the well in which Jonathan and Ahimaaz concealed themselves at Bahurim (2 S 17, 19) was a silo. The woman, at whose place Jonathan and Ahimaaz sought 15 refuge, put a hurdle (of interwoven twigs) over the silo, and covered it with grain. The two men were on the top of the grain within the silo under this wattle (𝔊[L] ῥῖπος; *cf.* ῥίψ, Her. 2, 96; 4, 71; *Od.* 5, 256). For *môsák* (not *masák*) interlacement, wattle-work, textile fabric (<*sakak*) see above, p. 19, l. 10. The hurdle, even with the 20 layer of grain on it, admitted enough air to enable the two men to remain in the pit. As a rule, the mouth of a pit silo is covered with a stoneslab (EB[11] 12, 336[br]). For 𝔐 *'al-pĕnê hab-bĕ'ér* we must read *'al-pî hab-bôr*; 𝔊[V] has ἐπὶ πρόσωπον τοῦ λάκκου, but 𝔊[L]: ἐπὶ τοῦ στόματος τοῦ λάκκου, 𝔍 *super os putei*, 𝔗 *'al-pûmâ dĕ-bêrâ*, 25 𝔖 *lĕ-'il min-bêrâ*. Also several Hebrew MSS habe *pî* instead of *pĕnê*. Both λάκκος and *puteus* may denote a silo; the treasure for which Callias (Plut. *Arist.* 5) was called λακκόπλουτος had not been sunk in a well, but had been concealed in a cache (*cf.* below, p. 59, l. 30).

30 According to SCHULTHESS (ZAT 25, 357, n. 1) 𝔊[L] ῥῖπος is the rendering of 𝔐 *rîpôt*; but 𝔊[L] has ῥῖπος for 𝔐 *masák*, and παλάθη for 𝔐 *rîpôt*. (𝔊[V] αραφωθ, 𝔊[A] αραβωθωθ). SCHULTHESS must have copied this erroneous statement from S-S 719[b]; if he had looked up 𝔊[L], he would not have made this mistake. Nor is SCHULT-35 HESS' view correct that *rîpôt* both in 2 S 17, 19 and Prov. 27, 22 denotes *refuse*, and that we must read *rĕpôt* = Arab. *rufât* instead of 𝔐 *rîpôt*. The primary connotation of *rufât* is not *refuse*, but *fragments;* the verb *râfata* means *to knock to smithereens*. Syr. *rúššâ* does not signify *refuse*, as SCHULTHESS states; it is derived from

rašš, bray, pound, decorticate, hull, and denotes ***husked grain***. Syr. *raç* is the same root, with *ç* on account of the *r* (cf. above, p. 34, l. 14). It is not identical with Arab. *rádda* which appears in Syriac as *ra'*. SCHULTENS, too, regarded the final *t* of *rîpôt* as a stem-consonant, but *rîpôt* is the feminine plural of *rîp*, a form like *rîq*, empty < *rûq*; it must be derived from a stem *rûp*, beat, and means *beaten* from the ear, *i. e.* grain beaten out, Fr. *grains battus*. In French *battre*, beat, is the common expression for *thresh* (ZDMG **64**, 709, l. 69). A threshing-machine is *machine à battre le blé*. LITTRÉ explains *silo* as *excavation ou fosse creusée dans le sol, où l'on dépose les grains battus pour les conserver*. The *hâ* in 𝔐 *hârîpôt* is the article; it is prefixed also to *masák* or, more correctly, *môsák* (cf. GK § 126, q).

AV has *ground corn* for 𝔐 *rîpôt* in 2 S 17, 19; RV: *bruised corn*; JV: *groats;* Luther: *Grütze*, i. e. hulled and coarsely ground barley, oats, buckwheat, wheat, and millet, esp. buckwheat, oats, and barley. AT[4] and ATA[2] have *Schrotkorn*. *Groats* denotes oats or wheat from which the outer coating has been removed and which is then crushed or used whole; it may signify *oaten or wheaten grits*, but not *hulled barley*, Gr. πτισάνη (< πτίσσειν, peel, husk) which ΑΣ have for *rîpôt* in 2 S 17, 19. 𝔊[L] has παλάθη, cake of dried figs (EB 1570, 7) which may be a transposition of Heb. *dĕbelâ*. 𝔗 renders *dĕqîlân*, dried dates (Arab. *tamr*). In Arabic, *dáqal* denotes *inferior dates*. Gr. δάκτυλος, date, is a Semitic loanword (LM **2**, 356). There may have been a Semitic form *datqul* which became *daqtul*, δάκτυλος. The final *l* is preserved in Ger. *Dattel*, Sp. *datil* (It. *dattero*). Also dates are pounded and pressed into cakes for food (EB[11] **7**, 845[b]; RB 1152[b f]; RE[3] **6**, 305, 55; HA[2] 66) although this is denied in DB 3, 657[b]. Herodotus speaks of Scythian cakes made of pressed bird-cherries (*Prunus Padus*). Cf. also the remarks on apricot-cheese (Arab. *qámar-ad-dîn*) cited in NESTLE's *Marginalien* (1893) p. 18 (Transactions of the Stockholm Oriental Congress **2**, 419). We call a mass of pomace, or ground apples or similar fruit, pressed together in a cider-press, *cheese*. Portions of the head and feet of swine cut into fine pieces and, after being boiled, pressed into the form of a cheese, are called *headcheese*, Fr. *fromage de cochon*, Ger. *Preßkopf*. In some parts of Germany it is known as *Sülze* which is elsewhere used for *Gallert*, jelly (calf's foot jelly &c.). 𝔍 has *ptisanas* instead of παλάθας in the present passage, but renders: *quasi siccans ptisanas*. 𝔍 has *palatha* in Judith **10**, 5.

The renderings of *rîpôt* in 𝔊[L] and 𝔍 are very improbable. Nor do I believe that *rîpôt* denotes *hulled barley* (πτισάνη): it signifies simply *grains of barley*. Ass. *rîpîtu* (AkF 39) may have the same meaning, and Ass. *akal rîpîtu* may be *barley-bread* (EB 1539, 2).
5 It seems to be a form like *çîdîtu*, provisions (AJSL **26**, 11, l. 3) *i. e.* the feminine of a nisbah, *rîpû;* cf. *maxrû*, first, fem. *maxrîtu* < *maxru*, front (AJSL **1**, 179, n. 4; JAOS 45, 313[i]). AJSL **26**, 23, l. 4 called attention to the Arabian *Riphearma, oppidum quo vocabulo hordeum appellant* (Plin. **6**, 158) and the *fons Aenuscabalus quod*
10 *significat camelorum* (Arab. *'aịn jimâl;* the *c* in *camelus* is more primitive than the *g* in *gamal;* AJP **45**, 240[m]). ZR suggested connection of Ass. *rîpîtu* with Heb. *rîpôt* and Arab. *ragîf;* but for *ragîf* (which is an Aramaic loanword) we should expect in Assyrian: *riçpu*. The *g* instead of ' in *ragîf* is due to the *r*. The plural of
15 𝔗 *rîptâ*, bread, is *rîpîn*.

We have the root *rp*, beat, in Arab. *ráfasa*, strike. *Ráfasa*, kick (in modern Arabic: *ráfaç*, with partial assimilation of the *s* to the *r;* cf. above, p. 34, l. 15) is strike with the foot. In the South, *kick* is used for *reject*, Arab. *ráfada*. The primary connotation of
20 *ráfata*, break, is *beat to pieces* (Ger. *zerschlagen;* cf. above, p. 51, l. 38). Arab. *ráfaša* means *pound*, crush (*dáqqa ụa-hárasa*). In pB Hebrew we have *hiṭrappáq*, be smashed. Arab. *ráffa* (or *ráfrafa*) spread the wings (*básaṭa janâḥáịhi*) signifies prop. *flap the wings* (Syr. *rap*). It is synonymous with *çáfaqa* (cf. *sáfa'a*) *bi-janâḥaịhi*,
25 i. e. *ḍárabahumâ*). Contrast *ḍámma janâḥáịhi* (syn. *kasara-'ṭ-ṭâ'iru*). Arab. *çafaqa* (for which we find also, in modern Arabic, *çáqaf*) is the Heb. *sapáq*, clap, also miswritten *śapáq* (clap hands in token of the conclusion of an agreement; *cf.* Arab. *sáfqah*). Flap means orig. *strike*. We call the striking together of a bird's wing *clap*
30 (Fr. *battement d'ailes*). Tennyson says: *the crested bird that claps his wings at dawn*. In Latin we have not only *ictus calcis*, kick, and *ictus pugni*, fisticuff, but also *ictus alae* or *ictus pennae*. Ovid (*Met.* **14**, 507. 577) says *plausis alis*. Heb. *ịĕrôpápû* (Job **26**, 11) means *they flap*, flutter, sway. AJSL **1**, 178, n. 5 (1885) and **23**, 245
35 (1907) pointed out that Heb. *riḥháp* must be derived from the same root. The stem *raḥáp* may be a transposition of *rapaḥ*. Laryngeals as second stem-consonants are often secondary; *cf. e. g.* Arab. *qâ'idah*, model = *qádụah;* Syr. *qĕ'iḍ*, kneel = Heb. *qaḍáḍ*. In Arab. *ráhafa*, sharpen, the *h* is secondary; the primary connotation is *beat*,
40 pound, hammer; *cf.* Syr. *lĕṭáš*, hammer, sharpen, and the remarks

on Ger. *dengeln* in *Mic.* 98. FR combined the stem of Heb. *rîpôt* not only with Arab. *ráhafa*, but also with *ráxafa*, be thin and watery, which is impossible, unless *ráxafa* be a transposition of *ráfaxa*. Our *tender* may mean *soft, thin, watery* (CD 6229[b], 3). Also Heb. *rapâ* is derived from the root *rp*. The original meaning is *beat*. Beating produces softness; *cf.* Ger. *windelweich schlagen* (lit. to beat a thing until it becomes as soft as a diaper or swaddling-clothes) = *to beat to a frazzle* (cf. Fr. *battre quelqu'un comme plâtre*). Cooks pound meat in order to make it more tender. Arab. *ụaṭa'a*, tread, means also *soften* (= *dámmaṭa ụa-sáhhala;* cf. AJP **46**, 201, ll. 3. 8). In pB Hebrew, *rapás* has both meanings. The primary connotation of Heb. *rapâ*, heal (with final ') is *soften*, mollify, soothe, relieve (AJSL **33**, 48). *Rá'aba*, mend, is a transposed doublet of *ráfa'a*. *Ra'ûf* and *rafîq*, kind, merciful, mean prop. *soft*, tender, and just as *rafîq* means also *friend*, helper, so *rifd* signifies *kindness*, favor, present, help, assistance. Also the primary connotation of Arab. *râfix*, comfortable, ample, as well as *râfig* and *râfih*, luxurious (*cf.* also *murfiš;* contrast ZA **31**, 243) is *soft;* we may compare our *a soft thing* or *a soft snap* for a comfortable and very desirable place. The primary connotation of *ráfraf*, cushion, is *a soft thing*, while skirts of a garment, branches of trees, &c. are called *ráfraf*, because they flap like wings or sails.

The inside of a silo pit is often lined with barley straw (EB[11] **12**, 336[bf]; *cf.* above, p. 39, l. 7). Some may therefore be inclined to combine *rîpôt* in 2 S **17**, 19 with Arab. *ruff*, *rúffah*, *rúfat*, straw, chopped straw. But this meaning would not be suitable in Prov. **27**, 22 where *rîpôt* denotes grains of metal (VHOK 232; JBL **33**, 297[f]; *cf.* EB[11] **20**, 239[bf]; **5**, 471[a], l. 5). Arab. *láqaṭ* may mean *grains of cereal plants* or *grains of gold* (Arab. *láqaṭ al-má'din*). Ger. *Graupen* signifies not only *barley*, but also *rolled lumps of metal*, esp. tin (EB[11] **26**, 995[bf]). Ger. *Schrot* denotes *bruised grain*, groats, and *small shot* (drop-shot, bird-shot, &c.). Fr. *dragée* is used for *mixed grain* and *small shot*. Our *maslin* means *mixed grain* (esp. a mixture of rye and wheat) and *mixed metal*, brass, Ger. *Messing*, which cannot be connected with Μοσσύνοικοι (BL 60[f]) although *bronze* seems to be derived from *Brundisium* (Plin. **33**, 130; **34**, 160; *cf.* EB[11] **4**, 639) just as *copper* is the *Cyprian* metal. Ger. *Messingisch* (which is not a corruption of *Meissnisch*, from *Meissen;* cf. EB[11] **11**, 782[b], ll. 11. 17) denotes also a mixture of High and Low German. Nor can *Messing* be derived from *mass;* it must be connected with

Lat. *miscere*. The view that *rîpôt* both in **2** S **17**, 19 and Prov. **27**, 22 means ***bruised grain dried in the sun*** is untenable; nor has it the meaning of Arab. *búrgul* (DB **2**, 27[b]; **3**, 370[af]; **4**, 914[bf]; EB 889[f]) or our *frumenty*.

5 We must read in Prov. **27**, 22:

אם־תכתש ${}^{\alpha}$ ${}^{\beta}$האויל בעלי לא־תסיר מעליו אולתו:

(β) את (α) במכתש בתוך הריפות

If thou crushest$^{\alpha}$ a $^{\beta}$fool with a stamper, thou'lt not remove his folly.

(α) in a crusher in the midst of grains (of metal) (β) *accus.*

10 Wildeboer, following Cheyne, regards *bĕ-tôk hâ-rîpôt ba-'ăli* as a gloss (so, too, ATA[2]). But *ba-'ăli* is genuine; we must omit (with AT[4]) *bam-maktêš* which denotes here the *chamber of a stamp-mill*, in which the ore is crushed. In SBOT, *bam-maktêš* in the first hemistich, and *mê-'alâụ* in the second, are regarded as glosses, while 15 *ba-'ăli*, which Hitzig combined with Arab. *hirîį*, plur. of *hirâụah*, club, cudgel, is regarded as doubtful. But Heb. *'ăli* corresponds to ὕπερον (Herod. **1**, 200: ἐσβάλλουσι ἐς ὄλμον καὶ λεήναντες ὑπέροισι. It denotes prop. a thing which rises or is raised. The Assyrian name for pestle of a mortar is *elît urçi*, syn. *amitti mazûkti* 20 (HW 137[ai]; ZDMG **59**, 252). If *mazûktu* = Heb. *mĕdôkâ*, it must be explained like the Mandean words with *z* for *d* (VG 134) or Heb. *nezr* and *nedr; gazá'* and *gada'*; pB *šizrâ* and *šidrâ;* Ass. *dalâlu* (HW 219) = Arab. *dálla* = Heb. *dalál* and *zalál;* Heb. *daláp* (cf. *saráp*, ZAT **29**, 286[f]) = Arab. *dárafa* and *záriba* (AJSL **32**, 66; 25 cf. *Nah*. 35[s] and below, the remarks on *dagán*, grain). Ass. *mazûktu* may also be connected with Arab. *záhaka*, crush between two stones (*jáššahu báina hajaráini*). Ass. *amittu*, i. e. *amîtu* (SFG 68, 1; OLZ **16**, 531) could stand for *hamigtu;* Arab. *hámaga* is synonymous with *šádaxa*, crush (JAOS **43**, 422[f]; WZKM **31**, 285[f]) > *mišdah*, crusher. 30 We may have the same root *hm* in Heb. *halám*, strike, which may be a transposition of *hamal*. For Ass. *urçu*, mortar, *cf*. Arab. *rádaha*, crush = Heb. *raçáh*, slay (in Assyrian, *dâku* > *madâku*, mortar, Heb. *mĕdôkâ*, means *kill*). For the transposition in *urçu* = *hurçu* = *ruçhu* cf. Ass. *urêçu*, lambkin, which corresponds to an Arabic 35 diminutive form *rudái'* (cf. below, p. ***, l. ***). The origin alform of Arab. *rádaha* may have been *ráhada*, and Heb. *reháim*, quern (Ass. *erû* = *hariu*) may be derived from the same root.

In modern stamp-mills the stampers or pounders, which crush the ore, are raised by means of wipers or cams on a revolving shaft

turned by water- (or steam-) power. The sides of the chambers are perforated to allow the escape of the crushed material as soon as reduced to the required fineness, while a stream of water sweeps the *slimes* away as they are produced (CD 5896[cd]). *Slimes* denotes the thin ore-mud, *i. e.* ore reduced to a very fine powder and held in suspension in the water. The ore must be crushed before the values (*concentrates*) can be separated from the waste (*tailings*). The ore can be reduced to a state of purity by the removal of foreign matter; the gangue may be severed from the metalliferous portions, but the folly of a fool (*Eccl.* 35, n. 1) cannot be removed. The ancients had smelting-furnaces (AJSL **23**, 245[i]; contrast EB 3820, 9) and norias (see cut in MPG 1, 333; *cf.* KAULEN[6], fig. 5) and they may have connected the pounders of a primitive stamp-mill by rude gearing with a water-wheel, just as they had stillatories perhaps as early as 2000 B. C. (EB[11] **25**, 694[b]; JHUC 287, 33; JAOS **40**, 219; WZKM **31**, 7[s]. 9. 281[m]). Strabo (556) speaks of a water-mill at Cabira (Neocaesarea, Niksâr) in Pontus. In Lebanon, large millstones are turned by horizontal water-wheels (DB **3**, 369[b]). The Romans had *molae trusatiles* or *manuales*, *asinariae* (cf. μύλος ὀνικός, Mark **9**, 42; see RB 1042[b]; DB **3**, 369[b]; contrast EB 3094) and *aquariae*. Pliny (**18**, 97) says: *Major pars Italiae ruido utitur pilo, rotis etiam quas aqua verset, obiter et mola.* He adds: *De ipsa ratione pisendi Magonis proponetur sententia: triticum ante perfundi aqua multa jubet, postea evalli, dein sole siccatum pilo repeti; simili modo hordeum.* Cf. also the cut in CD 318[b] representing a Mexican arrastre, *i. e.* a rude mill used for crushing ore, &c.

TOY retains *bam-maktêš* in Prov. **27**, 22, but eliminates *bĕ-tôk hâ-rîpôt ba-ʿălî*. He explains *rîpôt* as *grit* (or *bruised corn*, pounded grain). He thinks, however, it might also denote *a mass of preserved fruit* (figs, olives, or grapes). According to FRANKENBERG this line undoubtedly refers to a fruit-press for extracting juices, although he regards *hâ-rîpôt* as untranslatable. UMBREIT, BERTHEAU, STIER, VAIHINGER, HITZIG, ELSTER, ZÖCKLER, EWALD, NOWACK, STRACK render: *Körner*. DELITZSCH, REUSS, WILDEBOER, AT[4] retain Luther's translation *Grütze*.

GV has: ἐὰν συντρίψῃς τὸν ἄνουν ἐν ὅλμῳ (not ὅλμῳ!) μέσον τῶν πτισανῶν ἐν ὑπέρῳ, οὐ λείψει ἀπ' αὐτοῦ ἡ ἄνοια αὐτοῦ, and 𝔍: *Si contuderis stultum in pila, quasi ptisanas feriente desuper pilo, non auferetur ab eo stultitia ejus;* also 'ΑΣ have ἐν μέσῳ ἐμπτισσομένων for *bĕ-tôk hâ-rîpôt;* but 𝔊 reads: ἐὰν μαστιγοῖς ἄφρονα ἐν μέσῳ συν-

εδρίῳ ἀτιμάζων οὐ μὴ περιέλῃς τὴν ἀφροσύνην αὐτοῦ. For μαστιγοῦν *cf.* Matt. **10**, 17; **23**, 34; for ἄφρων: Ps. **14**, 1 and *Eccl.* 35, n. 1; for ἀτιμάζειν: Mark **12**, 4; Luke **20**, 11. Also 𝔗 has *bĕ-ḡô sî'ṭâ*, in the midst of an assembly (followed by *u-ḇĕ-'urdák* which may denote a
5 *pestle*) and 𝔖: *bĕ-ḡáu kĕnúštâ*. JD explains *urdák*, which he renders *pestle*, as a derivative of *dûk* (*urdák* = *uddák*). For the prefixed ' we might compare Heb. *ôçár*, treasure < *uaçar* = *naçár* (see above, p. 44, l. 7) and for the *r*: Talmud. *urzîlâ*, gazel = Ass. *uzâlu* which may have pronounced *uzêlu*, *uzîlu* (ZDMG **64**, 704, l. 14; AJSL **32**,
10 66; JBL **35**, 158; **37**, 219). According to JD, *urdák* = *uddak* < *dûk*. It is true we have in Aramaic: *kursĕiâ*, chair = Ass. *kussû* < Sum. *guza* or *guzza* (SGl 111[i]) but the doubling of the *d* would point to a stem *dakák*: the stems *mediae geminatae* conform some of their forms to the stems *primae n* (JBL 37, 228, l. 5; GB[16] s. *maggál*,
15 sickle; *cf.* VG § 198, a/ and GK § 85, h/) and since we find in some cases an ' for an initial *m* (see *Kings* 241, 23; *cf.* Heb. *amtáḥt* = *mamtáḥt*; contrast BuL 487[s] and *miṭpáḥt* (ZA **30**, 97; see also ZA **2**, 266, n. 1, and for *ôçár*, above, p. 44, l. 9) 𝔗 *urdák* might represent a form *muqtal* < *dakak*. Arab. *midákk* means *rammer*, and *midáqq*
20 denotes *pestle* (see above, p. ***, l. ***). The form *muqtal* is represented in Arabic *e. g.* by *múçḥaf*, book, and *múxda'*, chamber, closet (WdG **1**, 126, B). In Assyrian we have *mušpalu*, depth; *mudbaru*, desert; *nunçabtu* which seem to have the meaning of Arab. *núfaqah* (ZDMG **64**, 712, l. 8). Ass. *mûšabu*, dwelling, *mûraqu*, height (*cf.*
25 above, p. ***, l. ***) on the other hand, are contractions of *maušabu*, *mauraqu*. Heb. *mork*, weakness, may represent a form *murrak* < *rakak* (not *murukk*, BN § 166, b, or *mârêk*, a form like *mâḡén*, shield, Arab. *mijánn*). But 𝔗 *urdák*, pestle, may be a loanword like *ganzák* (cf. *Pur*. n. 121). The explanation of this difficult passage in LTr is
30 not satisfactory.

Delitzsch thought that 𝔊 read *hâ-rîḇôṭ* instead of 𝔐 *hâ-rîpôṭ*. Hitzig suggested that 𝔗 read *hâḏîpôṭ* which he combined with Arab. *hidfah*, troop, group. Cheyne, following Herz, wanted to read *haḇĕrâu*, his companions. Jäger (1788) proposed *miqdâš* for *maktêš*;
35 Stier conjectured that *maktêš* stood for *maçrêp* (cf. preceding verse). In *Proverbs* 64, 30 𝔊 ἐν μέσῳ συνεδρίου ἀτιμάζων is regarded as a paraphrase of *bĕ-tôk hărapôṭ*, in the midst of insults. Bickell thought that 𝔐 *'ălî* might be a corruption of some form of *'alal* (cf. *hiṭ'allél*). The rendering of *bĕ-tôk hâ-rîpôṭ* in 𝔊𝔗𝔖 (ἐν μέσῳ
40 συνεδρίου, *bĕ-ḡô sî'ṭâ*, *bĕ-ḡáu kĕnúštâ*) may be due to the fact

that *bĕ-tôk hâ-rîpôt* was supposed to mean *in the midst of tailings*. Aram. *bĕ-gâu kĕnâštâ* (= Arab. *kunâsah*, prop. *that which is gathered*, i. e. *swept together*) and this was confused with *kĕnúštâ* congregation. Arab. *kánasa*, sweep, may be a stem with infixed *n*<*ks*> *kásaha* (cf. *Nah.* 25[s]. 31[i]. 35[i]; JBL **35**, 156; **36**, 257; JSOR **1**, 92[i]; AJSL **34**, 223, n. 2). For the diminutive form in Arab. *kunâsah* cf. Ass. *uzâlu*, young gazel; *suqâqu*, lane > Arab. *zuqâq*. The form *qutâl* appears also in Assyrian as *qutêl*, e. g. *kušêru*, *suxêru* (JBL **34**, 74, n. 2; **36**, 86, n 6/) or *urêçu*, lambkin, which must be connected with Arab. *raḍî‘* (JHUC 320, 51[i]).

5. — The pit into which Joseph was cast by his brothers (Gen. **37**, 24) may have been a silo. *There was no water in it* seems to be a subsequent addition derived from Jer. **38**, 6. Rashi remarked that *there was no water in it* was superfluous after *the pit was empty*. He says: *mim-mišmá‘ šă-nă’már uĕ-hab-bôr rêq ini iôḏĕ‘ šă-’ên bô máim?* His view that there was no water in it, but snakes and scorpions, will hardly be endorsed by modern commentators. Even in Jer. **38**, 6 the second half of that verse (*in the pit there was no water, but mire; so Jeremiah sank in the mire*) may be a subsequent addition. DB **4**, 103[b] says, the pit in Jer. **38**, 6 may have been an empty cistern or possibly an oubliette (see cut CD 4177[a]). The *Tullianum* in which many prisoners of importance were killed or starved to death, is supposed to have been orig. a cistern or well. The view that this ancient Roman dungeon was orig. a beehive tomb (EB[11] **1**, 248[a], l. 3; **19**, 104[b/]; **23**, 590[b]) is untenable. The name of this earliest of the existing buildings of Rome, on the eastern slope of the Capitoline Hill, is not connected with Servius Tullius, but with *tullius*, fountain (cf. *Tiburtes tullii*, Plin. **17**, 120). The only access to *Tullianum* was a hole in the stone floor, through which the prisoners were lowered. The name *Mamertine prison* was given to this dungeon in medieval times (EB[11] **23**, 590[b]). In all cases where Heb. *bôr* denotes a *prison* the original meaning may be *silo*. Silos are still used as prison-cells, esp. by officers of the French army in Algeria. Bescherelle's *Nouveau Dictionnaire* explains *peine de silo* as follows: *Dans les colonies, et particulièrement dans l'armée d'Afrique, peine plus grave que celle de la salle de police et la prison, et qui consiste à tenir, sur la simple volonté du chef, les hommes punis dans un silo vide, où ils souffrent de la chaleur en été et du froid et de la boue* [cf. *ṭîṭ*, Jer. **38**, 6] *en hiver*. The Berlin weekly,

Das Echo vom Tage, June 11, 1921, p. 1857[a], states that Lieut. Aubert, of the French army, used open holes in the ground, which were nearly seven feet deep, instead of a guard-house; German prisoners were kept in these pits without blankets, although it was 5 very cold. Jaubert, who was Napoleon's chief interpreter in Egypt, was imprisoned in a dry cistern for four months by the pasha of Bayazîd (NE of Lake Van, SW of Mount Ararat) when he was on his way to Persia, in 1805, to arrange an alliance with the shah (EB[11] 15, 281[a]).

10 𝔊[AL] have λάκκος in Gen. 37; GV has λάκκος in v. 22, but βοθυνός in v. 24, and βόθρος in vv. 28. 29. GV renders: ὁ δὲ βόθυνος κενός, οὐκ ἦν ἐν ἐκείνῳ ὕδωρ, 𝔊[L] ὁ δὲ λάκκος κενός, ὕδωρ οὐκ εἶχεν, but 𝔊[A] has ὁ δὲ λάκκος ἐκεῖνος ὕδωρ οὐκ εἶχεν, and 𝔈 (*ụa-'azaqtâ hadâs ụa-'albâtî mâịa*) read καινός instead of κενός, while 𝔍 15 renders: *in cisternam veterem* (cf. also v. 22) *quae non habebat aquam*.

In one of the Syriac versions of the legends relating St. Helena's rediscovery (PAPS 58, 238[i]) of Jesus' cross (Nestle, *De Sancta Cruce*, Berlin, 1889, p. 17, l. 263; p. 48, l. 10 of the translation) we read that the empress commanded to throw Judas into a dry pit 20 (*gúbbâ ịabbîšâ*) and to keep him there for a week without food (*hâịdên piqdâṭ da-ḇĕ-gúbbâ ịabbîšâ nišdônâị(hî) ụa-'ĕḏámma lĕ-šáb'â ịaumîn nihụôn nâṭrîn lêh kaḏ lâ ịâhbîn lêh mêḵúltâ*). Judas was one of the Jews in Jerusalem when St. Helena came to the holy city (326 A. D.). He is called a son of Simeon and nephew (or grandson; see *op. cit.* 25 pp. 57; 58) of St. Stephen, the protomartyr, and Zacchæus who is identified with Nicodemus. After Judas had been baptized, he was known as Cyriacus and became Bishop of Jerusalem.

AJSL **26**, 11 pointed out that we must read in Ob. 7 (164 B. C.): *ụĕ-ịaššîmû mizụâḏ taḥtêḵa, ên tĕḇû'â ḇô*, They destroy the under-30 ground caches, no store is (left) therein. We find the same mistake in *Kel.* **20**, 1 where *mĕzûrâ* is written for *mizụâḏâ*. 𝔐 *mazôr* in Ob. 7 cannot be connected with Ass. *mazûru*, dolly (JBL **36**, 143; JHUC 306, 4). The German terms are *Bleuel*, *Klöpfel*, *Schlägel*, not *Waschpfahl* (KB **6**, 494) or *Waschstab* (AkF 28). In Arabic 35 we have *miqçarah* and *báịzar* which are not identical with *qaḍîb* (cf. *ṭáraqa-'ç-çûfa iḏâ nâtafahu bi-'l-qaḍîbi*). Ass. *ašlaku*, fuller, is a Sumerian loanword (Sum. *azalak* > pB *ašlág*; JAOS **43**, 163, a; JHUC 306, 4). A synonym of *azalak* is *mutru* which is identical with *muduru*, staff (SGI 96). The stem of *mazôr*, ulcer (Jer. **30**, 40 13; Hos. 5, 13) is *zûr*; cf. *zorû* = *zurrû* (Is. 1, 6) and Arab. *záịịara*,

press, wring; also Heb. *mĕzôrâ*, press-beam (EB 5314[f]; DB 4, 869) and Aram. *zĕịârâ*, press-vat (EB 5311). We have the same root in Arab. *zárra* = *ḍâịịaqa; záraba*, pen up; *zárata, zárada, zárdaba, zárdama* = *xánaqa; tazâraka*, crowd, swarm; *názara* = *aláhha*.

Mizụâḏ taḥtêka (Ob. 7) means lit. *the provisions of thy underground chambers;* cf. Jer. 38, 11 where we must not substitute *el-ḥăçár ham-maṭṭártâ*, as suggested in KHB for *el-táḥt hâ-'ôçár*. This *taḥt* is not the preposition, but denotes a *store-room under ground*. It is synonymous with *çaríḥ* (not *çĕríḥ*, JAOS 43, 121[f]) cellar, in Jud. 9, 46. 49; 1 S 13, 6, which corresponds to Arab. *ḍaríḥ*, sepulchral chamber (*cf.* Fr. *cave, caveau*) and Syr. *gúrḥâ* (VG 242, ε) = *kúrḥâ*, cell of a hermit (*cf.* below, l. 39 and AJP 17, 489, n. 1; JBL 36, 141, n. 3). The Syriac word is not connected with Ass. *karḥîtu*, railing, in l. 58 of the Flood tablet (*cf.* above, p. 5, l. 9) or *kalakku*, cellar (HW 330[b]). The proper pronunciation of *tḥt* in Ob. 7 and Jer. 38, 11 may have been *taḥtî* or *taḥîṭ*, but we need not read *taḥtîịêka* in Ob. 7; the plural forms of *raglî, nokrî* are *raglîm, nokrîm*. The stem *taḥat* is a secondary formation (JAOS 32, 12, n. 16) of *taḥátta*, fall.

In Ps. 88, 7 *taḥtîịôt* denotes *the lower regions*, i. e. *the infernal world;* 𝔐 *bôr taḥtîịôt* does not mean *the lowest pit* (AV, AT[4]) or *the deepest deep* (SBOT) or *the nethermost abyss* (Milton) but *the pit of the lower regions* (Bäthgen). 𝔊 ἐν λάκκῳ κατωτάτῳ, 𝔖 *lĕ-gúbbâ taḥtâịâ*, 𝔍 *in lacu inferiori* (ψ[J] *in lacu novissimo*, i. e. *extreme*, ultimate, farthest) are inaccurate, as is also 𝔊 ἐν σκιᾷ θανάτου for 𝔐 *bimçôlôṭ*. The plurals *maḥšakkîm* and *mĕçôlôṭ* are intensive. For the proper interpretation of these terms see AJSL 23, 258, nn. 3. 5. 7; PAPS 46, 164. In the following verse, *samĕkâ* does not mean *lies heavy* (AV, ATA[2]) but *has fallen* (ZA 33, 67) and for *'innîṭa* we must read *'innîta* (Bäthgen, Duhm; *cf.* Ps. 91, 10; Prov. 12, 21) not *çiụụîṭa* (Olshausen, SBOT).

6. — Another name for *silo* in OT is *mamgûrâ* = *mamkûrâ*, with partial assimilation of the *k* to the *m*, just as we have in Hebrew: *Sargôn* = Ass. *Šarru-kênu; sĕganîm*, plur. of *sāgn* = Ass. *šaknu* (AJSL 26, 9) and *Tiglath-pileser* = Ass. *Tukulti-bal-ešarra;* cf. also *Gennesar* < *Genneser* < *Genneres* < *Kinnärt; Golgotha* = *gulgúltâ* = *qilqíltâ*, refuse, which is used in 𝔗 for 𝔐 *ašpôṭ* and *harsîṭ* (JHUC 325, 60; PAPS 58, 241; AJP 45, 255[f]). On the other hand, we find in Assyrian: *guxlu* < Aram. *kúḥlâ*, Arab. *kuḥl*, the fine powder (*cf.*

Arab. *daqîq*) of antimony, used in the East to paint the eyebrows, from which the term *alcohol* is derived (OLZ **16**, 492; **17**, 53). Albright regards Heb. *ašpôt* = Aram. *tĕpâṭ* (JBL 37, 233) as a transposition of Arab. *ṭáfat*, refuse (of the Meccan pilgrims) and combines Golgotha
5 with Heb. *gel*, dung.

Heb. *mamgûrâ* < *mamkûrâ* appears in Assyrian (with dissimilation of the initial *m* owing to the following *m*) as *namkûru* or (with assimilation of the first stem-consonant to the second) as *makkûru* = *mankûru* = *mamkûru*. Similarly we find *iqqut*, he fell = *inqut* =
10 *imqut* (AG[2] 118). In l. 126 of the Flood tablet we find *nakkûru* = *nankûru* = *namkûru*. The meaning is not *property*, possession, but *store*, hoard, treasure. *Namkûru* means orig. *buried in a pit*. Syr. *auçĕrê* denotes *store*, esp. grain, also *treasure* (cf. above, p. 44, l. 7).

15 We find *mamgûrâ*, silo, in Joel 1, 17. Instead of 𝔐 *'Abĕšû pĕrûdôt | taht-mägrĕpôtêhém* ‖ *Našámmû 'ôçarôt | nährĕsû mammĕgûrôt* ‖ we must read: *'Abĕšû pûrôt | taht-mĕgûpôtêhém* ‖ *Našámmû 'ôçarôt | nährĕsû mamgûrôt*, i. e. The vats were dried up | under their covers, ‖ The garners destroyed, | the pits broken down. ‖
20 See *Joel*, n. 59. Heb. *mĕgûpâ* (𝔗 *mĕgûptâ*) means *cover*, lid, not *bung*, stopper. For *našámmû* cf. above, p. 59, l. 29, and for *ôçarôt*, garners, above, p. 44, l. 6. *Kî-hôbîš dagán*, the grain failed (*Mic.* 94, l. 9) at the end of this verse is a gloss, while *nabôkû 'ädrê baqár | kî-ên mir'ê lahém* (Perplexed are herds of cattle, there is for them
25 no pasture) in the following verse, followed by *Kĕ-gan-'Edn hâ-'árç lĕ-panâu | uĕ-'ahrâu midbár šĕmâmâ* (Ere it came, the land was an Eden; after it a desolate waste) belongs to the ancient poem (see the Hebrew text in *The Boston Jewish Voice*, Nov. 28, 1913) on the Invasion of the Locusts, quoted by the compiler of the Maccabean
30 homily known as the Book of Joel, which was composed *c.* 135 B. C. (*Joel* 386).

This explanation of Joel 1, 17, given in 1911, is preferable to Sprengling's restoration of this couplet in JBL **38**, 139 (1919): *Brookbeds are parched | under their banks swept hollow by torrents; |*
35 *reservoirs are desolate, | pools have crumbled to ruins; | for rainclouds are become barren of moisture.* Sprengling (*cf.* ZDMG **61**, 292, l. 3) thinks that the rendering in 𝔖, the heifers (*muššâhê*) were parched (*ṭĕuâ*) at their mangers (*urauuâtâ*) shows that 𝔊 ἐσκίρτησαν δαμάλεις ἐπὶ ταῖς φάτναις αὐτῶν is a corruption of ἐσκληκαν < σκέλ-
40 λειν, dry up; 𝔊 seems to have read *'abĕšû parôt taht märpâtê-*

hêm. SPRENGLING's *merĕpâṭêtêm* is one of the numerous misprints in the article. Arab. *raff* shows that the final *t* in Heb. *räpt* is the feminine ending (cf. *naḥt*, rest<*nûḥ*; *šaḥt*, pit<*šûḥ*; see above, p. 34, l. 35). It was afterwards regarded as a stem-consonant (VG 426, E; 443, δ) as in *bâttîm*, houses (< *bâtu* = *ba'tu*, 5
which is connected with *bâ'u*, enter; JAOS 37, 254) or *qĕšaṭôt*, bows; *dĕlaṭôt*, doors = Ass. *qašâti*, *dalâti*. For Heb. *śĕpaṭôt*, constr. *śipṭôt*, lips (JSOR 1, 92) we have in Assyrian the masculine plural form *šaptê* (SA 607).

Heb. *räpt*, pen, inclosure, is connected with *rûp* = *rapp*, clap 10
(*cf.* above, p. 52, l. 6) just as Ger. *Schlag* in *Taubenschlag*, *Wagenschlag*, *Schlagbaum* is identical with *Schlag*, blow, stroke; *cf.* our *clap to* the door or gate and *clap up* = imprison. Dryden says *The doors around me clapt.* We can also say, *The doors clicked shut.* 𝔊 may have read *mizrĕbôtêhêm* instead of 𝔐 *migrĕpôtêhêm*; cf. 15
Arab. *zarb* and *zarîbah*, pen, inclosure (JAOS 37, 254). It is possible that the original form of this stem was *zarap*, and that the *b* is due to partial assimilation, cf. above, p. 23, l 14. Σ𝔍 (εὐρωτιᾶν, *computrescere*) seem to take 𝔐 *'abešû* for *'apĕšû*, they grew musty. Arab. *'áfina* = *'áṭana* = Heb. *'ašán* (JAOS 43, 422[5]). 20

Mon. 30, 156 (*cf.* JHUC 316, 4) showed that φάτνῃ in Luke 2, 7. 12. 16 does not denote *manger*, but one of the recesses in front of the travelers' chambers along the interior court of a caravansary (*i. e.* the *gêrûṯ Kimhâm*, Jer. 41, 17). ALBRIGHT informs me that these vaulted arcades (see the illustration MPG 1, 332) are now called 25
árụiqah, plur. of *riụâq*, pavillion, portico, loggia (cf. *rauq*, plur. *arụâq*). The raised platform, roofed or vaulted, which serves the purposes of guest-chambers in the humbler khans, as at Májdal near Asdûd, bear the name *máçṭabah* = Talmud. *masṭûba*, *masṭôbîṭâ* (AF 21; *cf.* ZA 30, 100). In Egypt the ancient rectangular 30
tombs (in brickwork or stonework, with raking sides and flat roofs) of the aristocrats of the Old Kingdom are called *máçṭabah* (BAEDEKER, *Egypt*[7] clxviii); MASPERO, *Dawn of Civilization*, pp. 248. 417; BAUMGÄRTEL, *Dolmen und Mastaba* = *Beihefte zum AO*, No. 6). The appendix to Habbakuk's pæan (after Judas Maccabæus' 35
victory over Nicanor in 161) in which we find the hemistich *ụĕ-'ên baqár bâ-rĕpaṭîm*, was composed about the same time as the Book of Joel; also the famine alluded to in this appendix is the same as the one referred to in Joel 1, 17; *cf.* 1 Mac. 9, 24 and JHUC 325, 49. 40

We can hardly admit that SPRENGLING has *discovered and refreshed the original colors of Joel, long hidden under disfiguring conjectural emendations, ancient, medieval and modern* (JBL 38, 140). Nor can we accept his view that Ps. 65 may have been written by
5 Joel (JBL 38, 141). As to his remarks on *dagán* and *Dagôn* (JBL 38, 135) it might be well to add that *dagán*, grain, may be a transposition of *gadam* with partial assimilation of the *m* to the *d* as in Heb *dašén* = Arab. *dásim* (JAOS 43, 120; WZKM 31, 280). It meant prop. *that which is cut;* it is an intransitive noun like Heb. *ḥatán*,
10 son-in-law, which means orig. *circumcised* (AJSL 22, 250; JAOS 43, 425[1]). *Cf.* ἀμητός = Ger. *Mahd*, Eng. (after)*math;* Ger. *Schnitter*, reaper; *Schnitt*, grain-harvest, and Arab. *injádama*, be cut<*gd*> *jádda*, *jáda'a*, *jádafa*, and *jámada* = *qáṭa'a;* cf. also *jáḏama*, *jáḏḏa*, *jáḏjaḏa*, *jáḏara*, *jáḏafa*. Ger. *Schnitt*, grain-harvest, is used also in
15 the phrase *Schnitt machen*, reap a harvest, profit; *cf.* Arab. *gálla*, grain and gain; *istagálla*, reap and obtain as a return or recompense, orig. *bring in* (ZDMG 64, 704, l. 34). This explains also the meaning of Heb. *bäç'*, profit, orig. *cutting;* cf. MuS 517, and above, p. 44, l. 5. Arab. *jánâ* (cf. above, p. 40, l. 39) means both *to harvest* and
20 *to profit*. Our *harvest-home* denotes also an oportunity for making advantage or gain.

7. — Instead of *mamgûrâ*, silo, in Joel 1, 17 we find in Hag. 2, 19 *mĕgûrâ*. We need not suppose that the absence of the prefixed *m* is due to haplography (JBL 37, 216, l. 9). Nor can we accept the
25 view (LSAT § 83[a]) that *mamgûrôt* in Joel 1, 17 is due to dittography. *Mamgûrôt* is warranted, not only by 'A, ἐκ θησαυρῶν, but also by the corresponding Ass. *namkûru* = *mamkûru;* and *mĕgûrâ* in Hag. 2, 19 is supported by pB *mĕgûrâ* which means not only *silo pit*, but also *cistern*, reservoir (*mĕgûrâ šäl-máim*). The *dagéš* in 𝔐 *mammĕgûrôt*
30 presupposes the reading *mim-mĕgûrôt* = *min-mĕgûrôt* (cf. *mêhăma'ôt* instead of *maḥma'ôt*, Ps. 55, 22 and G[29] 69, l. 2) just as the *n* in the second syllable of *pallág*, Ps. 55, 10, is due to the original reading *palláh*. The term *dagéš dirimens* (G[29] § 10, w; BuL 494, l. 10) is impressive, but explains nothing. Both *mammĕgûrôt* and
35 *palláǵ* are *conflate* readings (*cf.* JAOS 32, 122): some read *mamgûrôt*, and some: *mimmĕgûrôt*.

We must read in Hag. 2, 19: *Ha-'ôḏ haz-zär' bamgûrâ* | *ṷĕ-'ôḏ hag-gäpn lô-našâ?* For 𝔐 *'aḏ* instead of *'ôḏ* at the beginning of the second hemistich *cf.* Job 1, 18. We must not read *lô-nôšĕ'îm* (LSAT

§ 77): *ṷĕ-hat-tênâ ṷĕ-há-rimmôn ṷĕ-'eç-haz-záiṭ* is a gloss (we have a similar scribal expansion in Hag. 1, 11) as is also the last clause in this verse: *min-hai-iôm haz-zĕ ăḇârêḵ*. The preterit *naśâ* is correct. This poem was recited on Dec. 18, 520 (JBL 33, 161, n. 2). At that time the Jews in Jerusalem had enjoyed in September a good vintage, and the early rains at the beginning of the winter (about the end of October) had enabled them to start plowing; so the seed-grain was no longer in the silos, and the vineyards had yielded a good grape-harvest (*cf.* DB 1, 48b*i*; 4, 869*i*; EB 5313, 14; AT[4]). AdW, who recognized also that Hag. 1, 4—11; 2, 3—9. 14—19. 21—23 are metrical, rendered in 1810: *Nicht mehr ist der Sam' im Speicher* (𝔖 *dĕ-láiṭ zár'â ḇĕ-'iddĕrâ*) *und Weinstock . . . und Ölbaum tragen.* Mitchell's rendering in ICC (1912) *Is the seed already in the granary? nor have the vine . . . yet borne* is worse than AV *Is the seed yet in the barn? Yea, as yet the vine . . . hath not brought forth* (so, too, RV, JV). Nor can the hemistich *ha-'ôḏ haz-zär' bum-mĕḡûrâ* mean *Will the seed-grain still be in the garner?* (ZAT 23, 125; ATA[2]).

In Arabic, the denominative Piel *báṷṷara* means *leave uncultivated* or fallow, but the original meaning is *leave* (the seed-grain) *in the silo* (cf. Arab. *bu'rah* which denotes a *pit*, esp. for holding fire, a fire-spot, also *hoard*, store laid by, and *treasure*. We can say *to silo* for *to preserve in a silo*. Arab. *bá'ara* = *xába'a*, conceal, store up, means prop. *to silo*, pit = lay in a pit. The primary connotation of *bâra*, become unsalable, is *remain in the silo* (cf. above, p. 46, l. 14). For *baṷâr*, destruction, ruin, see above, p. 35, l. 36. *Dâr-al-baṷâr* denotes *Hades*.

Wellhausen was inclined to read *mâḡûrâ*<*aḡár*, gather = *iaḡár*. He might have compared Arab. *mâjûr*, urn, vase, bowl, trough, tub (JBL 38, 137) which can hardly be connected with Heb. *agganôṯ*, bowls, basins = Ass. *aganâti* or Arab. *má'jal*, pool (*ájjala-'l-mâ'a fi-'l-má'jali* or Eth. *mĕ'qâl*, pond (*a'qála mâia ba-mĕ'qâl*) or Heb. *mîḵál* 2 S 17, 20. For Ass. *mêkaltu*, trough (HW 718a) we must read *miṭirtu*, which we have in the Greek transliteration μιτερθ (SAI 682; AJP 39, 309) although Strassmaier gives *mekaltu* both in 6916 and 7474. FR combined *mĕḡûrâ* not only with Heb. *aḡár*, gather, and Aram. *iĕḡár*, heap up stones, but also with Arab. *mákkara*, corner grain. We have seen above (p. 36, l. 17) that a word for *silo* may mean also *heap*, and in some cases we find an ' for initial *m* (see above, p. ***, l. ***). There is some connection between Heb. *mĕḡûrâ* and Arab. *mákkara* (cf. above, p. 48, l. 26): *mĕḡûrâ*,

silo<*mĕkûrâ*<*kûr*, dig (*cf.* above, p. 32, l. 34). *Mĕgûrâ* in Hag. 2, 19 does not mean *threshing-floor* (𝔊𝔖𝔗 ἐπὶ τῆς ἅλω, *bĕ-'iddĕrâ*) may have read *migrânâ*, from the stem of Heb. *gorn*, Eth. *guern*) or *object of fear* (ZAT 23, 126[f]). Nor can it be derived from *gûr*, sojourn (BDB). The rendering *at home*, which was suggested for *bam-mĕgûrâ* in ZK 2, 392[i] is untenable. Of course, *mamgûrâ* in Joel 1, 17 is not derived from *mĕgûrâ* in Hag. 2, 19, but from the denominative verb *magar*<*magûr*<*makûr*<*kûr*, dig (not *magár*, hinschütten, KW 228[a]).

Mĕgûrâ (<*gûr*) in *Erub.* 70[b/f] (= BT 2, 231, l. 22) does not mean *storehouse* (LTl: *Speicher;* JD: *court containing several dwellings*) but *adjacency;* cf. Heb. *šakēn*, dweller and neighbor, also Arab. *mujâuarah*, Eth. *gôr*, vicinity. Nor does *mĕgûrâm*, or, rather, *mĕgûratâm*, in Ps. 55, 16 signify *in their storehouse* (Hitzig, Hupfeld-Nowack, Wellhausen, FR, S-S). 𝔊 ἐν ταῖς παροικίαις αὐτῶν, 𝔍 *in habitaculis eorum*, 𝔗 *ba-mĕdôrĕhôn*, 𝔈 *uèsta abiâtîhômû* have the correct translation which is given also in BDB and KW. Three of the four Arabic versions of the Psalter, edited by Lagarde (1876) have *masâkin*, while the fourth, which was made from the Peshita, has *butûn* = 𝔖 *bĕ-gau(uĕ)hôn*. 𝔖 renders only 𝔐 *bĕ-qirbâm*, omitting the preceding *bi-mĕgûrâm*; but *bĕ-qirbâm* is merely an explanatory gloss. The hemistich *kî-râ'ôt bi-mĕgûratâm*, for bad things are in their (temporary) dwellings, means: The dwellings of the followers of Alcimus (JBL 38, 161; JHUC 325, 49; AJP 47, 313[m]) in Jerusalem (161 B. C.) were defiled through non-observance of the orthodox Jewish ritual, sabbath, dietary laws, &c. Their dwellings are but temporary residences: they will soon be expelled. Hitzig (1863) rendered: *in ihrem Schreine*, prop. *Speicher*, *Scheune;* he referred to the θησαυρὸς τῆς καρδίας αὐτῶν (Luke 6, 45). But θησαυρός could not mean *disposition* (= moral bent) without the addition of καρδίας. AV has *the disposition of thy heart* for τὸ πλάσμα τῆς καρδίας in Judith 8, 29. The Hebrew equivalent would be *iecr leb*, Ass. *kapâd libbi* (JAOS 35, 74). Hitzig combined Heb. *mĕgûrâ* with Arab. *gâra-iagîru* he provisioned, which may be connected with *magârah*, cave; *cf.* our *cache* = store of provisions deposited in a place of concealment; Fr. *cave* means *cellar;* Cicero called Capua: *cella atque hordeum Campani agri*. There may be a connection between *gûr* and *gûr* (cf. SGl 212 s *gaz* i; 216, l. 5; 217 s *gum*; SG § 21, a; but Sum. *g* was a *x;* see below, p. 93, l. 23); we have in Arabic: *jûrah*, cavity; *jauâr*, deep water; *uajr*, cave, grotto, den,

lair; modern Arabic *mujáuuar* means *hollowed out.* Also μέγαρον may be connected with Arab. *magârah*, Heb. *mĕʿârâ* (Eg. *mgrt;* see G[29] 87[i]; contrast AoF 1, 453): the original meaning may be *cella;* cf. Eth. *ba'át*, cave; Arab. *bî'ah*, dwelling; and Heb. *bait*, house (see *Kings* 210, 14; AJSL **22**, 204, n. 20, and 259; JAOS 37, 254). 5

Duhm's reading of the second hemistich in Ps. 55, 16, *kĕ-râʿatám muggarîm*, hurled down according to their badness, is impossible. Nor has *mĕgûrîm* this meaning in Ez. **21**, 17: *mĕgûrê äl-härb* does not mean *they are thrust down to the sword* (JV) or *they are thrown to the sword* (BDB) or *they are delivered over to* 10 *the sword* (RV, SBOT) or *sie sind dem Schwerte verfallen* (AT[4]) or *dem Schwerte verfallen sind sie* (Krätzschmar) but *hacked in pieces by the sword.* We must read *muggarîm* (or *muggarê;* GK § 130, a) *ʿal-ḥärb.* Without the addition of *iĕdê* (Ez. 35, 5; Jer. **8**, 21; Ps. **63**, 11) *ʿal* may mean *by means of*, through, by: in Syriac we 15 can say *nitrahmân ʿal-gabraihôn*, they will be loved by their husbands (NSG[2] 188, l. 2) and in Ethiopic: *iĕtualádu uĕlûd ba-lâʿlêhôn*, children are born by them (DÄG[2] 352, l. 11). *Cf.* Arab. *ʿaláihi* = *ʿal-iádihi* (WdG **2**, 162, C) and Heb. *al-tĕbahhêl ʿal-pîka* (GB[17] 586[a], l. 17) as well as ἡ ἐπ' Ἀνταλκίδου εἰρήνη (Xen. *Hell.* 5, 1, 35). 20

The part. Hop̄ʿal *muggarîm* (which may have been written *mûggarî'* (cf. above, p. 45, l. 33) with *scriptio plena* (G[29] § 7, e*f*) of the *ŭ*, must be derived from *nagar*, saw, hew (which we have in Aramaic and Assyrian, *e. g.* in l. 24 of the Flood tablet: *ugur bîta*) or from *garar*, the stem of Heb. *mĕgerâ*, saw (cf. *mĕgôrârôt bam* 25 *-mĕgêrâ*, sawed with a saw, 1 K 7, 9) which is ultimately identical with Ass. *garâru*, to run; *cf.* Arab. *majárr*, run, water-course, also Aram. *nigrâ* (see the paper on *Masora* in JBL **37**, 223/4). Syr. *šĕgár*, pour forth, is a Š of this root *gr*, run (> Arab. *járâ-iájrî*) just as Heb. *šegár*, dam, is a Š of *gûr*, young (JBL 35, 320). Heb. *šegál*, 30 queen (= Arab. *tajlâ'*, big-bellied, fem. of *ʿátjal;* for the ʿ *cf.* above, p. 37, l. 23) is a Š of *gl*, well (JAOS **36**, 417/8; JHUC 296, 30). Derivatives of Syr. *šĕgár* are *šúgrâ*, hollow in which water collects, reservoir, and *šĕgár máiiâ*, drain, ditch, gutter. Syr. *šaugár*, throw down, may not be derived from *iágrâ*, heap of stones, but from *magâru*, 35 to fall, with *u* for Ass. *m* (ZA **2**, 265) as in *hêuĕtâ*, cream = Ass. *ximêtu*, or *šĕuáh*, sprout, flourish = Ass. *šamâxu* = Heb. *çamáh* (AJSL **19**, 199[i]). *Cf.* below, Talmud. *šĕualiâ*, apprentice = Ass. *šamallû*, retail salesman. Of course, *mûgĕrê* (not *mĕgûrê*, Ez. **21**, 17) could also be derived from *iagár*, throw (ATA[2]: *dem Schwerte hin-* 40

geworfen sind sie)> Aram. *ịágrâ* and *ôgĕrâ*, heap of stones (*cf.* AJP **47**, 317[m]).

In Mic. **1**, 4 *muggarîm* must not be derived from *nagar* or *garar*, but from *magar*, fall (*Mic.* 58. 103) which means orig. *fall into a pit*
5 (<*mĕgûrâ*) just as Heb. *hištaḥụâ*, fall down, is connected with *šĕḥîṭ*, pit, and *šĕḥî*, armpit (Hos. **11**, 4 where we must read *šĕḥâịêhêm* for *lĕḥêhêm;* JBL **34**, 71; **37**, 225). Heb. *šiḥḥêṭ*, destroy, means orig. *throw into a pit* (*cf.* above, p. 34, l. 35). *Higgártî* in Mic. **1**, 6 signifies *I poured down*, lit. *I caused to run* or *flow*. The primary connotation
10 of Ass. *magâru*, yield, comply with, be favorable to (see *Est.* 10) is *fall in with* (contrast our *fall out* = become estranged). Also Heb. *hištaḥụâ*, fall down, may mean *yield*, submit, *e. g.* Ps. **45**, 12 (ZA **30**, 94) and Ps. **72**, 11 (JBL **33**, 186).

8. — The same partial assimilation of *k* to *m*, which we have
15 in *magar*, fall<*magûr*<*makûr*, pit<*kûr*, dig, appears also in Arab. *tâjir* = Syr. *taggâra* = Ass. *tamkaru*, merchant, which is derived from the same stem as *mamgûrâ*, silo = Ass. *namkûru* (<*mamkûru*) treasure. *Tamkaru* is a form (VG 385, f) like *tapšaxu*, resting-place <*pašâxu*, rest; *cf.* Heb. *šibbáḥ*, still, calm (Arab. *sábbaxa*, assuage,
20 syn. *sákkana*, *xáqqaqa*) and *Pur.* 27, 15. It denotes orig. *storage*, store, then *storer*, storekeeper, just as we have in Arabic: *sulṭân*, rule, and *xalîfah*, succession (WdG **1**, 179, D; GK § 122, r, n. 2) in the sense of *ruler*, *successor;* cf. Lat. *magistratus*, magistracy and magistrate; ἀρχή for ἄρχοντες; our *court* for the *judge* hearing
25 a case; *counsel* for *counselor;* Ger. *Rat* for *council* and *councilor*, and *Direktion* for *Direktor* (see above, p. 31, l. 11).

The prefixed *t* is the feminine *t* (JBL **36**, 259). *Tamkaru* became, with partial assimilation of the *k* to the preceding nasal, *tamgaru*, and with assimilation of the *m* to the *g*: *taggaru;* with resolution of the
30 doubling and compensatory lengthening (*cf.* Heb. *kôkáḇ* = *kâkab* = Ass. *kakkabu*, star; *šôpár*, horn = *šâpar* = Ass. *šapparu*, rock-goat; see WZKM **23**, 362[†]): *tâgaru*. This assumed in Arabic the common form of the *nomina agentis*, while in Aramaic it was conformed to the type of the *nomina opificum*, viz. *taggârâ* (AG[2] 176; VG 361).
35 For the relations between *qâtil* and *qâtal* see ZDMG **61**, 194[†]; Heb. *qôṭĕlâ* = *qâtilat*, and *qôṭält* = *qâtált*.

Assimilation of *m* to a following consonant is found also in Ass. *šaššu* = *šanšu* = *šamšu*, sun; *xâššu* = *xânšu* = *xâmšu* = *xâmišu*, fifth (ZA **2**, 265, n. 4; OLZ **16**, 531). Not only the *k*, but also the
40 prefixed *t* may have been partially assimilated to the *m*, so that Ass.

tamkaru may have been pronounced *damgaru* (cf. above, p. 31, l. 22). PRAETORIUS assumed a similar assimilation of the prefixed fem. *t* in Eth. *dengel*, virgin = *tengel* < *nagal* > Arab. *najl*, offspring, progeny (AJP **17**, 489, n. 1). In Eth. *dexr*, after, the *t* prefixed to a derivative of the stem of Heb. *aḥr*, *aḥôr*, became *d* under the in- 5
fluence of the final *r* (JAOS **43**, 425[m]). On the other hand, Sum. *Dumuzi*, Ass. *Du'ûzu* (= *Duṷûzu* = *Dumûzu*; cf. *diqtu* = *da'iqtu* = *daṷiqtu* = *damiqtu*, SA 457 and above, p. 33, l. 27, also JAOS **45**, 321[r]) is found in Hebrew as *Tammûz* (ZA **2**, 270; AkF 69). The doubling of the second stem-consonant in this case is just as secondary 10
as it is in Heb. *'attûd*, he-goat = Ass. *atûdu* (JAOS **28**, 116). The spelling *damgaru* is found *e. g.* in v R 16, 22; it is followed there (*cf.* SGl 255[r]) by *šamallû*, retail salesman (our *clerk*) > Talmud. *šĕṷalįâ*, apprentice (AkF 16). Ass. *šamallû* may be connected with Arab. *ṭámala*, assist (syn. *agâṭa*). Ass. *tamkaru* is never spelled 15
with *q*, although DELITZSCH gave this word as *damqaru*, not only in HW 222[a], but also in AL[5] 160[b]. Both Ass. *tamkaru*, merchant, and Arab. *tâjir* are ultimately derived from the root *kr*, dig (AJSL **23**, 246).

Ass. *ablu*, mourner, heir[1]

Sixteen years ago (*Mic.* 79; *cf.* GB[17] 321[a]) I showed that the original signification of Heb. *iaráš*, inherit, was *press*, squeeze, extort, rob, bereave. The primary connotation of Heb. *tîrôš*, must (Aram. *mêrîtâ*) is *pressing* = juice pressed from the grape (*cf.* Arab. *'açîr*, juice, must<*'áçara*, press, wring). Heb. *iîráš*, he inherits, means orig. *he is bereft*. Ger. *Erbe* is identical with Lat. *orbus*, bereft (cf. *orbation* = bereavement) and ὀρφανός, orphan; Lat. *heres* is connected with χῆρος, empty, bare, destitute, bereft, widowed (*cf.* Lat. *viduus*). Vollers' derivation of *tîrôš*, must, from *aráš*, desire (GB[17] 68[bi]; more correctly *araś;* see JBL **37**, 214[m]) is impossible. Nor can this term be connected with Ass. *serâšu* or *šerêsu*, beer, which is derived from the stem of Heb. *sarîs*, eunuch, lit. *mashed;* cf. θλαδίας, θλιβίας, and Heb. *pĕçûʿ dakkâ*, Deut. **23**, 2; also *maʿûk*, Lev. **22**, 24 (see ZA **30**, 99; JBL **35**, 321; JAOS **41**, 18[i]. 59; WZKM **31**, 17. 284[i]; contrast AkF 40). The fanciful explanation given in Buxtorf's lexicon (eleventh edition, Basel, 1710; first edition *ibid.* 1607) that *tîrôš* is *sic dictum quod potum hominem facillime possideat et occupet, mentemque e recta sua sede expellat* is untenable, although it was endorsed in GT 633 (*ita dictum quia cerebrum occupat*).

The original meaning *press* is preserved in the gloss Mic. **6**, 15 where we must read *tîráš*, thou wilt press, instead of the noun *tîrôš*, must (GA[17] 877[bi]). The *ô* is due to dittography of the *r*, as it is also in *tiqçôr*, thou wilt reap, of the preceding line (*Mic.* 7, ξ and 87, ξ). In Jud. **14**, 15 *iaráš* denotes *squeezing*, wringing out, in the sense of *oppressive exaction*. A wine-press (or cider-press) was formerly called *wring*, and Lat. *torcular* wine-press, is connected with *torquere* from which *extortion* is derived. We call an extortioner a *vampire* or *blood-sucker* (cf. *Mic.* 18, n. 6) and characterize a gross overcharge not only as extortion, but as robbery. The rendering *Did ye bid us hither to sqeeze us* (or *fleece* us; *cf.* MF 122, n. 22) is

decidely preferable to the translation *to impoverish us*, suggested in AV[M] and adopted in RV as well as by MOORE (*cf.* also AT[4] and ATA[2]). The emendation *lĕ-hôrîšénû* instead of *lĕ-iârĕšénû* is gratuitous. The meaning *berauben* is given for *iaráš*, Jud. **14**, 15 in DAVID CASSEL's Hebrew dictionary[5] (Breslau, 1891; *cf.* WELLHAUSEN's review, WF 354).

In OT the verb *iaráš* often means *dispossess*, take possession of. Shakespeare (*Haml.* **1**, 1, 109; *Coriol.* **3**, 2, 85) uses *inheritance* for *possession* and *acquisition* (cf. the Lucretian *potitus mortis*). In Sir. **6**, 1 *hôrîš* means *acquire* (𝔊 κληρονομήσει): *qalôn tôrîš*, thou wilt inherit disgrace, is equivalent to *Disgrace will be thy lot* (cf. Is. **61**, 7; Job **20**, 29; **27**, 13; **31**, 2; Sir. **41**, 4). *Heir* denotes also the *eldest male*, and may be used for *offspring* in general (*cf.* Fr. *héritier*). It. *successore* and Sp. *sucesor* signify not only *successor*, but also *heir* and *descendant*. In Greece the heir apparent (or crown-prince) was called διάδοχος. Eth. *uarêzâ*, youth = young man, means prop. *heir* (BA **1**, 373; VG 156, l. 13). The *z* instead of *s* = Arab. *t* is due to the *r* (JBL **36**, 141, n. 3; AJP **45**, 246[s]).

Ass. *ablu* has generally been translated *son*, and OPPERT (*cf.* KAT[2] 44; contrast LT 2; BA **1**, 497) combined it with the Biblical Abel. But Heb. *Hăbl* probably means *herder;* it may be connected with Syr. *habbâltâ*, herd, drove, and Heb. *hôbîl*, lead (CoE, n. 24). LŠ (1892) **1**, 20 regarded the combination of *ablu* with Abel as probable; he also endorsed BARTH's derivation of *ablu* from Arab. *hábila*, conceive, be pregnant. This, however, means orig. *be full* (cf. *mĕlē'â*, Eccl. **11**, 5; *Mic.* 99) and appears in Assyrian as *ubbulu*, flooded (AJSL **28**, 94[i]) and *šutâbulu* (HW 7; *cf.* 717). L. 79 of the Flood tablet means: *The compartments were filled above and below* (see above, p. 22, l. 21). For Heb. *hibbĕlâ*, she conceived (BL 80) we must read the passive Q (GK[28] §§ 52, e; 53, u): *hubbĕlâ* (cf. JBL **34**, 58, l. 8, and Arab. *húbila bihi*). Syr. *habbil* is a denominative I<*hiblê*, pangs of travail. Nor can Ass. *ablu*, heir, be combined with Arab. *hábilat*, she was bereft of a son (AJSL **34**, 216[i]).

Forty-one years ago JENSEN (ZK **2**, 309) defined *ablu* as *Erbsohn*, and SGl 18 (*cf.* SS 111; SG 42[s]; § 180, b) explains Sum. *namibila* = Ass. *ablûtu* as *position of son and heir;* but the primary connotation of *ablu* is *mourner* (WZKM **31**, 285[m]). The heir is the chief mourner, even if he be a *lachender Erbe* (EB 1923, 1: *smiling heir*). The fact that *ablu* denotes *heir*, not *son*, explains why we have no feminine *abiltu*, daughter, although we have *mâru*, son

(JBL 34, 77) and *mârtu*, daughter; also *binu*, son (in *bin-bini*[m], grandson) and *bintu*, daughter (*cf.* BA 4, 69, l. 22; JAOS 36, 10. 25. 29. 31; contrast EB[11] 3, 119[bi]). There is no feminine form of *heres* in Latin.

5 Sum. *ibila* (SGl 18)[2] shows that Ass. *ablu* is syncopated from *abilu* which became in Sumerian: *ebilu*, *ibilu*, *ibila*, just as Sum. *apin*, plow; *a-nigin*, reservoir; *a-siga*, ebb; *a-gima*, like water, were pronounced *epin*, *enigin*, *esiga*, *egime*[3] (CV 7; cf. *E* 27, 1; AG[2] 90).[4] Sum. *gim*, like, is the later form of *dim*, make, just as we have 10 *agar* for *adar*, field, and *igi* = *ige* = *ide*, eye (ASKT 134; PSG § 80).[5] For the postposition *-gim*, like (*cf.* LI 27[m]) we must remember that our *like* is identical with Ger. *Leiche*, corpse, dead body; *cf.* the German adjective suffix *-lich*, e. g. *kindlich*, childlike; *väterlich*, fatherly (AJP 46, 208; JAOS 45, 314). Similarly the Assyrian 15 adverbial suffix *-iš* = Syr. *-ît* (Pognon, *Bavian* 38; contrast SFG 36, 2; VG 493; AG[2] 224) is the Heb. *ieš*, being, which we have also in the prefixed *nota accusativi*, Syr. *iât*, Heb. *āt* (see *Proverbs* 51; *cf.* VG 314). The adverbial suffix *-iš* is found also in Egyptian (ÄZ 51, 115, No. 51). The Assyrian equivalent of *a-nigin* (omitted in SGl) 20 is *amirânu*<*amâru*, be full (*cf.* Syr. *millê'â*)[6] = Arab. *ġámara*. Ass. *tâmertu*, water-supply (contrast HW 711[b]; GB[17] 327[b] s *iěṭûr*; see, on the other hand, JBL 36, 251) and *ummaru*, amphora, must be derived from the same stem (*cf.* JSOR 2, 87; JAOS 38, 336, l. 11; JHUC 354, 47, l. 16). The *apin* (Ass. *narṭabu*) was not a *nâ'ûrah*, 25 Sp. *noria* (see the picture in MPG 1, 333; *cf.* Baedeker's *Egypt*[7] lxxii; CD s. *noria*, *Persian wheel*, and *sakieh;* WH 69, § 259, and p. 68, n. 3) but a *plow* (WKS 1, 1).

The original intransitive *i* of *ablu* appears in the construct state *abil* which is often spelled *apil* (BAL 102, 3; JBL 35, 280).[7] This 30 Ass. *abil* is identical with Heb. *abēl*, mourning. For the *i* in *abil*, *ablu* cf. Syr. *mělik*, *málkâ* (JBL 35, 320). The primary meaning of the stem *abâlu* is *cry*. This may signify either *lament* or *announce* (cf. our *town crier*). Ass. *qâlu*, cry, lament (ZR 75) is in Arabic the common expression for *say*, and the Assyrian verb *qebû*, say, 35 has in the I *qubbû* the meaning *cry*, lament, while in Hebrew the verb *qabá'* has the privative meaning of the Ger. *absprechen*, and the allied stem *qabáb* means *curse*, orig. *decry* (AJSL 26, 7). Ass. *abâlu* (which is generally spelled with *p*; cf. SFG 74, *ad* p. 49, n. 3) signifies *announce*, speak, answer. Heb. *'anâ*, answer, often means 40 simply *address*, begin to speak (BL xxv). We use *answer* also

in the sense of *satisfying a requirement*. We also say, A criminal is *answerable* with his life for his crime. This explains the use of Ass. *apâlu*, answer, respond, for *be liable to pay*, satisfy by payment (contrast AJSL **34**, 217[1]). A *responsible* man is a person having estate adequate to the payment of a debt, and *responsibility* may denote *ability to answer in payment* (cf. BA **1**, 497; HW 537[b], l. 1, and 612, l. 4; SGl 99: Sum. *ge*, refund, Ger. *zurückerstatten*, Ass. *apâlu*; WH 96[a]). Our *answer* is connected with *swear* and meant orig. *swear in opposition*, affirm, assert, just as Ass. *ragâmu*, cry > Heb. *raggâm-mălk*, royal herald (JBL **33**, 161) has in Arabic and Ethiopic the meaning *swear* = curse. Ass. *mâmîtu*, spell, oath (HW 415) is derived from *amû*, speak = Heb. *hamâ* (JBL **34**, 79). The *au* in Syr. *áumî* and *maumâtâ* (or *maumĕtâ*, *maumîtâ*) is secondary (ZA **2**, 278; *cf.* AkF 25). The secondary stem *tamû* (cf. JAOS **32**, 12, n. 16) means *speak*, swear, and esp. *exorcise*. Similarly the stem of Heb. *melîç*, spokesman, is identical with Aram. *lûţ*, curse, orig. *cry* (see below, the paper on *lêç* and *melîç*).

ZA **7**, 218 (1892) Jensen suggested that there might be a connection between *aplu*, son, and *apâlu*, answer; but he thought the original meaning of *apâlu* was *wiedertun*, whatever that may mean, and he regarded *aplu* as a modification of *iplu*. The form *iplu*, however, cannot become *aplu*, but *apilu* may appear as *iplu* (see *Mic.* 73, l. 9; JBL **32**, 145; ZA **30**, 100). Muss-Arnolt (AJSL **7**, 82, n. 3) had combined (1891) *aplu* with *apâlu*, subjugate; but *ušpêl* (HW 514) stands for *ušbêl* from the stem of *bêlu*, lord (with partial assimilation of the *b* as in *dišpu*, honey). For Ass. *abilu*, *ablu*, mournful, see Meissner, *Supplement*, p. 2). NE 48, 176 (KB **6**, 176; UG 34) we have *ûtabbilánnî*, he has aggrieved me. AW 33 explained *ublu* as *grief*, but SGl 144 interprets this word as *lesion of the hairy skin*, while *ubbulu*, which in AW was supposed to mean *grieved*, is read in SGl 25[1] *uppulu* and not translated.

Ass. *abâlu*, be dry > *nâbalu* and *tâbalu*, ἡ ξηρά = Heb. *tebêl* (ZK **2**, 315; JBL **31**, 26; AkF 43) appears in Hebrew not only as *abál* (*e. g.* Am. **1**, 2) but also as *amál* (JAOS **43**, 425, l. 16; *cf.* ÄZ 51, 111, No. 5). Heb. *nabál*, is derived from the same root *bl*, *ml*, as is also *malál*, to wither. Heb. *millêl*, speak, on the other hand, cannot be connected with Ass. *apâlu*. The root of this stem is not *bl*, *ml*, but *'b;* cf. Arab. *ábbaba*, cry (syn. *çâha*) and NBSS 95, l. 2). The initial *i* in Syr. *iabbîb*, shout, howl, and Eth. *iabbába*, shout, is secondary; *cf.* the remarks above (l. 13) on Syr. *áumî*. For *uat-*

tĕịabbēḇ in Jud. **5**, 28 we must read *ụat-tabbēṭ* (WF 221). From the same stem *abâbu*, howl, we have in Assyrian: *abûbu*, hurricane (orig. *howler;* cf. *mêxû*, storm, from the stem of *ôḫîm*, Is. **13**, 21; see BA **1**, 133, n. **; *cf.* JHUC 316, 23) which appears in Hebrew as *mabbûl* (cf. KAT[2] 66, n. 3; KAT[3] 546, n. 2; *Pur.* 23, 20; contrast AkF 44; MVÄG **30**, 2, p. 49, n. 2). We find the same root in Arab. *áụiba*, rage, orig. *cry;* Ass. *iççárix*, he cried (< *içtárix*) often means *he raged*, and *nuggatu*, rage, is derived from *nagâgu*, cry (*cf.* Syr. *nĕhág*, roar). Our *gale* is connected with Ger. *gellen;* cf. *gale* = cry, sing (Sum. *ilu*, *sur;* SGl 23. 251) and *nightingale*, Ger. *Nachtigall;* also the remarks on Ass. *šêru* (= Arab. *ši'r*) song (>Heb. *šîr*) and *šâru*, wind (= Heb. *śa'r*) in JHUC 316, 23; 320, 51, Jan. 29; JBL **39**, 154[i] (*cf.* above, p. 36, l. 13).

In Arabic we find the stem of Ass. *ablu*, mourner, heir, in the form *ábbana*, with *n* for *l*, just as we have in Arabic for Ass. *tarkullu*, bollard: *rukn*, pillar (JBL **34**, 78). Nöldeke (ZA **19**, 155) pointed out that we have also in Arabic the original form *ábbala* (with *l*). Arab. *ábana* means *suspect* and *blame*, but the original signification is *denounce*. Gr. προσκαλεῖν, call, means esp. *accuse*. Our term *indict* = accuse, which is a later doublet (cf. *captive* and *caitiff*) of *indite* = compose, write, was formerly used also in the sense of *proclaim*. Indictment denotes esp. a written accusation, a formal complaint. *Complaint* (Fr. *plainte*, Ger. *Klage*) signifies not only *lament*, but also *formal accusation* (cf. *plaintive* and *plaintiff*, Ger. *beklagen* and *anklagen*). Arab. *ábbana* has the meaning *eulogize* a deceased person (= *mádaḥahu bá'da máụtihi*) but the primary meaning is *mourn* = Heb. *aḇêl 'al*, cry over. Antony says: *I come to bury Caesar, not to praise him* (Schlegel: *Begraben will ich Caesarn, nicht ihn preisen*). In French, *accuser* means not only *denounce*, but also *announce*. In Ethiopic, *bĕhla* (VG 587) is the common expression for *say*. For the connection between this stem and Heb. *aḇêl* cf. Eth. *kĕhla* (Aram. *kĕhêl*) = Heb. *ịaḵól*, be able; the stem *akâlu*, eat, is derived from the same root (AJSL **22**, 205).

A synonym of Arab. *ábbana* = *ábbala* is *ráṭâ-ịárṭî*, which is derived from the same root as *ụáriṭa-ịáriṭu* = Heb. *ịaráš* (orig. *ịarêš;* cf. *ụîrištém*, GK[28] § 44, d). Arab. *ráṭâ* means *cry*, lament, feel sorry for, but esp. *lament* or *eulogize* a deceased person (= *bakâhu ụa-'ádda maḥâsinahu*). The noun *riṭâịah* denotes *lament* or *elegy*, and *raṭṭâịah* (or *raṭṭâ'ah*) is a *waileress* or female professional mourner (*cf.* Jer. **9**, 16 and the translation of *Ezekiel* in PB, p. 163, l. 7).

The intransitive *ráṭiịa-ịárṭâ* has the special meaning ***have pains*** in the joints (articular rheumatism, Arab. *ráṭịah*). We use ***complaint*** for *ailment* (e. g. *liver-complaint*) and Ger. ***Weh*** (= *woe*) is used for *ache* (which has no connection with Ger. ***Ach!***): e. g. ***Kopfweh, Leibweh, Zahnweh, Hüftweh*** = head-ache, stomach-ache, tooth-ache, hip-gout (*sciatica*). In Assyrian this verb *ráṭâ-ịárṭî* appears as *rašû-iršî* which means *possess*, acquire (HW 628[a]). In *rêma aršîšu*, I granted him mercy, we have not a trace of the original meaning *feel sorry* for (Arab. *raṭâhu* = *ráḥimahu ụa-ráqqa láhu*) but this phrase corresponds to our *I took pity on him* (cf. SG § 128, e and Fr. *prendre pitié de quelqu'un* or *prendre quelqu'un en pitié;* Ger. ***Anteil nehmen, Anstoß nehmen***, also our *take offense, take pleasure*, &c.) or *I was seized with pity for him* = Ger. ***Ich wurde von Mitleid erfaßt*** (or *ergriffen*). In the third act of Wagner's *Tannhäuser* Wolfram says to Tannhäuser: ***Mich faßt ein tiefes Mitleid für dich an;*** cf. the adjectives *ergreifend, packend* = touching, thrilling; Fr. *une scène saisissante*, while *saisine* means *taking possession*, esp. *seizing oneself of an inheritance*. In Assyrian you say *I seized pity* for *pity seized me* or *I was seized with pity;* in Hebrew, on the other hand, you say *Evil found me* instead of *I met with an accident* (see *Mic.* 75, l. 7; BL 120, n. †; JBL **32**, 142). Thucydides says ὕπνον αἱρεῖν, to take sleep, but we find also, esp. in poetry, ὕπνος αὐτὸν αἱρεῖ, sleep takes (*i. e.* overcomes) him; cf. Hom. *Il.* **10**, 192: μηδέ τιν' ὕπνος αἱρέτω; Soph. *Ant.* 605: τὰν οὔθ' ὕπνος αἱρεῖ. Theodore Roosevelt said in his address at the laying of the corner-stone of the Lincoln Memorial at Hodgenville, Ky. (Feb. 1909): *Triumph was his at the last; and barely had he tasted it before murder found him* (see *Lit. Digest*, Sept. 23, 1916, p. 744[b]).

The Hop'ál of this stem *rašû* is found in Sir. **3**, 22: *Bĕ-măh šă-horšêṭa hiṭbônén* means *Give heed to what thou art endowed with* (for *nistarôṭ* in the following hemistich *cf.* OLZ **11**, 124). Syr. *árši* signifies *confer*, bestow, grant (e. g. *árši ḅî ṭaịbûṭâ*, he conferred on me the favor). Also the I *ráššî* denotes *give*, present. The original meaning is *cause to inherit* or possess, *i. e.* endow or bestow upon. Shakespeare uses *inherit a person of a thing* for *possess* (prepossess = prejudice) *him with it* = convince him of it; cf. *Rich. II* **1**, 1, 90: *It must be great that can inherit us so much as of a thought of ill in him* (Schlegel: ***Groß muß es sein, was nur mit dem Gedanken von Übel in ihm uns befreunden soll***).

The participle of Ass. *rašû*, which has the special meaning *cred-*

itor, has passed into Hebrew as *nôšê*. The primary connotation of this term is not *possessor*, but *seizer* = distrainer or *dispossessor;* nor is there any connection between this term and Arab. *rásâ-iársû*, be firm, immovable; Eth. *rassáia*, put, make (GB[17] 775[a]). Arab. *râṭâ-iárṭî* appears in Syriac as *árṭî* which means *admonish*, preach (cf. *targim uĕ-árṭî lĕ-ʿámmâ*, he lectured and preached to the people). The original meaning is *cry*, just as *targím*, which means not only *interpret*, translate, but also *harangue*, preach, deliver, is derived from Ass. *ragâmu*, cry; *cf.* the NT use of κηρύσσειν, herald, proclaim, for *preach*. In Syriac, *akríz* signifies *proclaim*, announce (cf. *iĕhakrizû*, Dan. 5, 29) and *preach;* the noun *kârôzâ* denotes *crier*, herald, proclaimer, preacher. Beside *rĕṭâ* we have in Syriac the verb *rĕšâ*, blame, accuse, orig. *denounce;* cf. the remarks above (p. 73, l. 23) on *complaint*, Fr. *accuser*, and Arab. *ábana*. Syr. *rĕšâ* is a dialectal doublet, as is also *šĕqál*, lift (which has passed into Arabic as *šáqala*) beside *tĕqál*, weigh (*cf.* AkF 21. 23). For *šĕqál* = *tĕqál* cf. Aram. *zĕkâ*, to be justified, acquitted = *dĕkâ* (AkF 25, n. 4) and Heb. *nedr* = *nezr* (see *Nah.* 35; JAOS 43, 120[i]; *cf.* above, p. 76, l. 28). Ass. *šaqâlu*, weigh (which is a Š of *qal;* see *Est.* 34) means orig. *naśâ bĕ-moznáim* (Job 6, 2). Arab. *náša'a* = *irtáfa'a*, used of a cloud, has the meaning of Ass. *šuqallulu* (HW 686[a]; JBL 35, 322[c]; 39, 158[m]). Heb. *šaqál* may be an Assyrian loanword. AkF 17, n. 4 states that Aram. *rĕšâ* may be borrowed from Assyrian, while Ass. *rašû* may be connected with Heb. *iaráš*. For the secondary character of the *t* and *ṭ* in Aram. *tĕqal* and Arab. *ṭáqala* see JBL 35, 321[i]; *cf.* JAOS 43, 422[i].

From the same root from which Ass. *rašû* and Heb. *iaráš* are derived we have in Hebrew the stem *rûš*. The participle *râš*, poor, needy, indigent, orig. *bereft*, deprived, destitute, occurs also on the Moabite Stone (1, 20): *kol-râšôh*, all her (Moab's) poor (*cf.* DB 3, 408[a], l. 7; GB[17] 752[b]). In Assyrian, *rêšu* (HW 615[b]; *cf.* 605[b]; and SGl 175, l. 20; also Heb. *mukkê ĕlôhîm u-mĕʿunnê*, smitten of God and afflicted, MF 119, l. 4, and Ger. *Ich bin ein geschlagener Mann* = I am ruined) is a synonym of *ardu*, servant (= *uardu* = Arab. *uálad*, boy; JHUC 348, 48, Dec. 5). This is not merely a special use of *rêšu*, head, although Sum. *sak*, head, has also the meanings *servant* and *man;* see SGl 232, C; *cf.* Eth. *rôs*, male, and our *head* = individual animal or person, Syr. *rêšâ* (ZAT 34, 231, l. 3). In German, *Individuum* is used for *person*, but not a person of distinction; in an old-fashioned official report a tramp may be referred to

as *besagtes Individuum*. Similarly *Person* may be a contemptuous term (applied to a woman, e. g. *eine leichtfertige Person*) in Germany, and in England *person* is a common designation for female servants or employees.

While Ass. *rêšu*, servant, corresponds to Heb. *râš*, poor, Heb. *miskên*, poor, on the other hand, is undoubtedly the Ass. *muškînu*, humble (*cf.* Arab. *kâna-iakînu* and *istakâna* = *xáḍa'a*).[8] Ass. *šukînu* is synonymous with Arab. *ḍálla-iaḍíllu* (cf. also *náḍula*). In Eccl. **4**, 13; **9**, 15 *miskên* signifies *humble*, mean = of humble origin, of mean parentage, not *poor* = impecunious (AJSL **23**, 226; *cf.* ATA[2] Eccl. **9**, 15). In CH (*c.* 1930 B. C.) *muškînu* is a *free-born man*, but not a *full-born man* (Ass. *amîlu* or *aụîlu;* cf. ZA **2**, 206). The *muškînu* was not a *serf* (DELITZSCH; *cf.* EB[11] 3, 116[bi]) or a *freeman* (WINCKLER) or a *monk* (GGAO 236) but a *probus et legalis homo* who owned a small landed property. The *amîlu*, on the other hand, corresponds to the Heb. *gibbôr ḥáịl* (EdJ 153; IN 428; GA[3] 578; contrast AkF 47). HARPER, *Hammurabi* (Chicago, 1904) p. xii correctly defined *amîlu* as *upper-class man* and *muškînu* as *freeman* (cf. JBL **33**, 295; **40**, 168. 183; JAOS **36**, 12; **37**, 14 and the paper *The Son of Man* in *Mon.* **29**, 125).

Ass. *amîlu*, which AL[5] 152[b] derived from the stem *ûl* (cf. ZA **2**, 283; AJSL **22**, 251; ZAT **29**, 284, n. 1) while BROCKELMANN (*cf.* GB[17] 10[a]) combined it with Heb. *aḍám*, must be connected with Ass. *nîmêlu*, property, wealth, a form like *nîmêdu*, footstool (BA **1**, 326; AJSL **26**, 7). Ass. *nîmêlu* represents an Arabic form *mi'mál* in the sense of *workmanship* = the product or result of the labor and skill of a workman; it is the fruit of toil, Heb. *'amál* (Ps. **105**, 44; Eccl. **2**, 19) or *ịěgí'* (Jer. **20**, 5; Neh. **5**, 13; Ps. **109**, 11). But *amîlu* (which is often written *amêlu* or *aụîlu*, the phonetic spelling having been adopted in this case at an early date)[9] is not identical with Heb. *'amél*, workman (Jud. **5**, 26; Prov. **16**, 26): the Babylonian *amîlu* is a patrician (*cf.* Heb. *běnê-'îš* in Ps. **4**, 2; AJSL **26**, 6; MF 121, n. 14). He was not an *employee*, but an *employer*. Two hundred years ago our term *manufacturer* was applied almost exclusively to the *workman*. Chaucer (1340—1400) uses *worker* for *maker*, creator (Heb. *'ôšé;* cf. ZDMG **61**, 194, l. 6; OLZ **12**, 211). Arab. *'âmil* means not only *worker*, but also *official*, governor, just as Ass. *šâkinu*, *šaknu*, maker, which appears in Hebrew as *sěganîm*, has this meaning; *cf.* the remarks on Heb. *'ôšê mělakâ*, revenue officers (OLZ **11**, 123; AJSL **26**, 9; also ZA **30**, 61. 99). Ass. *amîlu* represents the Arabic form

'*amîl*, not '*âmil*. For the preservation of the *a* after the ' *cf.* AJSL **26**, 43, n. 48. The form *qatîl* may have the meaning of *qâtil* (WdG **1**, 186, B). A form *amêlu* would be inexplicable. We have *e* instead of *a* after an *i* or *u* (JBL **34**, 74, n. 2) in the first syllable, but not 5 after *a*; the name *âl Âmêdi* = Arab. *Âmid*, i. e. *Diarbekr* (DPd 276) represents an Aramaic form; *cf.* NSG[2] § 47 and the Aramaic name *Naçîbîna*, Nisibis (BAL 94; BA **1**, 169[i]).

Syr. *bar-nâšâ*, a son of man, had orig. the same meaning as Ass. *mâr-amîli*, son of a gentleman (*cf.* GB[17] 53[b], l. 2) but was afterwards 10 used for *man* in general, just as the term *gentleman* is now often employed in this sense (contrast DB **4**, 586[b]; WE[2] 123). Hincks recognized long ago that the Assyrian phrase *mâr lâ-maman*, a son of a nobody, indicated a man of low origin (RP[1] **3**, 46, n. 2; KB **1**, 65, 81; HW 419[b]). It is not impossible that Arab. *nâsaba* (cf. NBSS 77) 15 is derived from the root of *nâš*, man (*cf.* JBL **34**, 184, l. 9). For the final *b* cf. the remarks on Arab. *dáhqaba*, JAOS **43**, 123. Few persons realize that the prefixed *Mr.* meant orig. *master*. The *amîlu* was a lord, the *muškînu* a commoner. The original meaning of *amîlu* may be *workmaster*, task-master (Heb. *nôgêš*). We use *work* in the 20 sense of *operating*, managing; a coal-baron may *work* several mines, a captain *works* a ship. To *work* may mean also *exact service* or labor: an employer may *work* his employees too hard. In German, *amîlu* and *muškînu* may be rendered *Adliger* and *Bürger*, or *Edler* and *Gemeinfreier*, or *Herr* and *Geringer*. Luther uses *Geringer* for Heb. *dal*, 25 e. g. Pss. **72**, 13; **82**, 4; **113**, 7; Prov. **14**, 31; also for ταπεινός, 2 Cor. **7**, 6, &c. Ass. *muškînu* corresponds to Heb. *dal*, and *amîlu* to *gadôl*; cf. Lev. **19**, 15; Jer. **5**, 4. 5. For Arab. *dálla* = Heb. *dal* cf. the remarks above (p. 75, l. 17) on Aram. *dĕkâ* and *zĕkâ*; Heb. *nedr* and *nezr*.

30 Heb. *ha-mĕsukkân* in the gloss Is. **40**, 20 has no connection with Ass. *muškînu*; nor can it be derived from a stem *sakán* (GB[17] 544[a]; *cf.* AT[4]; ATA[2]): it is the Ass. *musukkânu* (= Sum. *giš-Magána* for *miš-Magána* or *muš-Magána*, Egyptian wood; *cf.* SGl 189; HW 420[b]; AkF 53) which denotes the *Acacia Nilotica* (OLZ **16**, 489; JBL **36**, 35 145; AJSL **34**, 250).

Ass. *rêšu*, servant = Heb. *râš*, poor, was discussed in n. 29 to my lecture (1894) on *Ecclesiastes* (TLZ **20**, 513). For ii R 16, 71[b] see BA **2**, 285, l. 11; AJSL **28**, 222. 235, l. 64. Heb. *rêš* in Sir. **37**, 9 means *misery*, distress. In Sir. **13**, 5 *iĕrôšeškâ* is not Pô'él of 40 *rûš*, be poor (*cf.* Prov. **13**, 7; so Smend, Strack): it means *he will*

exploit thee (selfishly and oppressively). The literal translation would be *he will crush* (or grind) *thee* (cf. AV *oppressed and crushed* = Heb. *'ašûq uĕ-raçûç*, Deut. **28**, 33). Ⓖ has ἀποκενώσει σε, he will drain thee (*cf.* our *squeeze* and *milk*). Grotius' explanation that Ɜ *evacuabit te* means *per munera quae ei dare debebis* is incorrect. The form *ìĕrôšĕš* must be derived from *rašáš*, break up, which we have also in the name *Taršîš*, i. e. *crushing*, spalling, ore-dressing (BL 59; JAOS **43**, 126; WZKM **31**, 286). Sir. **4**, 29 *rašîš* means *languid*, syn. *rapûi* (cf. JBL **34**, 78[i]). We use *broken up* in the sense of *exhausted*, fatigued. Also the active participle *rôšĕš* in Sir. **11**, 12 has the same meaning (*languid*, shiftless). The following *u'ôbéd mahlák* signifies *drifting*, erratic, having no certain course; it is a synonym of *tô'ê* (cf. Gen. **37**, 15; Ps. **119**, 176; also *Mic.* 44).

According to Ehrlich, whose view has been adopted by Gunkel, we should read throughout *iûráš*, he is impoverished, instead of *iuuaréš* in OT. This punctuation was suggested by Toy (1899) in his notes on Prov. **20**, 13 (ICC). Ziegler (1791) proposed the Pu'al *tuuuaráš*(!) while Frankenberg (1898) explained *tiuuaréš* as N of *rûš*, conformed (AJP **46**, 206[m]) to *iaráš*. Elster (1858) regarded *iuuaréš* as *eine andere Form gleicher Bedeutung von rûš, arm sein*. Also Hitzig (1858) considered it an analogical formation; he combined Heb. *rêš*, poverty, with Arab. *râṭa-iarîṭu*, hesitate, lag (syn. *ábṭa'a*) and *lûṭah*, languor, laziness. According to Delitzsch (1873) *iuuaréš* is a metaplastic formation of *rûš* (contrast Strack *ad* Prov. **20**, 13).

The meaning of this verb in Gen. **45**, 11 and Prov. **20**, 13; **23**, 21; **30**, 9 is not *be impoverished* (AT[4] and ATA[2]: *verarmen*) but *be destitute*, esp. *lack the necessaries of life*, suffer from lack of bread. GT gave for *nôráš* the correct explanation *ad egestatem redactus est*. It corresponds to the Fr. *être privé*, Ger. *entbehren, notleiden, darben;* it is synonymous with *ḥasér* (cf. the explanation of Ps. **23** in AJSL **21**, 136). If Jacob had remained in Canaan instead of accepting Joseph's invitation to come to Egypt, he might have been *kabéd môd bam-miqnê bak-käsp u-baz-zaháb*, but *ḥăsár läḥm*. A man in a boat of a wrecked steamer, with his pockets full of money, but no food, is not impoverished. There is a difference between impoverishment and privation (Ger. *Verarmung* and *Entbehrung*). A rich gormand may have to diet; in this way he may be deprived of many good things, but he is not impoverished. A billionaire may have to live on crackers and milk for his stomach's sake and his often infirmities (1 Tim. **5**, 23). Bohlen (1835) rendered *pen*

tiuuarêš in Gen. 45, 11 correctly *damit du nicht darbest.* This German verb means *manquer du necessaire*, suffer from lack of food, be insufficiently supplied with food. BALL (SBOT) gave: *come to want;* also SKINNER (1910) translated: *lest thou come to want.*

5 In Prov. 20, 13 *tiuuarêš* is contrasted with *šĕbá' lähm;* we must render: *Love not sleep lest thou come to want; open thine eyes* (i. e. *be open-eyed* and circumspect, wary and chary) and (read *u-šbá'*) have plenty of bread (GK[28] § 110, f). In Prov. 30, 8 the gloss *hatrî-pénî lähm huqqî*, provide me with the food I need, shows that *rêš* 10 *ua-'óšr* in the preceding hemistich does not mean *poverty and riches*, but *want and luxury.* The stem of Heb. *'ošr* means in Arabic: *be covered with luxuriant vegetation* (Arab. *gátara*) and Ass. *šer'u* (= *šargu*) denotes *luxuriant vegetation* (see above, p. 16, l. 21). *Iuuarêš* in the following verse means *I suffer from lack of bread,* 15 I have nothing to eat. Both DELITZSCH-DALMAN and SALKINSON-GINSBURG use *lähm huqqénû* for τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον, Matt. 6, 11; but this Greek phrase means *our bread for the following day*, ἡ ἐπιοῦσα *cf.* GEMOLL's Greek dictionary (Leipsic, 1908) and TAYLOR, *Sayings of the Jewish Fathers*[2] (Cambridge, 20 1897) pp. 180—186. One of the theses which WELLHAUSEN defended in 1870 was *Forma* ἐπιούσιος *aliam derivationem non admittit nisi ab* ἡ ἐπιοῦσα (WF 353).

In Prov. 23, 21 *iuuarêš* means *he is robbed* (cf. the remarks on Jud. 14, 15, above, p. 70, l. 4). The couplet *Al-tĕhî bĕ-sôbĕ'e iáin* | 25 *bĕ-zôlĕle bášar lámo* || *Ki-sobĕ uĕ-zôlél iuuarêš* | *u-qĕra'îm talbîš numâ* must not be rendered: *Be not among wine-bibbers,* | *among gluttonous eaters of flesh;* || *Drunkard and glutton come to poverty,* | *and drowsiness clothes one in rags.* Nor does this passage intimate that wine-bibers and gormands will be deprived of the pleasures of 30 the table, that they will be more abstemious, forced to lead a more hygienic life (cf. *si noles sanus, curres hydropicus;* Hor. *Ep.* 1, 2, 34). We must render the second line: *A wine-bibber and gormand may be robbed,* | *and stupor clothes in tatters.*[10] A thief may rob a dead-drunk person and *strip him of his raiment* (Luke 10, 30) leaving 35 him his own rags; see the paper on *Alcohol in the Bible* (JBL 36, 78). For *wine-bibber* and *gormand* HITZIG referred to φάγος καὶ οἰνοπότης, Matt. 11, 19. For *gormands* the Hebrew has *those who indulge in meat for themselves,* who gorge themselves with meat. Meat was regarded as a luxury; as a rule, it was served only in honor of a guest 40 or at a festival (WRS[2] 223; HA[2] 67). For Heb. *zôlél* (𝔗𝔖 *asôt* =

ἄσωτος) *cf.* Syr. *zallîl,* luxurious, extravagant, debauched; also modern Arab. *zâla'*, swallow greedily.

In Sir. **16,** 9 *nôrašîm* denotes the Canaanites who were dispossessed by the Israelites (*cf.* the translation of *Judges*, in PB, p. 47, l. 39, and the sections printed in red on pp. 26—30 of the translation of *Joshua*). 𝔊 has for *nôrašîm* in Sir. **16,** 9 τοὺς ἐξηρμένους. Smend's translation *vertilgt* (in the glossary: *ausgetrieben*) and Ryssel's *hinweggerafft* are inaccurate. We need not suppose that ἐξηρμένους is a corruption of ἐξηρημένους > ἐξαιρεῖν which means not only *capture*, subdue, destroy, but also *drive out*, expel, eject, compel to leave. The verb ἐξαίρειν has the same meaning (forcible removal by the sergeant-at-arms) in Plato's *Protagoras*, 319, C (ἢ οἱ τοξόται αὐτὸν ἀφελκύσωσιν ἢ ἐξαίρωνται κελευόντων πρυτάνεων). The couplet in Sir. **16,** 9 does not refer to Sodom and Gomorrah (Ez. **16,** 30). Nor need we read *nôḏašîm* = *nĕḏôšîm* < *dûš* (see p. 59 of Strack's edition). The imperative *dôšî* in Mic. **4,** 13 has a different meaning (*Mic.* 30, n. 45).

𝔊 has ἐκτριβῇς in Gen. **45,** 11; ἐξαρθῇς in Prov. **20,** 13; πτωχεύσει in **23,** 21; πενίαν and πενηθεὶς in **30,** 8. 9. GV renders ἀποκληρωθῇς in Gen. **45,** 11 and Prov. **20,** 13; also ἀποκληρωθήσεται in **23,** 21; but in **30,** 8. 9 πτωχείαν and πτωχεύσω. The proper Greek rendering for the N of *ịaráš* would have been σπανίζεσθαι (τροφῆς, τῶν ἐπιτηδείων, τῶν πρὸς τὸν βίον). Σπανίζεσθαι means also *be bereft*, deprived, destitute. 𝔖 has *têḇáḏ* in Gen. **45,** 11; *tiṭmaskán*, Prov. **20,** 13; *nêḇáḏ*, **23,** 21; *miskênûṭâ* and *iṭmaskán*, **30,** 8. 9. Also 𝔗 uses *iṭmaskán* in Prov. **20,** 13; **23,** 21; **30,** 9. The translations of 𝔍 in Prov. **20,** 13; **30,** 9 (*ne te egestas opprimet* and *egestate compulsus*) are better then *pereas* and *consumentur* in Gen. **45,** 11; Prov. **23,** 21; *egestas* may mean *egestas cibi, frumenti*. The rendering *mendicitas* in Prov. **30,** 8 is inaccurate.

The reading *ịûráš* for *ịụarêš* is unwarranted, but for *môrîš* in 1 S **2,** 7 (ZDMG **58,** 625; AJP **40,** 64) we must read *merîš*<*rûš;* the *ô* is due to dittography of the *r* (cf. JBL **34,** 57, l. 17; 59, l. 13). The form *ịĕịarêš* in Deut. **28,** 42 should be pointed *ịîráš;* cf. the gloss *ịîrašêm* (Hos. **9,** 6) in the hemistich *qimmôš ụa-ḥôḥ b-'ohlêḵêm*, which should be preceded by *bĕ-maqôm maḥmaddêḵêm*, Instead of the things you prized | there will nettles and thorns in your tents. Also *lak-käsp* is a gloss; we may read *lak-käsp ụĕ-laz-zaháb*, both silver and gold (cf. *Numbers* 63, 4). Hos. **9,** 6b should be preceded by vv. 2. 3 and vv. 1a. 5. 4a. BDB states s. *ịĕịarêš:* cf. Qal, Hos. **9,** 6; Is. **34,** 11.

GT derived *iarâš* from *a syllaba primaria raš quae pariter atque ras, raç rapiendi potestatem habet*, adding *videantque eruditi sitne ejusdem stirpis heres pro hered-s.* FR combined *iarâš* with *garâš*, assuming two different stems, viz. *iarâš* = *garâš*, drive
5 out, and *iarâš*, seize; *rûš*, be poor, was supposed to be connected with Heb. *raçâç* and Arab. *râša*, weaken, *emaciate*, syn. *dâʿʿafa*, also with Arab. *rátta*, be old, worn, threadbare (syn. *bádida*). For the N *nôrâš* FR referred to Arab. *râsa-iarûsu*, carry along, sweep away, syn. *iḥtámala* (e. g. *râsa-'s-sáilu-'l-gutâ'a*). They might just as well
10 have compared *râša-iarûšu*, eat much (*ákala katîran*) or eat little (*ákala qalîlan*; *cf.* NBSS 68). KW explains *rûš* as *dürftig sein, verarmt sein, darben*, and S-S gives *darben* as the meaning of *râšû* in Ps. 34, 11 where *râšû* is combined with *ra'ébû;* but we must read *Kĕpîrîm iuuarš ûuĕ-ra'ébû* | *uĕ-dôršâ ulo-iáhsĕrû ṭôb*, Young lions
15 may famish and hunger (although their dens are, as a rule, full of prey; *cf.* Nah. 2, 12; *Nah.* 15) but His followers will lack nothing. The omission of *iuua* before *râšû* is due to haplography: *kĕpîrîm* was written *kĕpîrî'* (cf. above, p. 66, l. 22). AV has *The young lions do lack* (i. e. *are in want*, suffer need) *and suffer hunger*. In BUXTORF's
20 lexicon (*cf.* above, p. 69, l. 17) *kĕpîrîm râšû* was translated: *leunculi pauperantur*. MANDELKERN's suggestion that we should read *kôpĕrîm* = Arab. *kuffâr*, Syr. *kâpôrê*, infidels, is untenable, although it has been endorsed by DUHM[2] (1922) and AT[4]. ATA[2] renders *Mächtige* (𝔊 πλούσιοι). *Kâpôrâ*, infidel, meant orig. *villager* (cf. Arab.
25 *iktáfara*<*kafr*, village = Aram. *kâprâ*). This is also the primary connotation of *pagan*, just as *heathen* is *one of the heath*. For the etymology of *kĕpîr*, lionel, and *kapâr*, village (which we have also in *Capernaum*, i. e. *Kĕpâr-Naḥḥûm*, The Village of Nahum; *cf.* ZDMG 61, 292, l. 26) see BL 127—132.

30 ## Notes

(1) This paper was cited in my article on *Alcohol in the Bible*, JBL 36, 78m (1917). An abstract is printed in JBL 45, 330—332.
(2) The paper *Semites, Hebrews, Israelites, Jews* (OC 32, 758; *cf.* JHUC 320, 51, l. 2; 354, 49, l. 2) pointed out that Sum. *ibira*
35 was the Ass. *êbir* = Heb. *'ôḇér* = *sôḥér* (JBL 38, 153m). Both *Hebrew* and *Arab* are derived from the same stem (JBL 38, 152i, JPOS 1, 78). We find in Sumerian (SGl 18) also *tibira* (= Ass. *têbiru* = *ta'baru*) with the same Semitic nominal prefix which we

have in *tamkaru* (>Aram. *taggârâ*>Arab. *tâjir*, merchant; cf. above, p. 32, l. 11) and *targumânu*, dragoman. For this prefixed feminine *t* see GK[28] § 122, r. According to AO **24**, 4, p. 12, *tamkaru* denotes esp. a *gild-merchant* (EB[11] **12**, 15) but the original meaning of this word, which appears in Sumerian (SGl 134) as *damgar* (with partial assimilation of the *t* and *k* to the *m*) is *pit*, silo, store<*makâru*<*kûr*, to dig (JBL **40**, 172[m]; 171[f]). *Cf.* the *dene-holes* in the south of England.

(3) For *like the night* (Turk. *gijâh-gibi*) you could say in Sumerian: *giga-gime*. This, of course, is merely an accidental coincidence; *cf.* JHUC 354, 47, Dec. 11; JAOS **44**, 167[m].

(4) This vocalic change is not discussed in SG, SS, and PSG.

(5) According to PSG 123[f]. 128[f], *gime*<*gimin* which is supposed to be a compound of *gi*, one, and *min*, two, orig. meaning *one* (like) *the other*.

(6) Neither Syr. *millê'â* nor Heb. *millêt* (BL 58[f]) can be regarded as Assyrian loanwords (contrast NSG[2] 69[f]). Ass. *mîlu* (= *mil'u*, *mila'u;* cf. *çîlu*, rib = *çil'u*, *çila'u*) means *flood* = time of flood, high water; *cf.* the Shakespearean *at the full of tide*. Ass. *nâru ina mîliša* means lit. *the river in its full*. The name of the Mâmillâ Pool at Jerusalem may be a corruption of an ancient Heb. *mamle'â* (JAOS **39**, 154, b; JBL **39**, 164[m]).

(7) Similarly Ass. *nâbalu*, dry land (syn. *tâbalu* = Heb. *tebêl*) <*abâlu*, to be dry (see above, p. 72, l. 32) is also written *napalu* (HW 445[a]). On the other hand, *napâlu*, destroy (lit. *fell;* cf. Heb. *hippîl* 2 S **20**, 15) is generally written *nabâlu* because *p* in stems containing an *l* or *n* was pronounced *b* (AJP **45**, 240[f]). Contrast *nâpilu*, feller, battering-ram, &c. (HW 474[b]). Also the name *Nĕpîlîm* (Gen. **6**, 4; Num. **13**, 33; Ez. **32**, 27) may mean *Destroyers* (cf. EB 3393, l. 9; 3392, § 2, l. 18; contrast ZAT **18**, 144. 147). We must read in Ez. **32**, 27 *nĕpîlîm mê-'ôlâm;* the prefixed *gibbôrîm* is secondary. For *napîlu* = *nâpilu* cf. the remarks on *amîlu* = *'âmil* (above, p. 77, l. 2). The Giants in classical mythology personified destructive forces of nature. KW combines Heb. *nĕpîlîm* with Ass. *pûlu*, *pîlu*, shell-limestone > πῶρος, Μέσπιλα and *al-Mâuçil*, Mosul (JBL **40**, 171[f]; *cf.* above, p. 38, l. 19).

(8) The stem is not *mediae* ' (HW 313) but *mediae i*. The spelling *muškênu* is unwarranted. *Muškînu* (= *muškaiinu*) is a form like *muštîbu* = *muštaiibu*.

(9) *Cf.* the phonetic spellings *bâit*, house, for *bêt* = *bât* = *ba't* (AJSL **22**, 204, n. 20; JAOS **37**, 254[m]) and *Jĕrûšalâim* (GK[28]

§ 88, c; contrast ZDMG **64**, 710, n. 2) instead of *Jĕrûšalêm* (Ass. *Ursalimmu;* see *Isaiah* 99, 53). The *ai* in this case is later than the *e* (for *i*) as it is also in *ráįšâ*, head, in the dialect of *Ma'lûla*, for *rêšâ* (GB[17] 737[b], l. 4; VG § 19; BAEDEKER, *Palästina*[7] 326) and in Eng.
5 *taįbl* for *têbl*, i. e. *table;* see SIEVERS, *Phon.*[5] § 768; VIËTOR, *Kl. Phon.*[9], p. 109[j]. *Bĕ-rêšîṯ* is pronounced by the Polish Jews *bráįsis*; see AJSL **19**, 234; also LM **1**, 99, l. 7. Syr. *šáįna*, peace, instead of *šênâ* = *šâna* = *šá'nâ* (JBL **29**, 97, n. 9; **35**, 283[r]) may be derived from a parallel stem *mediae į*.

10 (10) According to RHB, *nûmâ* in this connection does not mean *stupor*, but *stuprum* (Prop. **4**, 7, 57). EHRLICH combined it with Arab. *nâmah* which is said to denote *locus adjacens pudendis feminae* (*ut videtur versus podicem*) and regards it as a contemptuous term for *harlot*. Cf. Acts **26**, 24.

6*

Arab. *samm*, poison = Sum. *šem*, ἄρωμα[1]

Gr. *ároma* means *sweet herb*, spice. The primary meaning may have been *smell of a plowed field*, so that *aroma* would be connected with Lat. *arare*, plow. Ἄρωμα is used for ἄρομα, plowed field, just as we find ἀρώσιμος for ἀρόσιμος. *Aroma* can hardly be combined with ἀρέσκειν, please. Our *drug* means orig. *something dry*, then esp. *dry herb;* it is the Ger. *trocken* (Dutch *droog*). But we use *drug* now in the sense of *narcotize* or *make poisonous*. The name of the intoxicating preparation of Indian hemp *hasheesh* is the Arab. *ḥašîš*, grass, hay, dry fodder, herb (JAOS **45**, 320[r]). Gr. φάρμακον denotes a *drug*, whether healing or noxious: it may be a *healing drug*, a medicine, remedy; or a *potion*, charm, spell; or a *deadly drug*, poison; also a *pigment*, dye, color. *Poison* is a doublet of *potion*, and Ger. *Gift*, poison, means orig. *dose*, i. e. *what is given*. Chaucer uses *venom* in the sense of *coloring material*. Our *pigment* and *pimento*, allspice, were originally identical; in medieval Latin, *pigmentum* signifies a *spiced wine*.

In Syriac, *sámmâ*, with the *Assyrian* plural *sammânê* (cf. *Isaiah* 157, 14) means *drug*, medicine, poison, pigment; the special term for *poison* is *sam-máu̯tâ*, a deadly drug, while a remedy is *sam ḥái̯i̯ê;* in Hebrew: *sam-máu̯t* and *sam ḥai̯i̯îm*. This word has passed into Arabic as *samm;* Arab. *samm qâtil* is a *deadly poison*, and *ḏât samm* denotes a *poisonous animal*. The name *simoom*, the suffocating, intensely hot, dry wind, prevalent in the Arabian desert, is derived from the same word. In Assyrian it is called *šûbu* = Syr. *rûḥâ dĕ-šáu̯bâ* (JBL **35**, 37[s]). For the hot sandstorms in the Mesopotamian steppe *cf*. EB[11] **18**, 181, iv. Syr. *sammâmîṭâ* is the name of a poisonous lizard. We find this word as *śĕmâmîṭ* in Prov. **30**, 28; the translation *spider* (so Rashi) is incorrect. KW reads *šĕmamît*, and renders *spider;* but the pointing *śĕmamîṭ* (or, rather, *śammâmîṭ*) is preferable, and the meaning is *gecko*, esp. *croaking gecko*. AT[4] renders *Eidechse* which is too indefinite.

We find the same vacillation between *s* and *š* (which may be due to the labial ;cf. below, p. 94, l. 36) in Ass. *sammâti*, perfumes, and *šammu*, aromatic plant, medicinal herb, simple; also in Arab. *samm*, poison, and *šammâmât*, perfumes (cf. *šamâmah*, bunch of flowers,
5 bouquet, lit. *fragrance*, nosegay). Heb. *sammîm*, spices, is spelled with *š* in the Hebrew text of Ben-Sira **38**, 4: for *El-mê-'ärç barâ tĕrûpôt*, The Lord created medicines out of the earth (𝔊 Κύριος ἔκτισεν ἐκ τῆς γῆς φάρμακα, 𝔍 *Altissimus creavit de terra medicamenta*) we find there in the margin: *barâ šammîm;* cf. SMEND,
10 *Die Weisheit des Jesus Sirach* (Berlin, 1906) pp. 78. 79 s. *rapâ* and *šammîm* (for the marginal variants see *ibid.* p. x). Heb. *tĕrûpôt* must not be derived from θεραπεία, but corresponds to Heb. *rip'ût* and *marpê*. In the Amarna tablets (KA, No. 269, 17) we find (myrrh) *ana rîpûti* (= *rippûti* = *rip'ûti*). The note
15 on Ass. *rabû*, sink = Heb. *rapâ* (AJSL **33**, 48) pointed out that the primary meaning of Heb. *rapâ* (*tertiae* ') was *restore to ease and comfort.*

The meaning of Ass. *šammu* (HW 670a) = *medicinal plant* was discussed KM 66 (*cf. ibid.* 151). On p. 137[i] KM suggested that
20 *šammu* might also denote *poison* (e. g. *verdigris*). KB **6**, 2, p. 70, l. 26 *šammê* is rendered *Zauberkräuter;* cf. KB **6**, 250, ll. 295—299 (for *nîbittu* see GB[17] 561b s. v. *'abât*; cf. also AJP **46**, 212). Ass. *sammâti*, spices, perfumes, is not recorded in HW, but DELITZSCH gave the first correct rendering of NE 42, 13, *ana bîtini ina sammâti*
25 *erini erba* (KB **6**, 166, l. 13; *cf. ibid.* p. 574) in CG 313; *cf.* also M-A 767b and MEISSNER's *Supplement*, p. 72bi. Arab. *šámma*, does not mean *be fragrant* (so still in GB[17] 546b, although this mistake was pointed out 50 years ago by FLEISCHER in LTl 1, 287a; 3, 724b) but *inhale the fragrance*, perceive the scent. This is a denominative
30 verb, just as Ass. *madâdu*, measure, means orig. *ascertain the length* or extent of a thing; *cf.* our *price* = estimate (or ask) the price of a thing. The unexplained *madda* in NE 10, 50 means *as long as*, *while* (formerly *the while*, Ger. *dieweil*, i. e. *die Weile*). It corresponds to Arab. *fî-múddati* (cf. also *múddatan madîdatan*, *múddata*
35 *'úmrî*, *mádâ-'l-'aiiâmi*). KB **6**, 224 and UG 11, 151 follow HW 393 in reading *ikášada* instead of *mádda*, which is impossible. The view (AF 262) that Arab. *šámma* may represent the genuine Arabic form of the loanword *samm* is erroneus. Nor can we adopt FLEISCHER's derivation (in LTl 1, 278a) of *sam* from Arab. *sámma* = *náfada*.
40 The Arabic equivalent of Heb *šĕmamît*, gecko, *sâmm ábraç* (cf.

FLEISCHER in LTI 3, 724[b]) was discussed by HESS in ZAT **35**, 127 (*cf.* JAOS **36**, 417)

The geckos, or wall-lizards, which are found in human dwellings, are harmless and useful, but are commonly regarded as poisonous (DB **2**, 117[b]; EB 1517). The only venomous lizards, however, are 5 the *Helodermatidae*, e. g. the Arizonian *Gila monster* and the Mexican *caltetepon*. JDM (1778) said *ad* Prov. **30**, 28: *Ich vermuthe, daß die in südlichen Ländern befindliche giftige Eidechse Gecko gemeint sei . . . Der hebräische Name zeigt schon eine giftige Gattung an.* Also ZIEGLER (1791, p. 365) combined *šĕmamîṯ* with 10 Arab. *sámma*, to poison. In the same way FR derived *šĕmamîṯ* from *šamam*, be poisonous, just as SCHULTENS explained *šĕmamîṯ* as *venenosa* (DELITZSCH's commentary on *Proverbs*, p. 511[1]).

Also Arab. *súmsum*, ant (Syr. *šauššĕmânâ;* cf. NSG[2] § 31) may be connected with *samm*, poison: ants have poison glands; some, *e. g.* 15 the British red ants (*Myrmica rubra*) have also stings. At any rate, they are more poisonous than geckos. Formic acid, which is obtained from the fluid ejected by ants when irritated, has a strongly acid smell, and produces a blister and great pain when dropped on the skin (see CD s *formic*). Arab. *sumsumân* (or *sumsumânî*) 20 industrious, means orig. *formican*, resembling an ant, just as Ger. *emsig*, industrious, is derived from *Ameise*, ant; *cf.* FLEISCHER in LTr **2**, 578[a], also Arab. *námil*, assiduous, and *námlah* = Heb. *nĕmalá*, ant. Arab. *símsim*, sesame = Syr. *šušmâ*, on the other hand, is the Ass. *šamaššammu* which is a compound of *šamšu*, sun, and *šammu*, 25 medicinal plant (*cf.* above, p. 85, l. 18). The macerated leaves of sesame are used for dysentery, &c. For *šuš* in Syr. *šúšmâ* = Ass. *šamaššammu* see *Ezra-Neh.* 26, 20; 58, 8. The Babylonians used sesame oil instead of olive oil (Herod. **1**, 193). Sesame was probably called *sun-plant* in Assyrian from the yellow color of the oil expressed 30 from the seeds. The Sumerian name for sesame is *še-giš-li*, i. e. *oil-plant grain* (prop. grain + tree + fat). The name *oil-plant* is used also in English for sesame, esp. for *benne*, the Malay name of *Sesamum orientale*. Syr. *šušmânîtâ* denotes an aromatic shrub whence a spice used in embalming was prepared. The seeds of this plant are known 35 as *grains of paradise* or *melegueta pepper* (Sp. *malagueta*, Fr. *malaguette*). The Syriac name is no doubt derived from a reduplicated form of Ass. *šammu*, aromatic medicinal plant.

In Prov. **30**, 28 we must read: *Šĕmamîṯ bĕ-iadáim tittapêš* | *uĕ-hî bĕ-hêkĕlê mälk*, A gecko may be caught with the hands, yet 40

is found in kingly mansions. 𝔊 Καλαβώτης (χερσὶν ἐρειδόμενος) εὐάλωτος ὢν κατοικεῖ ἐν ὀχυρώμασιν βασιλέων shows that we must read the N (*tit-tapéś*) instead of the I *tĕtappéś*. The doublet χερσὶν ἐρειδόμενος presup-poses the Hiṯpa''él (*tittappeś;* cf. *hittammém*, GK[28] § 54, e). 𝔍 ren-
5 ders: *stellio manibus nititur* (i. e. *climbs*) *et moratur in aedibus regis.* Grotius says: *Manus vocat pedes quibus ea pro manibus utitur*. He adds: *id animal hodie* (i. e. 1644) *Graeci vocant* σαμιάμινθον. Geckos climb smooth vertical surfaces by means of their adhesive digits (and toes). The adhesion is not produced by a sticky matter, but
10 by numerous transverse lamellæ (EB[11] 11, 547). The translation *tastet*, i. e. feels about with the hands (Vaihinger, Elster, Bertheau, Hitzig, Ewald) is unwarranted.

RV has *gecko* for *ănaqâ*, Lev. 11, 30, which is identical with *âmáqtâ*[2] found in 𝔗𝔖 for *śĕmamîṯ*, Prov. 30, 28. 𝔍 has *stellio* for
15 both *śĕmamîṯ* in Prov. 30, 28 and for *lĕṭa'â* in Lev. 11, 30. Hess (ZAT 35, 129; *cf*. ZS 2, 222) derives *lĕṭa'â* from Arab. *láṭi'a*, adhere. This is preferable to combining it with Arab. *láṭi'*, dwarfish, diminu-tive, although the geckos are small creatures (they seldom exceed 8 in. in length including the tail) and in Prov. 30, 28 they are referred
20 to as *qĕṭannê ărç* (cf. v. 24).

NBSS 95 gives Syr. *sámmâ*, remedy and poison, among the *aḍdâd*, i. e. words conveying two opposite meanings. Nöldeke thinks this use may have been influenced by the Gr. φάρμακον; but we must remember that many deadly poisons in small doses are valuable
25 remedies, *e. g.* strychnine, opium, mercury. The red sulphid of mercury or cinnabar (Heb. *taršîš*, BL 59, n. 37; AJP 45, 245; WZKM 31, 286) was used also as a pigment (vermilion) just as arsenic, copper, lead, chrome are poisonous, but are used both in medicine and in the preparation of pigments (king's yellow, Paris green,
30 white lead, chrome yellow, &c.). Pliny (33, 79; *cf*. 35, 30. 49) says *e. g.* of piment, *i. e.* king's yellow: (*auripigmentum*) *in Syria foditur pictoribus*.

In Sumerian we have the ideogram *ú* or *šam*, denoting a plant, esp. a medicinal herb, and the ideogram *šim* or *šem*, aromatic herb,
35 which has also the syllabic value *rik* (BAL 105, n. 1). The reading *šim* is Sumerian, but *rik* is Semitic: it is derived from Ass. *riqqu*, aromatic herb, spice, which corresponds to Heb. *rĕqḥ;* Heb. *iên-hâ-rĕqḥ* is *spiced wine*, and *rôqêḥ* means *pharmacist*, druggist. Ass. *riqqu* (HW 620b; AL[5] 18, 145) stands for *riqḥu* (ZA 30, 61). In
40 Arabic, *iên-hâ-rĕqḥ* is called *raḥîq* which AF 158 supposed to mean

remote, distant, Heb. *raḥôq;* but Arab. *raḥîq* is merely a transposition of *raqîḥ* and means *spiced* (WZKM 31, 17[i]; *cf.* above, p. ***, l. ***). Similarly the explanation of *sabî'ah*, wine, which is connected with Heb. *sob'*, as *imported* (ZDMG 63, 518, 40) is merely a popular etymology (WZKM 31, 282). We have the stem of Ass. *riqqu* = *riqḥu*, spice, also in Arab. *árqaha*, do well or make or *make good*, which means orig. *make fragrant*, just as Ass. *bašâmu*, form, fashion, dress skins, prepare, is connected with Heb. *baśám*, balsam, spice. On the other hand, Ass. *bašmu* denotes a venomous snake (HW 190[a]). Ass. *ṭûbu* (= *ṭuiiubu*, Syr. *ṭaiiib*) prepare (HW 300) means orig. *make sweet*, fragrant. The primary connotation of Heb. *banâ*, build, and *barâ*, create, is *clear*, clean, make a clean or neat job (JAOS 44, 168, l. 11). *Cf.* the hymn of the *Psalmist of the New Dispensation*, Joachim Neander (1650—1680): *Lobe den Herren, den mächtigen König der Ehren*, stanza iii: *Lobe den Herren, der künstlich und fein dich bereitet.*

Arab. *sámma*, means both *poison* and *benefit*, favor (Arab. *sámma-'n-ní'mata iláihi*). Also *sá'ima*, loathe, is a modification of this stem. Arab. *bašâm* denotes an *aromatic shrub*, and the verb *bášima* (*minhu*) means *loathe*, i. e. consider not sweet, but nauseous. The primary connotation of Arab. *raqqâḥî*, merchant, is ἀρωματοπώλης, *aromatarius*, and *raqâḥah*, commerce, trade, profit, is orig. *spicery*. A *spice-shop* (Fr. *épicerie*, Ger. *Spezereihandlung*) signified formerly not only a shop for the sale of aromatic substances, but also a grocery, while *grocer* means orig. *wholesale dealer* (Ger. *Grossist*). Cf. my remarks on *abqát rôkél* (Cant. 3, 5) in *Cant.* 22[i]; BL 23, n. 7, and above, p. 31, l. 28.

AkF 56 combines Eg. *śm*, plant, herb, with Ass. *šammu*, plant, esp. medicinal plant. Zimmern also derives Aram. *sámmâ*, medicine, from Ass. *šammu*, and Arab. *samm*, poison, from Aram. *sámmâ;* but he thinks it improbable that Heb. *sammîm*, perfumes, is connected with these words (so Jensen, KB 6, 574; contrast KAT[3] 595, n. 5). This is due to the fact that Zimmern has disregarded the connection between Ass. *šammu*, medicinal plant, and Sum. *šem*, ἄρωμα. Eg. *śm* = Copt. *sim*, which is met with only in comparatively late texts,[3] may be connected with Arab. *sâma*, graze (*sâmati-'l-mâlu iḏâ rá'at*). NE 8, 39 we read: *itti çabâti ikkala šammê*,[4] with the gazelles he eats herbs (*cf.* KB 6, 120; for the preceding lines see my remarks in BA 5, 471[i]).

Delitzsch did not record a Sumerian word *šam*, plant; he gave

(SGl 259) only *šam*, price, which has passed into Assyrian as *šîmu*, and which we find in Arabic as *sûm*; in pB Hebrew we have *šûm*, appraisement, valuation. DELITZSCH thought that Sum. *šam*, price, was a contraction of *še-am*, i. e. grain + amount.[5] Similarly there
5 may be a connection between Ass. *šibirtu*, price and Heb. *šäbr*, grain, which may a Š of *bôr*. There is no word *bar*, grain, in Hebrew; we must substitute throughout *bôr*, silo (JBL 40, 172; *cf.* above, p. 46, l. 4). On the other hand, our *fee* is the Ger. *Vieh*, cattle. For the interchange between *a* and *e* in Sumerian see SG § 17, a;
10 SS § 2; PSG § 15.

We may safely assume a form *šam* beside *šem*, *šim*. The ideogram U was read in Sumerian, not only *u*, but also *šam*. While the value *rik* of this sign *šim* is Assyrian, both *u* and *šam* are Sumerian. The original meaning of the ideogram U was *plant*, then *food*, finally
15 *nurse*, not *vice versâ*, as given in SGl 38. We call a place where plants are raised a *nursery*. PRINCE (MSL 316) believed that there was a connection between *šem* and *šam*; he was also inclined to regard Ass. *šammu*, plant, as a Sumerian loanword (*cf.* MSL 309).

We have *šem*, ἄρωμα, also in the Sumerian name of the cypress
20 (Ass. *burâšu* = Heb. *bĕrôš*; cf. DB 2, 8[a]) which is *šem-gup* (cf. AL[5] 19; not *stone-pine*, i. e. *Pinus pinea*, SGl 107) = Ass. *riqqu ellu*, the noble (or stately) aromatic plant (or tree): *Cf.* my paper *Heb. ärz, cedar < Ass. irêšu, balsamic juice* in JAOS 45, 23. For *ellu* (HW 72) = *halilu* (cf. Syr. *hallîl*, cleanse, purify) see ZA
25 34, 193. Odyss. 5, 64 the cypress is called εὐώδης. Cypress wood (esp. the *cupressus torulosa* of North India) is burned in Indian temples as incense.

We have in Arabic not only *samm*, poison, but also *simm* (and *summ*). This does not prove that the term is a loanword; cf. *fam*,
30 *fim*, *fum*, mouth; *haçç*, *hiçç*, *huçç*, arrow; *dam* and *dim*, blood; *sum* and *sim*, name; *umm* and *imm*, mother; Ass. *šaptu*, lip, and *qaštu*, bow = Syr. *sipṭâ* (JSOR 1, 92) and *qištâ* (cf. NBSS 175. 147. 116. 140. 127. 132). I have explained the form *fam*, mouth (also *mádar*, dwellings = Aram. *mĕdâr;* cf. ZAT 29, 284, n. 3) in JHUC
35 114, 109[a] (*cf.* ZDMG 64, 713[t]; contrast NBSS 174, n. 3, and below, p. 208, l. 29). The original form was *pâmi* > Ass. *pânu*, face (*cf.* BAL 101; ZA 2, 276; *Isaiah* 157, 18; *Kings* 270, n. *; *Nah.* 31; ZDMG 64, 710, n. 2). For Arab. *fam*, *fim*, *fum* (Aram. *pûm*) see FKS 1, 180. From Heb. *pê*, mouth (which corresponds to the
40 Assyrian accusative *pâ*, while the Hebrew construct state *pî* represents

the Assyrian genitive *pî*) we have the feminine forms *pât*, *pît*, *pût*, face, front; cf. *Kings* 98, 3. Also Heb. *pôt* = *cardo femina* and *vulva* is a feminine form of *pû*, mouth (*cf.* JBL **32**, 117).

While Arab. *samm*, poison, is a Sumerian loanword, Arab. *niqs*, ink, and *niqš* or *naqš* (also *raqš* and *daqš*) pigment, color, cannot be derived from Sum. *dag-gas*, because Ass. *daggassu* does not mean *mineral pigment* (OLZ **16**, 493; JAOS **37**, 255; JBL **36**, 140[i]) but *block* of stone (MVÄG **26**, 1, p. 37). Sum. *tak-gas* or *dag-gas*, block, means lit. *rock smashed*. Sum. *gas* signifies *strike*, beat out grain, smash, shatter, slay. The Assyrian equivalents are *xašâlu*, *xepû*, *dâku*. When the ancients desired to obtain a block of stone they had to strike the rock with a pick.

The objection (OLZ **17**, 53, n. 3) that we have no passage in which the Sumerian pronunciation of the cuneiform sign for *stone* is given as *dak*, is not valid. Even if a number of glosses show that the sign for stone was read in Sumerian *na*, or *za*, *ze*, or *i*, *ia* (SGl 195. 218. 17) we may safely assume that the common Assyrian value of the sign for *stone*, i. e. *dak*, *daq*, *tak*, is derived from the Sumerian word for *stone*, just as it is reasonable to suppose that the syllabic value of the ideogram for *bird* in Assyrian (*xu*) is derived from a Sumerian word *xu*, bird,[6] even if the Sumerian pronunciation of the ideogram for *bird* is given as *mušen* (SGl 194. 215). In the same way we may assume that the Sumerian word for *fish* was *xa* (SGl 208). I also believe that there was an old Sumerian word *ši*, eye; for the original form of this sign see JBL **34**, 75.

We must bear in mind that, if we used the cuneiform system of writing, the symbol for *stone* might denote, not only *stone*, but also *rock*, *boulder*, *cobble*, *pebble*, *flint*, *gem*, *cameo*, *intaglio*, *gravel*, *calculus*, *testicle*, *nucleus*, *kernel*, *weight*, also *to pelt*, *to line* (or *face*) *with stone*, *harden*, *make obdurate*, *cruel*, *unmerciful*.

Sum. *tak*, stone, may be connected with *tak*, throw, which means, as a rule, *throw down* or *overthrow* (SGl 153). Also *tak*, hit, orig. *pelt*, and *tak*, adorn,[7] orig. *to gem* (SGl 153—155) may represent the same root. It may also be allied to *tak*, release (orig. *extricate from a casting-net;* cf. below, the remarks on Ass. *šêtu*, escape) and to *dak*, bright, brilliant (SGl 132) just as the primary meaning of *za*, stone, seems to be *brilliant* (SGl 218). Barton (BA **9**, 2, No. 224) thought that the sign for *stone* might be composed of NI, bright, and UT, sun, and that it might have denoted orig. *precious stone*.

The fact that the first syllable of Ass. *daggasse*, blocks of stone,

is not written with the sign *dak*, *tak* = stone, but with the sign *dak* = *bar* (SAI 3870) does not militate against the theory that the first syllable of *daggasse* represents the Sumerian word for *stone*. In Ass. *ma'irîtu* (KAT[2] 521; CL 3687) or *makkanû*, hippopotamus (OLZ **16**, 489) or *malaxu*, skipper = Heb. *mallâḥ* the initial *ma* is written with the common syllabic sign for *ma*, although it represents the Sumer. *ma*, ship. In Sumerian, *tuk* (= Ass. *išû*, *axâzu*) is used for *duk*, sing (SGl 147. 170; *cf.* SFG 19, 6; MSL xix[i]; JAOS **37**, 310[m]). The original Sumerian form of *daggasse* may have been *tak-gas*, and this may have become (with partial assimilation of the initial *t* to the *g*) : *daggas* (cf. above, p. ***, l. ***). Moreover, all the meanings given by Barton under No. 224, *i. e.* the first character in Ass. *daggasse*, can be derived from the primary meaning *cast*. If the original form of this character represents a net, we must remember that a net is *cast*. In Prov. **1**, 17 Luther has *das Netz auswerfen* for AV *spread the net*. Sum. *sabar* is explained by Ass. *šêtu šuparrurtu* or *nabalṭû*, but the Sumerian term denotes a *net that is cast*, whereas the meaning of the Assyrian equivalents is a *net that is spread* (Heb. *rĕšt pĕrûśâ*). Ass. *šuparrurtu* is not connected with *purruru*, smash, but stands for *šuparruštu* (HW 684[a]) and this is a Š of *paraś*. Ass. *rapšu*, extensive, wide, is a transposed doublet of this stem (KAT[2] 518) and Ass. *ippariš*, he flew, means orig. *he spread himself*, i. e. *he spread* (or *expanded*) *his wings* (*cf.* Jer. **48**, 40; **49**, 22; Job **39**, 26). *Rapâšu* is ultimately identical with *napâšu*>*napištu*, breath, life, soul (ZA **31**, 243; JBL **38**, 185[i]; VG 231, e; GB[17] 513[b/i]). Inspiration (breathing in) inflates the lungs and expands the chest. *Expand* means also *spread* or *stretch out*. For the *ś* in Heb. *paraś* cf. the *š* in Arab. *náfaš*, rich yield (SA 535) and *intáfaša*, be swollen. Ass. *nabalṭû*<*nabašṭû* must be combined with Arab. *básaṭa* which appears in Syriac and Hebrew (with partial assimilation of the *b* to the *š*) as *pašaṭ*. Heb. *pašáṭ*, invade, means prop. *overspread;* cf. AV[M] in 1 S **23**, 27 and Syr. *pĕšáṭ 'al ar'ĕhôn* or *iṭpaššáṭ lĕ-'aṭrauuâtâ*.

Also Ass. *šêtu*, net, means orig. *what is cast;* it is connected with Heb. *šaḥâ* which does not correspond to Ass. *šexû* (GB[17] 817[b]). The reflexive *hištaḥuâ* means *to cast oneself down*, to prostrate oneself. The paper on *Selah* = Reverential Prostration (ET **22**, 375[b]) pointed out that *hôḏû lĕ-Iahuê* may have meant orig. *throw yourselves down before J.* The stem of Heb. *hištaḥuâ* appears in Ethiopic as *sĕḥua*, be expanded, dilated (*cf.* Arab. *insâḥa*) whereas Heb. *šîḥâ*, ditch, water-pit corresponds to Arab. *sâxa*, sink. Ass. *išêt*, he escaped,

is a privative denominative verb derived from *šêtu*, net: it means orig. *to be unnetted* = unsnared, disentangled, extricated (cf. *nimlâț mip-pah*, Ps **124**, 7 and *hemîš ât-çauuarô mê-rášț*, Mic. **2**, 3 (see *Mic.* 3, v). This is also the original meaning of Sum. *gala-dak*, escape (SGl 132). *Cf.* above, p. 90, l. 34. 5

Sum. *dak* = Ass. *rapâdu* does not mean *stretch out*, encamp, as Barton states, but *roam*, ramble, rove (*cf.* Arab. *inbásața*, wander, travel). For *rove* = *aim*, as in archery and other sports, *cf.* the remarks on Heb. *ramâ* in AJSL **20**, 153 (which explain also why Sum. *dak* = Ass. *šubtu*, dwelling). The act of throwing or propelling 10 an arrow is called the *cast*. Cf. also our *knockabout* = traveler.

Ass. *daggassê*, blocks of stone, is mentioned Sennach. **3**, 35 in the enumeration of the tribute sent by Hezekiah to Sennacherib in B. C. 701, also in one of the two clay tablets found at el-Amarna during the German excavations in the winter 1913/4 and published in 15 MDOG 54, 43 (Dec. 1914). *Daggassu* appears there as *daggazu;* the original form of Sum. *gas* is *gaz;* see ZDMG **64**, 605, n. 1; JAOS **37**, 322, n. 10; *cf.* OLZ **26**, 424[1] (1923). The Greek transliterations referred to by Ungnad in the last named passage were discussed in AJP **39**, 309 (1918). 20

The conclusion of the cuneiform account of Sennacherib's campaign against Hezekiah of Judah (701 B. C.) has not been correctly translated. I subjoin therefore a new rendering of these difficult lines (AL[5] 67, 29—68, 41; *cf.* CT **26**, 11, 66—81):[8]

Hezekiah was prostrated by the fear of my dominion's glory 25 when there was mutiny[9] both among the Bedouins[10] and his loyal troops[11] whom he had brought in for the defense of his royal residence, Jerusalem; so he forwarded to my capital Nineveh 30 talents of gold, 800 talents of silver, jewelry, kohl, large blocks of dark malachite,[12] ivory couches and chairs with footstools,[13] elephantine hides[14] and 30 tusks, ebony and boxwood, all kinds of valuable treasures, also his daughters and ladies of his palace,[15] as well as male and female singers. His envoy was dispatched to present the tribute and render homage.[16]

The statement *all kinds of valuable tribute* is specified in a parallel 35 text: embroideries, linen, blue purple and red purple stuffs,[17] implements of copper, iron, brass, lead, iron (parts of) chariots, shields,[18] spears, armor, iron daggers, belts,[19] bows[20] and arrows, arms and other implements of war without number.

While Arab. *niqs*, *niqš*, *naqš*, *raqš*, *daqš* cannot be combined 40

with Sum. *daggas*, I believe that Arab. *samm*, poison, and *šammâmât*, perfumes, represent Sum. *šem*, ἄρωμα. Also *sumsum*, ant, and *sâmm ábraç*, gecko, are derived from this word, just as our *cane*, *canon*, *cannon*, *canal*, *tun*, *barrel*, and the name *Cadiz* are ultimately Sumerian; *cf*. BL 132; ZDMG 64, 709, l. 5; MLN 33, 432, and the abstract of the paper on *Babylonian loanwords in Greek* (TACO 84).

Notes

(1) Presented at the meeting of the American Oriental Society, New York, April 10, 1915; see JAOS 35, 408. This paper is cited JAOS 36, 417; JBL 35, 161; *cf*. ZA 30, 61[r] and above, p. 23, l. 7.

(2) For the interchange of *m* and *n* before *q* cf. Ass. *dunqu* = *dumqu*; *enqu* = *emqu* (AG[2] 118[m]; JBL 37, 223[i]). *Cf*. below, p. 196, l. 5.

(3) Ember informed me that *śm* and *śm-t* in the Pyramid Texts meant, according to Sethe, *reverence*. The original meaning may have been *incense*. The priestly title *śm* (Erman, *Die ägypt. Religion*, p. 151) may have denoted orig. *turificator*. Chaucer uses *to incense* for *to worship*, and we employ *incense* for *homage*.

(4) For the fragrance of the herbs and sweet-smelling forage *cf*. the paper on *Ambrosian Mangers* in AJP 45, 47.

(5) Gr. σῖτος represents a feminine form of Ass. *še'u*, grain: *še'atu*>*še'itu*>*šêtu*, afterwards pronounced *sîtu* (JBL 40, 171[i]; *cf*. above, p. 38, l. 24).

(6) For *xu*, not *gu* (JAOS 37, 322, n. 8) see RA 17, 33; *cf*. ZA 17, 189[m]; PSG § 31. SAK (1907) used *ḫ* for *ǵ*, but SG (1914) retained *ǵ*. Cf. above, p. 65, l. 39.

(7) Ass. *zû'unu* = *zuįįunu;* cf. Arab. *záįįana*, also Syr. *záįnâ* which means not only *arms*, but also *ornaments*. The stem is not *mediae* ' (HW 249[ai]; AL[5] 161[b]) but *mediae į*, although *ţuįįubu* appears as *ţûbu;* cf. *udâ'iš*, *uqâ'iš*<*dîš*, *qîš* (AG[2] 328). For the etymology of *qîštu*, gift, see JBL 39, 163.

(8) The cuneiform text may be transliterated as follows: 29 *Šû Xazaqi'â'u* 30 *pulxê melammê isxupûšu-ma* 31 *Urbê u-çâbêšu damqûti* 32 *ša ana dunnun Ursalimmu âl-šarrûtišu* 33 *ušêribu-ma iršû baţlâti* 34 *itti* 30 *bilat xurâçi* 800 *bilat kaspi nisiqti* 35 *guxlê dagassê* AN-GUK-ME *rabûti* 36 *eršê šinni kussê nîmêdi šinni mašak pîri* 37 *šin pîri ušû urkarênu mîma šumšu niçirtu kabittu* 38 *u-mârâti šigrêti ekallišu zammerê* 39 *zammerêti ana qirib Ninua âl-bêlûtî'a* 40 *arkî'a ušêbilá-ma ana nadân mandatti* 41 *u-epêš ardûti*

išpura rakbušu with the variant: *lubulti birmê kitû šipâtu takiltu šipâtu argamânu unût siparri parzilli erî anaki siparri-narkabâti, gababê, asmarê sirijâm patrâti parzilli šibbê miṭpânê u-uççê bêlê unût taxazi ša nîba lâ îšû itti . . .*

(9) Ass. *iršû baṭlâti* does not mean *they carried tribute* (RP[1] 1, 41) or *fell into fear* (RP[2] 6, 91) or *they laid down their arms* (KB 2, 95) or *they ran away* (HW 171[a]) or *they were discharged* (AL[5] 158[a]), but *they took vacations*, i. e. *refused to continue to fight;* cf. Syr. *biṭlânâ*, cessation of work. EB 2244, l. 18 says, his mercenaries refused obedience. Also v R 2, 112, *ušaršišu baṭilta* means *he made him* (the envoy) *take a vacation*, i. e. *he recalled him.* 10

(10) *Cf.* DPd 305; EB[11] 13, 440[bm]; contrast OLZ 9, 334; SA 814.

(11) The loyal troops were regular, the Beduins (Ass. *Urbi*) irregular like the bashi-bazouks of the former Turkish army. For *loyal citizen* you would say in Greek simply ἀγαθὸς πολίτης. The original meaning of Ass. *damqu* is *fine* (i. e. consisting of minute particles; *cf.* JBL 37, 227[m]; 34, 55[r]) and *fine* may denote *perfect*, admirable in character, expert in knowledge or action. We use *to train fine* for *to discipline thoroughly.* 15 20

(12) This may denote a dark green variety of nephrite. This designation would be just as accurate as the Lat. *plumbum nigrum* for *tin.* The ancients could not distinguish malachite, nephrite, jadeite, fluorite, &c. They called all these green stones emeralds. For large blocks of *emeralds* cf. Plin. 37, 74; Herod. 2, 44. 𝔊 has σμάραγδος for Heb. *šohm* (= Ass. *sându*) in Ex. 28, 9; 35, 27; 39, 6. In AN-GUK-ME (*cf.* KB 6, 211, l. 1; ZR 113, 7) *me* may mean *dark*, while the prefixed *an*, which we find also in the ideogram for *lead*, may signify *high-grade.* Heb. *šohm* was explained as *malachite* in EB 4810; *cf.* ZA 10, 368. 372 where Ass. *sându* was explained as *malachite* (< *Meluxa*). This correct explanation was abandoned in KB 6, 570, but it has been revived in AJSL 34, 230; 36, 259; 39, 18[i]. 31; JEA 6, 90[i]; 7, 83. More than 40 years ago Halévy correctly combined Ass. *sându* with Syr. *šeḥám*, to be black, swarthy, olive. The *s* in *sându* (= *šaḥamatu;* cf. Arab. *ásḥam*, black) is due to the labial as it is also in *sâmnu*, eighth and *sêbû*, seventh (*cf.* below, n. 19). *Black* may denote *dark green.* Ovid and Vergil call myrtle and ivy *niger.* The Hamites are called in Syriac: *ukkâmê*, black; the Japhethites: *ḥiuuârê*, white, and the Semites: *šeḥâmê*, olive. The Sumerian equivalent of *sându*, malachite, *guk*, is identical 25 30 35 40

with *guk*, *kuk*, dark, black (*cf.* above, p. 3, l. 6) which is a later form of *gek*, a reduplication of *ge*, the later form of *me* (ZDMG **69**, 565[s]; ZA **31**, 241[m]. 244[m]). The malachite and lapis-lazuli clusters (NE 63, 47. 49) in Siduri's wonderful garden (which is the prototype of the subterraneous orchard with gem-laden trees at the beginning of the story of Aladdin and the Wonderful Lamp; see JBL **33**, 291[f]) refers to *green* and *blue grapes*. Cf. the paper on *Onyx and Bdellium* in AJP **47**, 305.

(13) For *nîmêdu* (= *mi'mâd*) see AJSL **26**, 7[f]; *cf.* GB[17] s *hadôm*. It is not an *epitheton ornans* (RP[2] **6**, 91).

(14) Not *Thronsessel aus Elefantenfell* (KB **2**, 97[s]).

(15) For Ass. *šigrêti* see JBL **35**, 320[f].

(16) Ass. *ardûtu*<*ardu*<*uardu*, servant = Arab. *uálad*, boy (JHUC 348, 48, Dec. 5; *cf.* above, p. 75, l. 35). *Cf.* Aram. *ḥarçîn* = Heb. *ḥălaçáim* = Ass. *xinçâ*, Arab. *xuçûr;* Heb. *qārb* = Arab. *qalb;* Heb. *šaršĕrôt* = Arab. *salâsil;* Heb. *šilláḥ* = Arab. *sárraḥa* (JBL **19**, 60; KAT[3] 598[s]; AJSL **26**, 3[f]; BL 23[f]).

(17) The *blue* and *red purple* may have been Tyrian animal purple or vegetable purple, *i. e.* litmus and archil (Fr. *orseille*) which was imported by the Tyrians from the Azores (WZKM **31**, 286[f]). For the etymology of Ass. *takiltu* (fast color) and *argamânu* (loud color; Ger. *schreiende Farbe*) see JBL **33**, 299.

(18) *Cf.* Heb. *gabbê* and *mâgén* and the translation of *Ezekiel* in PB, p. 175, l. 12.

(19) *Cf.* 𝔗 *šabĕbîn*, rings (Ex. 35, 22; Num. 31, 50; contrast DELITZSCH, *Ass. Studien* 132[f]) and Arab. *sábab*, cord (also *sá'aba*, strangle). We have the same stem in Heb. *sabáb* (GB[17] 533[b]) in which the *s* instead of *š* is due to the labial (*cf.* above, p. 94, l. 36) and in Syr. *šĕbâbûtâ*, neighborhood; *cf.* Heb. *sĕbîbîm* in Jer. **48**, 17. 39; Ps. **76**, 12 (ZDMG **61**, 287, l. 18). *Cf.* also our *belt* = *encircle*, surround.

(20) For Ass. *miṭpânu* (cf. Arab. *ṭánaba*, be stretched, in which the *b* is due to the *n*) see JBL **39**, 161[f] and below, p. 144.

Istar's Azure Necklace

KAT^2 63^i (printed in 1881; *cf.* above, p. 1, l. 3) I rendered l. 164 of the Flood tablet: When the goddess Istar approached (the offering brought by the Babylonian Noah after the Flood) she lifted up the great bows which the god Anu had made, saying: By the jewelry of my neck! I shall not forget these days; I shall remember them, and never forget them. The gods may come to the altar, but Bel shall not come, since he acted inconsiderately in making a deluge and committing my men to perdition. I stated KAT^2 59, n. 15 that the sign NIM seemed to be a scribal error for BAN, the ideogram for *bow*. The character NIM and the ideogram for *bow* are very similar, and the miswriting might be due to the word for *flies* in the line. *The gods assembled like a swarm of flies over the offerer*, the sign NIM being the ideogram for *fly*.

In my glossary appended to KAT^2 (printed in 1882, after I had copied all the duplicates of the Flood tablet) I remarked (p. 517) that the assumption of a scribal error was hardly possible, since the character NIM was found on two copies of the Flood tablet (NE 100, 1; 109, 52; *cf.* BA 1, 136). *Nim* means in Sumerian, not only *fly*, but also *high;* the name *Nima-ki* denotes *Elam*, the mountainous district to the east of Babylonia (SGl 203). The fly is called ***nim***, high, because it rises lightly in the air.

In his *Kosmologie* (1889) p. 439 JENSEN explained NIM as *intaglio*. This was adopted by BEZOLD (1911) in his translation (referred to above, p. 1, l. 24) p. 21, col. IV. Both JENSEN and BEZOLD apparently did not know the difference between ***intaglio*** and *cameo*. The ideogram NIM, high, of course, could denote only ***raised*** (or anaglyphic) ***work***, not an incised gem in which the ornamentation is sunk or hollowed below the surface, as it is in a seal or signet. JENSEN defended his erroneous translation in KB **6**, 503. On the other hand, he doubted there that *lû* in ***lû-uknê kišâdî'a***, by the azure stones of my neck, introduced an oath; but we find in Arabic: ***la-'ámruka***,

by thy life (WdG **2**, 79, B). *Lû-uknê-kišâdî'a* means lit. *Verily, the azure stones of my neck* may be destroyed, *if I forget these days* (*cf.* JBL **33**, 164[i]). Arab. *tallâhi*, by God, stands for *I ask the living God* (lit. *the life of God*, Arab. *ḥai̯âta-'llâhi*) *to strike me if I do so* 5 (JAOS **28**, 114; contrast JB 174[i]). *Lû* (cf. Talm. *lai̯*, verily; JBL **38**, 164[i]) is the *nominative* of the emphatic *lâ* (GB[17] xvii *ad* 374[a]) which was afterwards shortened to *la*, just as the *accusative* of *šû*, this, *i. e.* the relative pronoun *šâ* (KAT[2] 518) was shortened to *ša*. and *lâm*, before (AJSL **32**, 143) to *lam* (cf. ZAT **29**, 284, n. 3).

10 Just as gratuitous are Jensen's doubts concerning the preposition *elî*, over, in the line *The gods assembled like a swarm of flies over the offerer*, Ass. *ilâni kîma zumbî elî bêl-nîqe iptáxrû*. In Isaiah's account of the vision of his consecration (Is. **6**, 1) *šĕrap̄îm 'ômĕḏîm mim-ma'l-lô* does not mean *Seraphim stood erect before Him*, as 15 Cheyne translated in PB, but *Seraphim hovered around Him* (cf. *Kings* 171, 32). Arab. *dâma* means *to stay*, remain (JBL **32**, 221; *cf.* GB[17] xv, *ad* 165) but *dáu̯u̯ama* signifies *to float* in the air, to soar.

It might be well to add that *zu-um-bi-e* in l. 162 (*cf.* NE 51, 12 20 and JAOS **22**, 8) is not the plural of *zumbu*, fly, but a collective derived from it, just as we have *eribû*, a swarm of locusts, Heb. *arbê* <*êribu*, locust<*arâbu*, to destroy, devastate (MuS 508, l. 6; AL[5] 156[a]; *cf.* Arab. *u̯áriba*, perish). The suffix *-ê* in Heb. *arbê* is a contraction of *ai̯*; cf. *gôḇâi̯*, swarm of locusts (*Nah.* 35; MuS 520, 12; 25 VG 412; BuL 502). See for this suffix below, p. 102, l. 27.

I believe that ll. 163—170 of the Flood tablet should be translated as follows: When the great goddess approached, she took off the great cameos which the god Anu had made like his own splendor, saying: Ye gods here! By my azure necklace! I shall not forget. These days 30 I shall remember and never forget. The gods may come to the offering, but Bel shall not come to the offering, because he acted inconsiderately and made a deluge, consigning my men to the abyss.

Ass. *karâšu*, abyss is connected with *karšu*, stomach, which corresponds to κοιλία, abdominal cavity, and κοίλωμα denotes the 35 *basin of the ocean* or the *bed of a river*. Ass. *karâšu*, camp, on the other hand, is a transposition of *rakâšu;* the term *rukûšê* in SA 74, 36 (= Syr. *rĕḵûḇâṯâ ṭai̯i̯âtâ*) is a Western loanword (*cf.* my remarks cited in GB[17] s. *rakáš* and AkF 41[i]; also JHUC 341, 47, Nov. 1). *Karâšu*, camp, denotes esp. the *baggage* of an army (Lat. *impedimenta*, 40 Ger. *Troß*, Fr. *train*). The plant *karâšu* is the Arab. *karrât*, leek

(*allium porrum*) = Syr. *karrâtâ* (HW 356). *Karâšu*, leek, has a $\check{s}_1$; *karâšu*, abyss, a $\check{s}_2$; and *karâšu*, camp, a $\check{s}_3$ (JAOS **28**, 115).

For the proper interpretation of the preterits in ll. 165/6 we must remember that in Arabic oaths and asseverations the perfect after the negative *lâ* has the signification of the future, e. g. *uallâhi lâ fatáḥtu hâḏâ-'l-bâba*, by God, I shall not open this door (WdG **2**, 304, B). The perfect is used also in prayers, wishes, and curses, e. g. *dâma múlkuhu*, may his reign be long! (WdG **2**, 3, A).

Çûxu at the end of l. 164 means *splendor*, as I suggested 45 years ago in KAT[2] 77[i], not *desire*, as JENSEN, UNGNAD, and BEZOLD, translate. The stem of Ass. *çûxu* (= *çuxiu*) is found in Arabic as *çáḥiia*, be bright (e. g. *çáḥiia-'l-iáumu ua-'s-samâ'u*). We have the same root in *çáḥçaḥa*, be clear; *çáḥḥa*, be flawless; *çáruḥa* (< *çánuḥa*) be pure; *náçaḥa*, be pure and true; *náça'a*, be pure > *naçâ'ah*, whiteness = Ass. *çênitu* (= *ça'natu*) = Heb. *çârá't*, leprosy (JAOS **43**, 163, c) = Eth. *çernê't*. Mod. Arab. *náçaḥa*, be fat (orig. λιπαρός, *nitidus;* JAOS **44**, 168, b) = *náḥaça*. In Syriac we have *çaḥḥîḥûtâ*, splendor, and *naççîḥûtâ*, brilliancy (e. g. *dâmê lĕ-'Aproḏîtî ḇĕ-naççîḥûtâ*, resembling the planet Venus in brilliancy). Heb. *neçḥ*, splendor, glory, and pB *niççaḥôn*, victory, represent the same stem, while Heb. *neçḥ*, juice, corresponds to Arab. *náḍaḥa* or *náḍaxa*, *ḍáxxa*, and the stem of Heb. *neçḥ*, perpetuity, appears in Arabic as *ḥalisa*, to continue, the *ç* in Hebrew being due to the *ḥ*. Also Heb. *minçáḥ*, musical service, means prop. *brightness;* cf. Heb. *nogh*, shine, and Ass. *ningûtu*, music; Arab. *ṭárab*, joy (also *grief;* NBSS 86[r]) and music (JHUC 354, 49, l. 9; JAOS **45**, 361, b). An allied root is *ḍḥ* > Arab. *uáḍaḥ*, brightness; *ḍiḥḥ*, sunlight; *ḍaḥiân*, sunny; Eth. *ḍaḥḥâi*, sun. The fact that these two roots have a *ḥ* in Arabic does not militate against the combination with Ass. *çûxu* (contrast KAT[2] 77, 25): Ass. *çâxu*, cry, appears in Arabic as *çâḥa-iaçîḥu;* Ass. *palâxu*, fear, reverence, worship, is the Arab. *fálaḥa*, cultivate the ground (WF 214) > *fellâḥ;* Ass. *xasîsu*, prudent, wise < *xasâsu*, think, consider, corresponds to Arab. *ḥassâs*, sly, crafty. On the other hand, Ass. *îçu*, little (= *ḥîçu*) appears in Arabic as *xâça-iaxîçu* (GB[17] s *ḥûç*). These divergences may be due to Aramean influence: the Eastern Syrians pronounced the *Ḥêth* throughout as *x*, whereas the Western Syrians pronounced it as *ḥ* (NSG[2] p. 4, l. 6).

The masculine suffix *-šu* in *kî çûxišu* refers to the god Anu: the god of heaven had made the great cameos of Istar's azure necklace like his own splendor. Venus is the most brilliant star. At the end

of the preceding line, however, the suffix *-šu* in *ina-kašâdišu*, at his arrival, refers to the goddess Istar. The name *Ištar* has no feminine ending in Assyrian. Istar was originally an androgynous deity, half male, half female. We call a bisexual individual a *hermaphrodite*.
5 In Greek mythology, Hermaphroditus is the son of Hermes and Aphrodite. Istar of Accad, the deity of the morning star, was regarded as male, and Istar of Erech, the deity of the evening star, as female. The South Arabian *'Attar* was a male deity (KAT[3] 420, 3 and 423). The Roman philosopher Macrobius (*c.* 400 A. D.)
10 states in his *Saturnalia* (3, 8, 2) that there was a bearded statue of a male Aphrodite in Cyprus (EB[11] **2**, 166[b]).

In the cuneiform text of the passage referring to Istar's azure necklace we find, not the name *Ištar*, but the Sumerian designation DINGER-MAX, the sublime deity. The same ideogram occurs, as a
15 variant to *bêlit ilâni*, the queen of the gods, in l. 118, while in the preceding line, *išėsî Ištar kîma âlitti*, Istar screams like a woman in travail, the name *Ištar* is written phonetically. This may be a later adaptation: DINGER-MAX may have denoted orig. *Sukurru*, the chief deity of the home of the Babylonian Noah, Šurippak,
20 now represented by the ruins of *Fâra*, N of Erech, SE of Nippur. Sukurru seems to have been the consort of the chief god of the Sumerian pantheon, Enlil, the son of Anu (JAOS **32**, 1. 12; *cf.* ZDMG **78**, 21).

In NE Istar is the daughter of the god of heaven, Anu (KB **6**,
25 173). She is the queen of heaven and the goddess of the evening star which leads the other stars. Istar's azure necklace symbolizes the starry firmament. Azure, lapis lazuli, is the Persian *lâjuard* (>Arab. *lâzauard;* cf. FISCHER's *Islamica* **1**, 555[s]). Lapis lazuli has a rich blue color with golden specks of iron pyrites scattered through it.
30 The Hebrews called this stone *sappîr*, and in Job **28**, 6 we read: *'aprôt zahâb lô*, it has golden specks (BL 60). I discussed the Assyrian names of lapis lazuli and magnesite (contrast AkF 59, n. 1) in JHUC 114, 111 (July, 1894). My remarks are followed by a mineralogical article on the natural occurence of lapis lazuli, which
35 shows that the Assyrians obtained lapis lazuli from the northeastern flank of the Hindokoosh (*cf.* KB **2**, 133, 10; 147, 4; JHUC 163, 52[bi]; BL 60; also JAOS **18**, 145, n. 1; ZA **12**, 54. 57; BA **1**, 507; OLZ **2**, 243). But the so-called lapis-lazuli mountain (*šad ukni*) Bikn (>*uknû* > κύανος, *i. e.* biknite, viknite) cannot have been the Mazar-i-Ilakh
40 in Badakshan, because the Assyrian kings state that it was situated

at the edge of the salt desert, *i. e.* the *Dasht-i-Kevîr* of Khorasan. We must therefore conclude that the *šad uknî* refers to Mt. Ali Mirsai (32 m NW of Nishapur) on the southern slopes of which the famous turquoise mines are situated. The Assyrians used *uknû* not only for lapis lazuli, but also for turquoise and sapphire, just as 5 *sându* includes malachite, fluorite, jade, &c. (AJP 45, 246; JAOS 44, 158, d; *cf.* above, p. 95, l. 8).

For *lû-uknê-kišâdî'a*, by the azure stones of my neck, we might read also *lû-çiprî'a* (HW 560a; SAI 9051). The noun *çipru* denotes a *necklace;* it may be connected with Eth. *ḍafára*, tie, braid, twist 10 (*cf.* esp. *ḍefrô*) and Arab. *ḍáfara*, tie, braid, twist (*cf.* στεπτός). Inasmuch as *s* often becomes *ç* under the influence of an *r* (JBL 37, 228, l. 14; *cf.* ZS 2, 274[1]) we might also think of combining Ass. *çipru* with Arab. *safîrah*, necklace (cf. *ásfara*, shine = *aḍâ'a*, and Syr. *šĕpár*, be bright, also our *sheen* = Ger. *schön*. We should 15 expect, however, *lû-çiprî*, not *lû-çiprî'a;* therefore the reading *lû-uknê-kišâdî'a* is preferable.

For *erimmatu*, necklace, we may compare, not Arab. *irbah* or *úrbah*, but Arab. *'úrṷah*, loop, which denotes also the handle of a jar, &c. just as we may call the ear of a vessel a *loop*. Hooks and 20 eyes were formerly known as *crochets and loops*. Ger. *Öse* is a doublet of *Öhr* and *Ohr*, but we call a *Nadelöhr* the *eye* of a needle (AJP 45, 238). A *safîrah* may be composed of *'úra*[a], loops = *links*. It may, of course, be also a string of beads. Ruben's reading *ărimmâ* (= *erimmatu*) in Zech. 9, 16 (GB[17] 11b) is impossible; we must read 25 there: *Kaç-çôn ir'êm 'al-aḏmaṯô*, He will tend them like sheep on his land. *Kĕ-'aḇnê nezr miṯnôsăsôṯ* is a gloss. Before *kĕ-'aḇnê* (not *kî-'aḇnê*) we must insert *bai-iôm hah-hû* from the beginning of v. 16, and after *miṯnôsăsôṯ* (read *miṯnôsăsîm*): *baḥḥûrîm u-ḇĕṯûlôṯ* from the end of v. 17. *At that time youths and maidens rally round the* 30 *banner* (FV 280, n. 16) *like stones of a diadem* is a gloss to *ṷĕ-'ôrarti ḇanáiḵ 'al-Jaṷán*, I'll rouse thy sons against Greece (*i. e.* the Syrians of the Maccabean period) in v. 13.

Chains of lapis lazuli and gold are mentioned in several passages of the Amarna tablets (KA 1462 s. *manînu*). *Manînê* does not mean 35 *rosaries*, as Jensen and Knudtzon translate, but *necklaces*, although this word cannot be connected with Aram. *hamnîḵâ*, necklace (*cf.* Andreas' remarks in Marti's Bibl. Aram. gramm.[2], p. 67*). Istar's necklace (*erimmâti*) is mentioned also in the incantatory legend of the Descent of Istar to Hades (KB 6, 83, 48; 89, 43). For Assyrian 40

necklaces see *e. g.* RB 137; BuA 1, plates, Nos. 147. 150; also p. 272; CG 40. 90. 98; KOLDEWEY, Babylon (1913) p. 258.

Istar's azure necklace may be compared to *Brisingamen*, the precious necklace of Freya, the goddess of love, which had been 5 stolen by Loki, but was recovered by Heimdal, the guardian of the three-colored rainbow-bridge Bifrost. ON *Brisingamen* appears in AS as *Breosinga-mene*. It had been made for Freya by four dwarfs, the Brisings, *i. e.* braiders, plaiters. According to E. H. MEYER it represents the rainbow; according to UHLAND and MÜLLENHOFF, 10 the foreglow and afterglow. The sunset colors are, from below upwards: red, orange, yellow, green, blue. The glow surrounding the rising sun is not only red, but shows also a shade of light green. The most conspicuous color of the rainbow is red. I believe that the rainbow in the Biblical narrative was substituted by the priestly writer for 15 Istar's azure necklace (*cf.* JHUC 163, 49b).

JENSEN's idea that Istar's necklace might denote the rainbow (KB 6, 503i) seems to me untenable; at any rate, his translation *she lifted up the great intaglios which the god Anu had made according to her desire* is unwarranted; *našû* in this connection does not 20 mean *lift up*, but *take away*. Istar was so enraged that she tore off her necklace. The meaning *take away* is evident in the well-known cuneiform proverb: *Tallik taššâ eqil nakri, illik iššâ eqilka nakru.* Thou didst go and take the field of a stranger; the stranger (*i. e.* thy neighbor, Heb. *rē'ăkā* = Arab. *gâiruka;* cf. JHUC 354, 49, l. 16) 25 went and took away thy own field (ZA 33, 60; *Mon.* 29, 126i).

This paper was read at the meeting of the Society of Biblical Literature, New York, Dec. 27, 1915 (see JBL 34, 325). The following remarks were presented at the meeting of the American Oriental Society, Baltimore, March 30, 1921 (see JAOS 41, 181).

30 My statement that *iššî* in l. 164 of the Flood tablet does not mean *she lifted up*, but *she took away*, is correct, as is also the view that *kî çûxišu* signifies *like* (or according to) *his* (Anu's) *splendor*. The ideogram NIM-MEŠ, however, does not denote *intaglios* (or *cameos*) as suggested by JENSEN, but *fly-brushes*, fly-flaps, flabella. MASPERO 35 (*Dawn of Civilization*, p. 570) translated: *She held up the great amulet which Anu had made for her*, and in a note he added: It may habe been a scepter surmounted by a radiating star. SAI 6779 referred for NIM in l. 164 of the Flood tablet to MVAG 10, 247 where a golden NIM is mentioned (CT 19, 6, K. 11187). HCS 54, n. 9 40 rendered *ša-zumbê xurâçi* (l. 357): *chasse-mouches d'or* (cf. ZA 28,

402[i]) and cited KA 160, l. 58: 1 *ša subbi šûlî xurâçi;* 166, l. 43: 1 *ša-zubbi guššuti* (for *kuššudi;* see *op. cit.* 1437) and 210, l. 52: 1 *ša-zubbi guššuti xurâça uxxuz.* Ass. *zubbu* or *zumbu* (BAL 89, 1) fly, might be spelled *subbu*, because *s* before *b* would be pronounced like *z;* cf. *isqur* for *izkur* (JBL 37, 230, l. 14; above, p. 44, l. 35) and NSG² 15, n. 1, also § 27. This partial assimilation explains also the spelling *guššuti* for *kuššudi* (cf. Bezold, *Oriental Diplomacy*, pp. XIV. 92): *igšud* was pronounced *ikšud*, and *kašdu: kaštu.* *B* for *p*, and *p* for *b* (BAL 102, 3; JBL 35, 280) are due to the same cause. Similarly *g* in Hebrew names containing a media or liquida was written *k* in Egyptian, because *k* in such cases was pronounced *g* (JHUC 354, 49[i]; AJP 45, 240, l. 12).

If NIM in l. 164 of the Flood tablet has the same meaning as *ša-zumbê* or *ša-zumbê šûlî*, i. e. something with which to drive away flies, we must assume that NIM was used not only for *zumbu*, musca, but also for *zumbû*, muscarius. For the prefixed *ša* cf. AG² § 84, 4; BA 1, 385. 584; VS § 168; NSG² § 209; DÄG² § 186, 8; WdG 2, 203. *Muscarium* denotes a *fly-brush*, Gr. μυιοσόβη; *cf.* Martial 14, 57 and 71; also 3, 82, 12. In l. 162 of the Flood tablet *zumbû* signifies a *swarm of flies*. The termination *û* in this collective *zumbû* corresponds to the termination *-aį* in Hebrew (*cf.* above, p. 97, l. 24) while the *û* in *zumbû*, muscarium, would correspond to the Hebrew affix *-î*: *zumbû*, swarm of flies (= *zubbaįu*) would be a Hebrew form like *gôḇâį*, swarm of locusts, while *zumbû*, fly-brush (= *zubbiįu*) would be a form like Heb. *noḵrî*, strange (GK²⁸ § 86, i. h). For the origin of this suffix *įa* (< *įât*, being) and its connection with the ending of the genitive see AJP 46, 208[m]; JAOS 45, 313. 355, d.

It is possible, however, that NIM, fly-brush had a different name in Assyrian. Sum. NIM means *to be high;* the fly is called *nim*, because it rises in flight (*cf.* above, p. 96, l. 22). The original meaning of *nim-gir*, lightning (SGl 91) may be *flying sword* (cf. Gen. 3, 24). Now *go up* (Ass. *elû*) is used in the sense of *go away* (cf. mod. Arab. *ṭâla'*) and the Š *šûlû* means *cause to go away*, drive away, start a bird from its nest; *cf. e. g.* iv R 27, 17[b] (HW 62[b], l. 11) and JAOS 37, 315[i]. Sum. *nim-nim* is therefore synonymous with *laxlax*, be carried away, Ass. *itašlulu* (CL 9038; SGl 169[i]; RA 17, 34). The Assyrian name for *fly-brush*, flapper may therefore have been, not *zumbû*, but *mušêlû*. In Arabic, a fly-brush is called *miḍábbah*, and the verb *ḍábba* has the meanings *keep off*, drive back.

Fly-brushes are ancient Oriental symbols of sovereignty. Both

in Assyria and Egypt kings were attended by flappers with large fly-brushes; see RB 136. 431. 1103. 1106. 1378/9. 1391; BA **6**, 1, p. 35, l. 3; p. 111, l. 8; BuA **1**, plates, Nos. 46. 117; Bezold, *Ninive und Babylon*, pp. 65. 121; Erman, *Ägypten* (1885) p. 100 and Index
5 s. *Wedel* and *Wedelträger*; cf. pp. 69. 582 in Ranke's new edition of Erman's work. In processions on certain festivals attendants of the Pope still carry large fly-brushes or fans of peacock feathers (see cuts s. *flabellum* in CD 2246; *cf.* EB^{11} **10**, 168^{b}; **22**, 81^{bi}). Anu is the father (*cf.* l. 15 of the Flood tablet) and king of the gods (like
10 Zeus). He is often called *šarru*, king, and King of the Igigi and Anunnaki, *i. e.* celestial and chthonic deities. When Istar sees the gods gather around the offerer like a swarm of flies, she is so incensed that she takes the great fly-brushes of her father Anu to drive away the gods; but then she relents and says, The gods may come to the
15 offering, only Bel may not come, because he brought on the Flood. The gods gathered around the offerer like a swarm of flies, because there had been no offerings during the Flood (*cf.* Ovid, *Met.* **1**, 248: *rogant quis sit laturus in aras tura*).

On p. 25, l. 52^{b} of Winckler-Abel's edition of the Amarna tablets
20 *zumbu*, fly, is written ideographically, and the sign looks almost like the Assyrian ideogram for *qaštu*, bow (Sum. *ban*, *pan;* SGl 74). KB **5**, 398. 47* read BAN = *qaštu;* the Babylonian form of BAN, PAN, however, has no upright wedge on the right (*cf.* Nos. 125 and 154 of Pinches' Sign-list; AL^{5} 124, Nos. 248. 254). But if a cuneiformist
25 like Winckler mistook this sign NIM = *zumbu*, fly (or *zumbû*, fly-brush) for BAN-PAN = *qaštu*, bow, it is possible that some Jewish priest in Babylonia *c.* 500 B. C. made the same mistake, and the rainbow after the Deluge in the Priestly Code may be due to this misunderstanding (contrast EB 1060, also DB **4**, 196*. The Jewish priests
30 could not introduce either the great fly-brushes of Anu or Istar's azure necklace. The rainbow at the end of the Biblical story of the Flood may have been suggested also by the passage in the Creation tablets (KB **6**, 32, 5; ATAO^{3} 143) where we read that Anu strung the bow, *i. e.* he bent it, so that the string was tightly strained, and
35 the elastic staff curved, whereupon the bent bow was transferred to the heavens as a constellation.

Ass. *ittásiq* (not *ittásik* or *ittášiq*) means he *strung* the bow, not he *lowered* it (Jensen) or *kissed* it (Bezold, *op. cit.* p. 15, l. 79; *cf.* above, p. 1, l. 24). We need not derive it from a stem *nasâku* =
40 Eth. *masáka* (= Heb. *mašak bĕ-qášt*, JBL **39**, 162, l. 4) explaining

the *n* as partial assimilation of *m* to *s* as in Arab. *nášija* = Ass. *mašû*, to forget (VG § 58, a; *cf.* above, p. ***, l. ***). The stem is *nasâqu* = Eth. *ṷasáqa;* cf. Heb. *nôšĕqê qäšt*, bowstringers, *i. e.* archers, 1 Chr. 12, 2 (see AJSL 33, 47; contrast 34, 221). Eth. *ṷasáqa* is not a transposition of *ṷaqása* derived from the root of Ass. *qaštu*, bow (see JBL 39, 16, l. 11). Ass. *issuq mulmulla* (KB 6, 28. 101) means *he shot an arrow*, and *mulmulla uštarkib* (KB 6, 22, 36): *he notched an arrow* (Lat. *sagittam nervo imposuit;* Il. 4, 118: ἐπὶ νευρῇ κατεκόσμεε ὀιστόν) lit. *he caused it to ride* on the bowstring. There is a notch in the end of the arrow for the reception of the bowstring. Syr. *arkib* means *set*, fasten (e. g. *arkib îdâk 'al-qištâ*, set thy hand upon the bow). Talm. *hirkîb* (Ass. *rukkubu*) does not signify *graft*, but denotes the artificial fecundation of female date-palms (JBL 35, 281[i]). We call something mounted upon, or attached to, something a *rider*, and we use *to mount* not only for *set on horse-back*, but also for *place in suitable position*, with adjustment of parts, so as to render available for use. When the arrow is notched, the bow is *filled* or charged (Ass. *qaštu malîtu*). By releasing the string the bow is discharged. Nor does Syr. *qištâ mĕlîtâ* signify a *drawn* bow, but a bow with the arrow fitted to the string. We use both *full* and *loaded* for *filled with liquor*, drunk. The first line of the couplet in Zech. 9, 13 (*cf.* above, p. ***, l. ***) should be translated: *For Judah I have bent as a bow, Ephraim I have notched as a shaft*. After *Ephráim* we must add *hiççîm*. The Maccabees are ready to attack the Syrians. In Ps. 45, 5. 6 we must read: *hadrék hiççêka haš-šĕnûnîm*, Notch thy sharp arrows (*cf.* Ps. 64, 4 and AJSL 19, 136; *Eccl.* 37; ZA 30, 94).

Heb. *darák qäšt* may mean *mount a bow* or arrows, i. e. *fit arrows to the bowstring* (contrast JBL 39, 161[i]). *Darág* (which is a doublet of *darák*, with partial assimilation of the final *k* to the initial *d;* cf. Ass. *durgu*, way = Heb. *därk;* contrast VG 153, ε) means in Arabic: *step*, ladder, and the verb *dárija* signifies *mount by steps* (cf. also Syr. *dárgâ*, step, stair, and *madrâktâ*, footstool, step). We say *step a mast* for fix its foot in its step, *i. e.* the socket of wood or metal supporting the heel of the mast; when the mast is removed from its place, it is *unstepped* (cf. JAOS 32, 8, l. 33). The corresponding Latin terms are *malum erigere* (= ἱστὸν στῆσαι, στήσασθαι, αἴρεσθαι) and *malum demittere*. I do not think that Heb. *darák qäšt* signifies *tread a bow*, i. e. step on one end of the bow for the purpose of bending it (RB 235[a/]; EB 5275, 2). It is true that Diod. Sic. 3, 8, 4

says of the Ethiopians that they were armed sometimes ξυλίνοις τόξοις τετραπήχεσιν, οἷς τοξεύουσι μὲν τῷ ποδὶ προσβαίνοντες, and Curtius 8, 14, 19 states that the arrows of the Indians were so long and heavy that they could not discharge them *nisi prius in terram statuerent arcum;* 5 cf. also Arrian, *Ind.* c. 16, 6; Ovid, *Met.* 5, 383. Nor do I believe that *daráḳ* in this phrase means orig. *subdue* (cf. JSOR 1, 8[f]) although we find in Arabic: *qúhira-'l-láḥmu*, the meat was subdued, *i. e.* boiled until it was soft. A bow which is smooth and even in flexure and recoil is called *soft*. For *qâšt rĕmîjá*, a slack bow, see 10 JBL 39, 161[f]. A slack bow *follows the string*, i. e. curves slightly with concave belly when unstrung (EB[11] 2, 365[a]; CD, Supplement, s. *string*).

Mulmullu may mean *javelin* in some cases (*cf.* BA 6, 1, p. 92, l. 9). We use *dart* not only for *javelin*, but also for *arrow*, just as 15 *shaft* denotes both *spear* and *arrow*. Ger. *Pfeil* is the Lat. *pilum*, javelin. Arab. *nabl* means *arrow* and *javelin*. This is important for Ass. *nablê mulmullê* (HW 445[a]). We must remember that Ger. *Strahl* signified orig. *beam*, ray, flash (cf. *Blitzstrahl*). In Hab. 3, 11[b] Heb. *ḥanît* is evidently used for *arrows* symbolizing Jhvh's 20 bolts, *i. e.* thunderbolts (OHG *donarstrâla*) or streams of lightning; we must read: *Kâ-'ûr ḥiççêḳa iĕhallêḳû | uĕ-nôgĕh bĕráq ḥănîiôtêḳa*, Thine arrows dart like fire, the flash of Thy shafts is glittering. Hab. 3 is a pæan composed after Judas Maccabæus' glorious victory at Adasa, while the preceding two chapters were written 25 after Judas Maccabæus' death at Elasa (*cf.* GJV[4] 1, 218. 222; JHUC 316, 20; 325, 49; *Mon.* 30, 155; JAOS 40, 221[f]; JBL 40, 182, and above, p. ***, l. ***).

We can hardly regard *mulmullu* as a reduplication of *mullu* = *mul'u*, filling, as the thing with which the bow is *filled*. Nor can 30 we combine it with Arab. *múlmala*, be swift (syn. *ásra'a*) although we use *dart* in the sense of moving swiftly like a dart or arrow. *Mulmullu* seems to be a Sumerian loanword; it may be connected with *mul*, glitter, glisten, which we have also in *mul*, star (SGl 191). As stated above, Ger. *Strahl* meant orig. *arrow*, and JBL 36, 87 35 has shown that, according to Ez. 21, 6, the king of Babel used polished arrows for scrying. The German terms for *scrying* are discussed in JAOS 42, 373.

While the rainbow at the end of the Biblical account of the Flood may have been suggested by the passage in the cuneiform Creation 40 tablets relating Anu's transference of Marduk's bent bow to the

heavens, the translation of the Babylonian Noah to the mouth of the rivers (JHUC 287, 47; JAOS 38, 330; AJSL 35, 192; AJP 46, 211) is transferred in OT to Noah's great-grandfather, Enoch (HV, n. 28; EB 624. 1063) and the story of the seduction of Engidu in the first tablet of the Babylonian Nimrod epic, is reflected in the Biblical legend of the Fall of Man which symbolizes the first connubial intercourse (JHUC 163, 50, nn. 9. 26; 316, 24; CoE 505; JAOS 32, 4^{i}; AJP 45, 251^{m}).

Circe and Istar*

The Babylonian pendant to the Odysseyan enchantress Circe who transformed some of Ulysses' companions into swine is the goddess Istar in the Nimrod (or Gilgameš) epic. In the preliminary remarks on the relations between NE and the Odyssey, published 24 years ago in ZA **16**, 125—134 (*cf. ibid.* 406—414 and his remarks entitled *Von Nestor-Samuel bis zu Orestes-Salomo*, in ZA **21**, 341—391) Jensen (viii) thought that Circe corresponded to the Babylonian Siduri and to the wife of the Babylonian Noah, and that the magic plant *moly*, which Hermes gave to Ulysses to counteract Circe's spells, was the *plant of life* obtained by Gilgameš after he had left his ancestor, the Babylonian Noah, at the mouth of the rivers, *i. e.* the junction of the Mediterranean and the Atlantic at the Pillars of Hercules.

In the first volume of his work on the Gilgameš epic in the literature of the world, which was published in 1906, Jensen did not discuss the Odyssey; he confined himself there to the relations between the Babylonian poem and what he calls the Israelitish Gilgameš legends, *i. e.* the OT stories of Moses, Jacob, Joseph, Samuel, Saul, David, &c. Jensen now combines Istar's love-affairs, enumerated in the sixth tablet of the Babylonian epic, not only with the Sirens (GJH 11) but also with Circe (GJH 31; note esp. n. 6) and thinks that the Babylonian Noah and his wife correspond to the king of the Phæacians, Alcinous, and his queen, Arete (GJH 13[f]). He regards their daughter Nausicaa (as well as the Biblical Leah as a reflex of Istar (GJH 22. 28). Both Iliad and Odyssey are (according to GJH 5. 16. 24. 27. 53. 57. 64. 66. 68) based on older forms of Judean national legends of Samuel-Saul-David and Moses-Jacob-Joseph, respectively, which are ultimately derived from the Babylonian epic. The prototype of Helen, he thinks, is Ahinoam, the mother of David's

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* This paper (including the remarks on the *plant of life* and the *waters of death*) was presented at the meeting of the American Oriental Society, New Haven, April 3, 1918 (see JAOS **38**, 322[5]; *cf.* APJ **40**, 211).

eldest son Amnon who was afterwards slain by his half-brother Absalom (GJH 55[f]). Aegisthus and Clytemnestra are David and Bath-sheba (GJH 60[f]). The siege of Troy corresponds to the siege of the capital of the Ammonites, Rabbah, where David's nephew and commander-in-chief, Joab, succeeded in getting rid of Bath-sheba's husband, the Hittite Uriah (GJH 60[f]). Samuel is combined (GJH 46[f]. 47[f]. 61[m]) with Nestor, Saul with Telemachus, Siduri with the Shunammite maiden Abishag (BL 30). — I regard all these combinations (Jensen will probably say: *in törichtem Trotz;* cf. GJH 67[f]) as wild fantasies (cf. *Pur.* n. 90; contrast ZA 35, 324[f]). Nor can I find any phraseological dependence on NE in the Odyssey (AJP 46, 210). I believe that both the Babylonian and the Greek epics are based on yarns of Tartessian adventurers who may have sailed from southwestern Spain (Plato's *Atlantis*) to the North Sea and the Black Sea as well as to Crete and Egypt in the fourth pre-Christian millenary (AJP 46, 210[f]). The Babylonians may have heard these stories from Cretan sailors in Egypt. The ancient Babylonian king Narâm-Šin of Accad conquered Egypt *c.* 2925 B. C. (JEA 7, 86). The legends of Semiramis (see below) may be an echo of this early Babylonian invasion of the valley of the Nile. The Sumerian priest-king Gudea, of Lagaš (N of Ur of the Chaldees, the traditional home of Abraham, and Erech, the city of Nimrod) imported the black diorite for his statues, which are preserved in the Paris Louvre, from Egypt *c.* B. C. 2500; his ships also brought him gold and ebony from Nubia, and it took them one year before they returned with their precious cargo from the Red Sea.

Thucydides (1, 4. 8) speaks of the Cretan sea-power in the days of Minos who is said to have established a powerful fleet and a maritime empire. Long before Menes, the founder of the first Egyptian dynasty, united the two kingdoms of Upper and Lower Egypt *c.* 2950 (JEA 7, 86[f]) there must have been maritime commerce between Crete and Egypt. This sea-traffic may have existed in the neolithic period in the fifth millenary. Navigation is coeval with the dawn of civilization. Tartessian records mentioned by Strabo (139) may antedate the early culture of Babylonia and Egypt (AJP 45, 258; *Language* 1, 17). Ancient Cretan mariners may have reached the island of Cadiz (which according to Strabo 148 was situated at the end of the world and was the most famous of all islands) more than 3000 years before our era. A maritime adventurer may have accidentally discovered the Isla de Leon, on which the city of Cadiz is built,

long before Cadiz was founded by merchants from Tyre (*c.* 1100 B. C.) just as some region on the eastern coast of North America, probably Nova Scotia, was visited by the Norsemen (*c.* 1000 A. D.) nearly 500 years before Columbus landed (on Oct. 12, 1492) at Wattling Island of the Bahamas. Vasco de Gama discovered the sea-route to India in 1498, but Herodotus (4, 42) tells us that Phenician sailors circumnavigated Africa *c.* 600 B. C. I believe that the Phenicians were merely a transmarine offshoot from the Cretan stock, pre-Dorian invaders from the Aegean islands including Crete (JHUC 306, 22[i]; WF 200[r]; JAOS 38, 336, b).

Strabo (150) says that Homer obtained his description of the Elysian fields (*i. e.* the great plain of Andalusia traversed by the Guadalquivir in southwestern Spain) from Phenician sailors, but he adds (149) that their yarns have been much embroidered by the poets. Thucydides, too, speaks (1, 10. 21) of the embellishments by the poets. The exaggerations, however, were probably due to the ancient mariners, but the poets combined the stories so that they clustered about a central figure. There is a historical nucleus in both NE and Odyssey (AJP 46, 211). Similarly some of the incidents in the Voyages of Sindbad the Sailor in the Arabian Nights are based on actual experiences of Oriental navigators, and Daniel Defoe's immortal story of Robinson Crusoe, which appeared more than 200 years ago, on April 25, 1719, is based partly on the famous book of the English buccaneer William Dampier, *Voyage around the World*, which was published in 1697, and esp. on the adventures of the Scottish sailor Alexander Selkirk who remained in complete solitude for four years and four months on one of the three Juan Fernandez islands near the mouth of the Orinoco, until he was taken off on Feb. 12, 1709. Several incidents related, *e. g.* the visits of the cannibals, did not happen on Robinson Crusoe's island.

The *plant of life* mentioned on the Flood tablet may have been the beautiful species of red algae, known as *Chondrus crispus*, from which carrageen (or Irish moss) is obtained; it contains iodin and is still used in medicine (AJP 46, 202[m]). The *waters of death*, which bar the access to the Isle of the Blest to which the Babylonian Noah had been translated, may denote an area of floating seaweed which deadened the way of all ships. Gilgameš could make no progress either with sails or with oars. He had to use 120 setting poles, each *c.* 100 feet long, because, whenever he touched the bottom with one of his poles, he was unable to pull it out again. Finally, when the

120 poles were gone, he unstepped the mast of his boat and used it as a setting pole in order to land upon the Isle of the Blest (JAOS **32**, 8). Theophrastus (*Hist. plant.* **4**, 6, 4) says that seaweed of an extraordinary size was found beyond the Pillars of Hercules, and that it was occasionally driven into the Mediterranean. The idea of a coagulated sea plays a prominent part in medieval literature. Columbus passed through the Sargasso Sea on his first voyage in 1492; he says the weed was occasionally so abundant that the sea looked as though it were coagulated. Enormous quantities of seaweed collect at the base of the sea-wall of the port of Cadiz (AJP **46**, 211[r]).

Elysium, where the fair-haired Rhadamanthus ruled, who was said to have been expelled by his brother Minos, the founder of Cretan sea-power, may have been an ancient Cretan colony (JHUC 287, 46). Ulysses' descent to Hades may be the embellishment of the fact that some Cretan adventurers found in southwestern Spain certain prominent persons who had long been regarded as dead. If Circe transformed some of Ulysses' companions into swine, we must bear in mind that the goddess of love has turned many a man into a pig. Ancient skippers may have found their crew in a hoggish condition. The *remigium vitiosum Ithacensis Ulixi* (Hor. *Ep.* **1**, 6, 63) may have been swine-drunk (Shakespeare, *All's Well* **4**, 3, 253; cf. *Pur.* 13, 40). Modern men are brutified by Circean cups or fascinated and destroyed by sirens. In the East, erotic relations are alluded to in allegoric terms. We have the *forbidden fruit* in the Biblical story of the Fall of Man which symbolizes the first sexual intercourse (AJP **46**, 199[r]).

In the Babylonian epic, Istar is said to have loved Tammuz-Adonis, a rose-starling, a lion, a horse, a shepherd, and the giant gardener of her father. *Išullânu* is not a proper name. We may compare Arab. *áṭṭala* = *ʿáẓẓama*, enlarge, and *atl*, tamarisk (l. 15 of Labîd's *Moʿállaqah*). In the Talmud, *äšlâ*, tamarisk, is used of intellectual giants, e. g. *ʿAbôd. zâr.* 7[b] = BT 7, 819, l. 12. Syrian tamarisks sometimes attain a height of 30 feet (DB **4**, 676[bm]). Also Heb. *elâ*, *elôn*, *allôn*, large tree (oak, terebinth) mean prop. *strong;* cf. Lat. *robustus*, oaken and strong; Am. **2**, 9, and below, p. ***, l. ***. In an article *The Tiger's Last Lair* (SEP, Sept. 26, 1925) Wythe Williams says of Georges Clemenceau: *The old oak stands straight and rigid still.* The heading of an editorial (in the Baltimore *Sun*, Oct. 16, 1926, p. 10, col. 2[r]) on Herbert Asquith's resignation from the leadership of England's liberal party was *The Fallen Oak.*

The variegated shepherd-bird, whose wings Istar broke, is the rose-starling (*Pastor roseus;* also called rose ouzel, carnation ouzel, rose-colored thrush; *ouzel* = Ger. *Amsel*, and *thrush* = Ger. *Drossel*). It is often associated with sheep and picks up insects on their back.
5 On the shoulders and underparts it is rose-colored, and above, its color is a glossy black. In Great Britain it is sometimes called *cowbird*. The German names are *Rosenstar*, *Hirtenstar*, *Viehstar*, *Ackerdrossel*, *Staramsel*, *Amselstar*. Starlings may learn to articulate words. This may have suggested the idea that this bird was a trans-
10 formed human being.

The gardener is the only one who declines Istar's overtures. He calls the food she offers him offensive and execrable; qualms of nausea overcome him. We must read NE 45, 74: *ša qûçi elpêtu kutummûni;* cf. Heb. *qûç*, loathe, feel disgust at (𝔗 *qĕnáṭ*) and *hiṭ'allêp*, swoon,
15 faint; also Arab. *ġúšiia 'aláihi*, he fainted, lit. a cover was put over him. *Pîšâti* in the preceding line = *bîšâti;* cf. *ipáší* for *ibáší*, he is (BAL 103; JBL 35, 280). UG 32 renders: *Bosheiten und Flüche*. KB 6, 451ⁱ thought that *pišâti u-irrêti* might denote *female confectioners*, and *qûçu:* ice-cream; but GJH 31ⁱ explains *irrêti* as
20 *pigsties* (Ger. *Schweinekoben;* the form *Kofen* is LG). Oppert translated ll. 73/4: *quia multum edere facit multum pedere et cacare, procella varians flat ex thalamo tuo*. Ass. *pišâti* can hardly be connected with Arab. *báši'*, unsavory, disgusting, or with *fiššîš* and *fâšûš*, spoiled, stale; or with *bîš*, poison, Nepal aconite (Bengali *bish*,
25 Hindi *bikh*) because this is the Skt. *visha*, poison = Lat. *virus*, Gr. ἰός (< Ϝισος). *Irrêti* might be combined with *irrû*, opium, and denote *opiates*, narcotics. For the etymology of *irrû*, opium, see AJP 46, 205ⁱ).

For ll. 76—78 *cf.* Albright's remarks in RA 16, 180, 15 (also
30 JBL 37, 126ⁱ). If we read *dalû* = Heb. *dĕlî* at the end of l. 78, we might explain *tallalu* in l. 76 as ἱμητήριον; *cf.* Arab. *tálla-'l-ḥábla fi-'l-bî'ri*. I do not think that *dallalu* could have the meaning of Talm. *dallâ'â* (not *dĕlâ'â;* cf. *Bâb. qam.* 50ᵇ. 51ᵃ; *Ḥull.* 107ᵃ = BT 6, 185, l. 20; 187, l. 3; 8, 1147, l. 7). L. 78 *ul-elû mixxa ul-arid*
35 *dalû* could mean: *The full bucket does not come up, the empty bucket does not go down*. At the end of l. 77 we might supply a word for *draw-well*, perhaps *manâlu* or *manâltu* < *nûl*, water, pour out (ZDMG 65, 563, 16; contrast AJSL 22, 197ⁱ). Ass. *tallu* denotes the *fastening* of a door (NJ[ii] 27ⁱ; *cf. ibid.* 34, l. 22). *Talâlu* is a secondary
40 stem (MuS 518, 39) < *alâlu*, to tie, hang. *Alâlu*, be strong, is identical

with this stem, just as our *strong* is related to *string*, and Arab. *qauîi*, strong, to Heb. *qáu*, cord (JBL **38**, 181). *Alâlu*, be weak, is privative: *destitute of strength*. A byform of *alâlu* is *alû*, hang > Heb. *talâ* > *tĕlî*. From the same root we have *ilu*, god, orig. *strength*, power (contrast ZDMG **71**, 445, l. 19). The strong one is the leader; therefore Arab. *áuualu* means *first* (AJSL **22**, 251) and 𝔗 *áulâ*, constr. *auuâl:* beginning. *Stout* signifies not only *strong*, but also *bulky*, thick-set, corpulent, and the Shakespearean epithets *fat-brained* or *fat-witted* mean *stupid;* therefore we have Arab. *âla-ja'ûlu*, thicken and reduce; *má'ila*, become thick and fat; Heb. *aliâ*, fat tail; also Heb. *äuîl*, fool, and *iuuält*, folly.

If we explain *išullânu* as *giant*, we may read in l. 76: *ana-dallali*, into a weakling, and if we regard *dallalu* as the name of an animal, we may compare Arab. *dúldul*, hedgehog, urchin (HS 340). Heb. *qippód* does not mean *hedgehog*, but *bittern* (JBL **39**, 160).

Circe is said to have killed her husband; Istar's youthful spouse Tammuz-Adonis was snatched away by a premature death, and women mourn him every year. Istar's first lover, Tammuz-Adonis, may symbolize youth and beauty; the shepherd-bird: attachment; the lion: strength; the horse: spirit; the shepherd: faithfulness; the gardener: prudence. The goddess of love may destroy everything: youthful beauty, attachment, strength, spirit, faithfulness, prudence.

Istar is also the prototype of Semiramis. This legendary queen loved a horse; she is also said to have picked out the handsomest men among her soldiers, but all who approached her perished (Diodor. Sic. **2**, 13). When Semiramis made war against India, King Stabrobates is said to have sent her a letter reviling her on account of her sexual excesses (Diod. Sic. **2**, 18). In the Babylonian epic, Gilgames enumerates Istar's various lovers; he says in a line which has never been understood: *ša gitti-ma luttá'id êdêšu*, of the list let me cite (lit. *laud*) the particulars (lit. *units*, Ger. *Einzelheiten;* cf. Arab. *uâhidan uâhidan*, Syr. *'al-ḥĕdâ ḥĕdâ;* Heb. *lĕ-'aḥḥád ăḥḥád*, (S. **27**, 12). Lat. *laudare* means also *cite*. Ass. *êdu* denotes here a *single point* or instance. *Gittu* means orig. a *long list;* it is derived from Sum. *gida*, long. We call 40 or 42 lines of a play a *length* and speak of an actor's part *of six lengths*. Ass. *gittu* appears in the Talmud as *get*, plur. *gittîn;* it has there the meaning *document*, esp. *bill of divorce*.

Just as the gardener of Istar's father refused the food the goddess offered him, so Ulysses would not touch the repast prepared

by Circe (*Od.* 10, 376). In vv. 238. 319 we read that Circe struck Ulysses and his companions with her wand; similarly we find NE 44, 49. 61; 45, 76 that Istar struck the shepherd-bird, the shepherd, and the gardener. The shepherd was turned into a wolf; also Circe
5 transformed human beings into wolves and lions (*Od.* 10, 212). The Sumerian *ur-bar* means lit. *wild dog* (*cf.* above, p. 46, l. 10). This is not a *jackal*, as DELITZSCH thought, but a wolf (*cf.* JAOS 38, 332, l. 9; JHUC 327, 56[f]; 341, 47, Nov. 8). Most canine experts believe that the wolf-dog is descended from a wolf. Sheep-dogs
10 both in Europe and Asia resemble the wolves of those countries (EB[11] 8, 374[a]).

I adhere to the principle that there may be a solid substratum of reality in the most embroidered legend. Even poems like the Babylonian Nimrod epic, the Odyssey, the story of the Argonauts,
15 the Herculean legends, the Voyages of Sindbad the Sailor or Defoe's *Robinson Crusoe* are, to a certain extent, based on historical facts, but the poets have often combined incidents that happened to various persons at various times and places, just as Shakespeare repeatedly fuses a combination of subjects taken from various sources into a
20 single action (EB[11] 8, 476[a]; *cf.* AJP 46, 199[m]). LÉON GAUTIER, to whom we are indebted for a critical text of the *Chanson de Roland*, showed in his *Épopées françaises*[2] (1878—1897) how history passed into legend, and legend into romance.

Ass. *talîmu*, full brother*

HW 707; AL[5] 182[a] explained Ass. *talîmu* as *twin brother* (so KB 3, 1, p. 197, l. 20). This view was adopted in JD. The explanation of 𝔗 *aḥḥîn talmîn* (or *tělamîn*) in Gen. 49, 5 as *twin brothers* (cf. CG 272, 1) is better than the combination (DW) with τολμηρός; 5 but Ass. *talîmu* does not mean *twin brother*. The Assyrian term for *twin* is *tu'âmu* (HW 697 b) or *ta'ûmu* (GB[17] 872[a]) Nor does *talîmu* mean simply *brother* (KB 6, 434). Jensen rendered *ebri talîmika* (NE 15, 34): *thy friend (and) brother*, and UG translated: *thy nearest friend*. The insertion of *and* in KB 6, 139, l. 34 is unwarranted; 10 *talîmika* is an appositional genitive (GK[28] § 128, k; WdG 2, 231, A): it is equivalent to a *friend* (who is like) *thy own brother*. The feminine *talîmtu* is rendered in KB 6, 2, p. 121, l. 22 (following LŠ 1, 33; 2, 92; *cf.* ZA 7, 76; AkF 46): *equal sister*, i. e. *of the same rank* or dignity, not inferior; but *talîmtu* means *full sister* (Arab. *šaqîqah*). 15

Petermann (*Gramm. Samar.* p. 81 b) gave Samar. *tellem* (written *tlịm*) = *frater uterinus;* but, as a rule, it means simply *brother* or *associate:* in Gen. 19, 7 Lot addresses the men of Sodom as his *tellem* (JAOS 13, cxviii.) In Sir. 7, 28 Smend (following Nöldeke) read *aḥ talîm* for *aḥ talûį* (𝔊 ἀδελφὸς γνήσιος, 𝔍 *frater* 20 *carissimus*). There is a difference between a *uterine brother* and a *full brother:* a *uterine brother* is a brother born of the same mother, but by a different father (*cf.* Fr. *frère uterin* = *frère de mère*) whereas *full brothers* denotes sons of the same father and the same mother. A synonym of *full brother* is *brother german* (Fr. *frère germain* 25 = *frère de père et de mère*) but Lat. *germanus* is used also of brothers (and sisters) who have the same father (Fr. *frère consanguin* = *frère de père*). 𝔗 *aḥḥîn talmîn* in Gen. 49, 5 means *full brothers*. Gunkel (*Gen.*[3] 479) remarks that the designation of Simeon and Levi as *brothers* reflects a tradition according to which these two sons of 30 Jacob were full brothers (*Vollbrüder*). Skinner *ad loc.* refers to Gen.

* This paper was written on Feb. 26, 1916.

34, 25 and IN 426 (*cf.* JAOS **32**, 20, VI). *Brothers* may mean also ὁμόγνωμοι (schol. in Field) = brother-spirits and associates in a common enterprise (Holzinger, *Bruderseelen mit dem Nebensinn saubere Brüder;* P. v. Bohlen: *par nobile fratrum;* cf. AT[4]). Driver remarked, They were brothers not only by physical descent, but, as the sequel declares, in character and disposition as well (contrast Dillmann *ad loc.*). Gunkel says: *Brüder heißt zugleich Genossen einander wert* (Prov. **18**, 9; Job **30**, 29).

The denominative Š *šutlumu* (contrast ZA **37**, 140, l. 12) means in Assyrian: *bestow,* confer, grant. The primary connotation is *associate as a partner,* give a part in, grant a share or portion of (*cf.* Eth. *astasâtáfa;* see p. 116, l. 22). Syr. *ištauṭáp,* receive the sacrament of the eucharist, means lit. be made a partaker (*šauṭâpâ* = Ass. *šutapû*) or communicant. Aram. *çĕḇáṭ* signifies *associate*; the noun *çiḇtâ:* association, company; and the I *çabbiṭ:* hand over, present, offer. The original meaning of *çiḇtâ,* pair of tongs, on the other hand, is *grasper,* grasping-tool; it is connected with Ass. *çabâtu,* grasp, which appears in Arabic as *ḍábaṭa* (KAT[2] 515). Heb. *'aḇáṭ* is not the Aramaic form of this stem, but corresponds to Ass. *ubbuṭu.* Aram. *çiḇtâ,* tongs, pincers, pliers, nippers, is an Assyrian loanword; the original idea is not *pair* (of tongs). Just as Aram. *çiḇtâ* is connected with *çabâtu,* grasp, so Heb. *mälqaḥáim,* fire-tongs (Is. **6**, 6) or *lamp-snuffers,* is derived from *laqáḥ,* take, and Lat. *forceps* from *capere. Forceps* means orig. *grasping something hot,* Lat. *formus* (cf. *fornax,* furnace). The idea (WH 115) that the original meaning of *talâmu* is *hold* is just as gratuitous as the theory (AoF **2**, 193) that *talîmu* means *co-regent* or the conjecture (SA 630[5]) that it means *favorite brother.*

In Hebrew, *tälm* means *furrow* (cf. JBL **36**, 250). This is also the meaning of Arab. *tilm* (or *tálam*) and Eth. *telm* (plur. *tĕlâm* or *atlâm*). The endorsement (AF 131) of the idea, suggested in GT, that the original form of this stem was *talam,* is unwarranted (*cf.* Wetzstein's remarks in Delitzsch's *Psalmen*[4] 466). The primary connotation of the stem *talâmu* is *split.* This may mean *cleave* or *rend lengthwise* (i. e. *furrow*) or *part in two,* halve. We call half-bottles of mineral water *splits.* Our phrase *split the difference* denotes an agreement by which a difference between the two parties is divided equally. *Talîmu,* brother, means orig. *one half of a pair,* one of two equal parts. Our wives are our better halves. The noun *half* was formerly used for *side:* Wyclif has Matt. **20**, 21: *at thy right*

half for *on thy right hand* or *side*. KNOBEL remarked *ad* Gen. **2**, 22 that the Arabs say: ***húųa lízqî***, he is my side, for ***he is my inseparable companion*** (cf. *lazîq;* the verb *lázzaqa* means *join*, and *lazq* denotes *side* in modern Arabic). Martial (**6**, 68, 4) refers to the friend of Castrinus as *ille tuum dulce latus*. Hesychius explains ἄπλευρος as ἡ μὴ ἔχουσα βοήθειαν. *Side* a person was formerly used for ***support*** him. We say now ***side with him***, and we call an equal coadjutor of another in duty or employment a *side-partner*. There is a connection in Assyrian between ***axu***, brother, and ***axu***, side. EDUARD SCHWYZER's objection (p. 286[i] of the WACKERNAGEL-*Festschrift*) to my combination of Goth. ***halba***, side, with κόλπος (AJP **42**, 167[i]; JBL **40**, 180[m]) is gratuitous.

The Sumerian word for *full brother* was *tam* (ASKT 202[i]; CT **19**, 27, l. 19) = ***ta-am***, being at the side (SGl 156) just as Sum. ***dam***, consort (*i. e.* husband or wife) is a contraction of ***da-am***, being at the side (SGl 133). Another Sumerian term for ***full brother*** is ***aš-aš***, lit. one + one, *i. e.* double = counterpart (not *one by one* = singly; *cf.* SGl 273). *Tam* may be connected with ***tap*** and ***tax***, ***dax***, double (CV xxxiii; *cf.* SGl 152. 134; IṢ 32). *Tap* has passed into Assyrian as ***tappû***, partner. A Š derived from this Sumerian loanword is ***šûtapû*** which appears in Syriac as ***šaųtâpâ***, and in Ethiopic as ***sûtâfê*** or ***sûtâf*** (NBSS 44; AkF 46). The Sumerian word for ***twin*** is ***maš*** which may be connected with ***man***, ***min***, two (SGl 183. 181) just as we have ***šer*** > ***ner***, leader, and ***ašera*** > ***anera***, lament (SGl 202. 263). SG 22 doubted the fact that we had in these cases an interchange between *n* and *š* (CV 3; *cf.* ZA **31**, 257[m]; PSG § 83) but *š* may pass into *r* (BAL 98; AG[2] 129) and *r* into *n* (cf. Ass. ***irdudû*** < ***išdudû*** and Aram. ***tĕrên*** < ***tĕnên***, two). The connection between *r* and *š* (which may represent *š̌*; cf. BAL 107[i]) is shown by the Czech *ř* (Polish *rz;* cf. the Bohemian name *Dvořák*). SGl 156 DELITZSCH returned to the translation *leiblicher Bruder* which he had suggested 50 years ago in CG 272; but he added a ?. The term *leiblicher Bruder* is ambiguous: it may be taken in the meaning ***uterine brother;*** it would be better therefore to substitute *Vollbruder*.

Side denotes also one of the halves of a slaughtered animal; we speak of a *side of beef*, or a ***side of mutton***, also of a ***side of bacon*** (Ger. *Speckseite*). In Arabic, a ***side***, or half of a slaughtered animal, is called ***šúqqah*** (or ***šíqqah***) e. g. in the Second Voyage of Sindbad (*cf.* the Beirut Chrestomathy *Majânî-al-Ádab* **1**, 154[i]). Also ***šaqîq*** is used for one *half* or ***side***, but the original meaning is ***split***, rent,

and *šaqîq* denotes also *full brother* (e. g. in the story of Ali Baba and the Forty Thieves, JRAS, 1910, p. 333, l. 3; *cf.* AJP **47**, 307 and below, the paper on *Open Sesame*). In the same way *šiqq* means *half, side*, and *brother german*. In the Arabic explanation of the verb *talam*, quoted by WETZSTEIN in DELITZSCH's *Psalmen*[4] 466, n. 1, the furrows made by the plowers are called *šuqûq* (plur. of *šaqq*, split, fissure).

In Assyrian we have this root in the reduplicated form *šaqâšu-išqiš* (e. g. NE 142, 194; BA **1**, 139, l. 3; *cf.* HW 687[a]) = ***exterminate***, destroy, orig. ***split***, cut to pieces. Ass. ***šaqâšu*** is synonymous with ***tabâxu***, slaughter in NE 137, 72 (see above, p. 21, l. 12). Another derivative of this root is *šaqû*, be cut up, *i. e.* be affected deeply. This verb corresponds to Eth. *šâqâja*, afflict, vex, torment; Arab. *šáqija*, be miserable, wretched. We have also *šáqâ-jášqî*, split, rend, for *šáqqa*. The rendering *fear*, proposed in HW 685[bi], is inaccurate; the noun *šaqâtu* (KB **2**, 134, n. *) is the Arab. *šaqâuah*, misery, distress. We find this verb in the second half of l. 127 of the Flood tablet. BA **1**, 133 pointed out that the last word of this line was ***puxrêti***, a feminine plural of ***puxru***, assembly (*cf.* below, p. 120, l. 15) with vocalic assimilation of the termination *-âti* as in ***kurummêti*** for ***kurummâti*** (AJP 43, 242, l. 8). I added that the *-a* before ***puxrêti*** was evidently the termination of the third fem. plur. of a ***verbum tertiae infirmae***. NE 139, nn. 27. 28 I stated that the first character after ***šabbâ šaptâšunu***, their lips wered bound (lit. ***girt***, from the stem of ***šibbu***, girdle, belt) *i. e.* closed (var. ***katmâ;*** cf. JAOS **32**, 123) seems to be *i*-, and that the character before the final *-a* might be *qa*, while the traces between *i*- and *-qa-a* looked like *ip* or ER = *âlu*. This suggests SAK = ***rêšu***. I would therefore read: ***i-šaq-qa-a puxrêti***, all (lit. ***the assemblies***, viz. of the gods and the Igigi, &c.) were distressed BEZOLD (*cf.* above, p. 1, l. 24) rendered: ***ihre Lippen sind verschlossen mit der Tür ihres Herzeleids*** which is more obscure than the cuneiform original. ***Mit der Tür ihres Herzeleids*** looks like a translation of ***ina nûrub nissâti***, the variant to l. 125 (NE 139, n. 25). ***Nûrub***, however, must not be derived from ***erêbu***, enter, but from ***arâbu***, be distressed (HW 128[a]) which may be connected with Arab. *uáriba*, be corrupt, perish > *uárab*, degeneration, corruption. An allied stem is Heb *aráb*, to lie in wait (cf. Arab. *uâraba*). Neither KB **6**, 239 nor UG 57 attempted a translation of this hemistich. Instead of ***kurummêti***, quoted above, l. 20, it would be more correct to write ***qurummêti;*** this word is connected with Arab. *qárama*, gnaw, nibble.

Similarly *qirbu*, interior, *qirêtu*, banquet; *qarânu*, wine (WZKM **31**, 11[m]) are written in Assyrian: *kirbu*, *kirêtu*, *karanu*.

Also Heb. *šôq*, leg, must be derived from the root *šq*, split: the original meaning is *bifurcation*, just as Ass. *purêdu*, leg, is derived from *parâdu*, part (JBL **40**, 180[i]). *Parâdu*, run, is denominative (lit. *to leg*) as are also *ištaqšĕqûn*, they race (Nah. **2**, 5, see *Nah.* 41; ZDMG **61**, 283) and Arab. *sâqa*, drive, urge (orig. *cause to run*). In conformity with Arab. *šáqqa*, split, we should expect *šâqa* instead of *sâqa;* on the other hand, we have in Arabic: *šáuq*, longing, desire, corresponding to Heb. *tĕšûqâ* (CoE 508[i]). We find the same vacillation between *s* and *š* in Arab. *samm*, poison, and *šammâmât*, perfumes, which are both derived from Sum. *šem*, ἄρωμα; also in Arab. *niqs*, ink = *niqš*, *naqš*, *raqš*, *daqš*, pigment (see above, p. 85, l. 4; p. 90, l. 5). Arab. *šáqqa*, split and *ištâqa*, long, may be loanwords. The *š* of the root *šq*, split is a $š_3$ (JAOS **28**, 115). In Assyrian we have both *sêqu*, leg, and perhaps also *šâqu* (cf. GB[17] 815[b]) In Ethiopic, *sĕuáq* means *prop*, support, but the primary connotation is *leg* (cf. *legs*, or *feet*, of a table, or chest, Ex. **25**, 12. 26, and the term *base* which means orig. *going*, step, foot, pedestal) although Ass. *imittu*, leg, is connected with *emêdu* = Heb *'amád* (ZAT **35**, 108, n. 1). Eth. *sôqa*, support, is denominative.

The stem *talâmu*, split>Ass. *talîmu*, full brother (= Arab. *šaqîq*) and Heb. *tälm*, furrow, is a reflexive (MuS 518, l. 39) < *lm*, cut>Arab. *lâma*, blame, upraid, orig. *cut up*, i. e. *censure;* cf. Lat. *verbis lacerare* and *proscindere* which means not only *split*, cut, furrow, plow, but also *censure*, chide, scold, berate. Arab. *lamz*, vilification, and *álam*, pain, are derived from the same root (for the semantic connection *cf.* above, p. ***, l. ***). Also the stem of Arab. *laḥm*, meat, means orig. *cut;* cf. *lúḥima* = *qútila* and *taláḥḥama* (for the infixed *ḥ* see AJSL **22**, 205[i]; **23**, 245). Just as Arab. *lâma*, blame, means orig. *cut*, so Heb. *šasá'* signifies *split*, cleave, tear, but in 1 S **24**, 8 *uaišassá' Dauîd ät-ănašâu bad-dĕbarîm* must be translated *David scolded his men* (so, correctly, Nowack following Wellhausen and Löhr; *cf.* also S-S and KW). AT[4] has the strange rendering *David richtete seine Leute mit Scheltworten übel zu;* ATA[2]: *David fuhr seine Leute mit Scheltreden an.* The emendation *uaiiimná'* (Budde, Schlögl) is gratuitous. We must not combine this *uaišassá'* with Ass. *šasû* (HW 677) call out, cry, speak, read (BAL 105) so that the original meaning of *uaišassá'* would be *he called down* = reproved, censured; our *call names* means *apply reproachful epithets*

to a person, and *ragâmu* means in Assyrian *cry*, but in Arabic and Ethiopic: *curse* (cf. below p. 176, l. 37). Ass. *šasû*, speak = *šašâḫu* < *šḫ*>pB *sûḫ*, to say; *šasû* instead of *šašû* is due to dissimilation (WZKM 31, 284[1]). Heb. *šasáʻ* is a Š of *sʻ*, tear>Heb. *saʻîp*, cleft, and *nasáʻ*, tear out. Just as *nesû* (= *nasiʻu*) means *distant* (orig. *removed*, remote) in Assyrian, so *šasîʻ* (or *šasûʻ*) signifies *remote* in Arabic. In Arabic (and Ethiopic) Heb. *nasáʻ* appears (with partial assimilation of the *s* to the *n*) as *názaʻa*. We have also Arab. *názaga* = *verbis lacerare* (syn. *ṭáʻana, igtâba*). The *š* in Arab. *šásiʻa* instead of *sásiʻa* is due to dissimilation (cf. *šams*, sun, instead of *sams;* BAL 87. 102; WZKM 31, 284[1]). Another derivative of *sʻ* is Arab. *siʻâiah*, denunciation. Nor can Arab. *sâsâ* (for *sâsaʻ*) = *ʻáiiara, uábbaxa*) be separated from this root; the ʻ is softened also in Talm. *šissâ*, incite (a dog) to attack (a person or animal) *i. e.* to *sick* à dog. Arab. *šásiʻa* means also *have torn sandal-thongs* and *have a gap in the line of teeth* (cf. the remarks on Ger. *Lade*, of a horse, in JBL 33, 295). The original meaning in both cases is *be split*, just as *talîmu*, full brother, means orig. *split*, half (Arab *šaqîq*).

The root of the stem *talam* is *tl* which we have in Arab. *táltala* = *sâra šadîdaⁿ* and *táltala-ʼd-dâbbata iḏâ sâqahâ ʻanîfaⁿ* (cf. above, p. ***, l. ***) as well as in *tálifa* and *táliha*, perish (*cf.* above, p. ***, l. ***). The primary connotation of *nátala min-báinihim* is *dissociate oneself*. Our *to twin* was formerly used for *come apart*, separate (*cf.* Ger. *entzwei*). Heb. *šaṭál*, plant, which appears in modern Arabic as *šátal*, is not a Š of *tl*, but must be connected with Heb. *šît;* it means orig. *set*, set out.

We cannot regard the stem *talam* as a reflexive (*cf.* above, p. 118, l. 23)< *lm*, bind (contrast JHUC 320, 51, May 1)>Heb. *illám*, bind sheaves (Gen. 37, 7) and Heb. *illém*, mute, prop. *tongue-tied*. We have the root *lm* also in Arab. *láʼama*, bind up a wound; *lámma* and *lámlama*, gather; *ualîmah*, feast, banquet (prop. *assembly*, reunion; *cf.* Talm. *issûr*, ZAT 35, 105). Also Heb. *lĕʼôm*, people, means orig. *union*, association, which is also the primary connotation of Heb. *ʻam* and *ummâ* as well as of the Hebrew preposition *ʻim* and the Assyrian preposition *ina*< *ima* (JAOS 43, 425[1]). Heb. *šalôm*, generally mistranslated *peace*, is a Š of *lm*. Heb. *šaluâ* (cf. Syr. *šilîâ;* JBL 35, 284[5]) is not derived from a root *šl*, but is a phonetic modification of *šalmâ;* cf. Arab. *qáhiia* (for *qáhiua*) = *qáhima*, have no appetite (AJSL 23, 228[1]) and *uáʻaka* = *máʻakahu fi-ʼt-turâbi* (the stem *uáʻaka*, be sultry, is derived from *ʻákka*). We know that Ass. *m*

became *ṣ* (VG 138[m]; AJP 39, 307[m]). Heb. *šalôm lakém* (Arab. *salâm 'alájkum*) does not mean *Peace be unto you* (Luke 24, 36) but *Hail to you*, lit. *Health to you!* Our *hail* = Ger. *Heil* is connected with *heal*, *hale*, and *whole* (in which the initial *w* is unoriginal as it is also in *whore* = Ger. *Hure*). Heb. *šalôm* is the *healing* of a quarrel 5 or breach. Ass. *puxxuru*, gather, means also *restore to health* and soundness (*cf.* Heb. *asáp ham-mĕçôrá'*, cure the leper, 2 K 5, 11, for Heb. *çará't* cf. below, p. 130, l. 33). The primary connotation is *make whole;* cf. Ger. *ganz machen* = repair. The *whole* is the aggregate, the entire or total assemblage of parts. Also Arab. *lámma*, 10 gather, has the meaning *restore*. We say of a man who is breaking down in health: *he is going to pieces*. To *gather* may mean *bring into order*, arrange, settle. Syr. *púhrâ* denotes a *banquet* like Arab. *ṿalîmah* (cf. above, p. 119, l. 31 and *Pur*. n. 146). Ass. *puxru*, assembly, aggregate, whole, is identical with Heb. *horp*, harvest (JHUC 341, 15 47, Feb. 7) prop. *ingathering* (syn. *asîp*) or *ensiling* (AJSL 23, 252[s]; JBL 40, 172; *cf.* above, p.***, l.***). In Egyptian, *pxr-t* means not only *troop of soldiers* (like Ass. *puxru*) but also (like Copt. *pahre*): remedy (*cf.* Ass. *puxxuru*, heal). In modern Arabic, *ráfax* is used of the swelling of a wound, just as we use *gathering* for 20 an inflamed and suppurated swelling. Eth. *máxfar*, relatives, friends, means prop. *assembly* (cf. Arab. *ibn 'amm*, *bint al-'amm*).

Shalman and Beth-arbel*

In the second half of Hos. **10** (**10**, 1—8 must be combined with **9**, 10—17) the Israelitish poet says:

A heifer is Ephraim, which loves to thresh;
5 I'll put a yoke upon her neck,
I'll harness Ephraim, Jacob will drag.

The grain was tramped out on the treshing-floor (JBL **32**, 140) by cattle, and (according to Deut. **25**, 4) the animals engaged in this pleasant work were not muzzled; but now Israel will be subjugated
10 by the Assyrians. DÖDERLEIN's explanation in GROTIUS, *quae lubenter triturat: alios populos saepe oppressit*, is not correct. In the cuneiform historical texts (*cf.* HW 117[a]; SA 430[f]. 640[f]) we often find *išûṭ apšânî*, he dragged my yoke; for *išûṭ* see JAOS **22**, 10, n. 5, and for *apšânu*, yoke (= *ḫabšânu*) cf. *Kings* 251, 1; AL[5] 155[b] (contrast
15 GB[17] 212[b]). *Drag*, at the end of the three lines quoted above, is equivalent to *harrow;* a *drag* is a heavy harrow (or *brake*) for breaking clods after plowing. Heb. *śadád* corresponds to Ass. *šadâdu*, which is a synonym of *šâṭu-išûṭu*, to drag, pull. In Syriac we have *sáddâ* (or *síddâ*) length of a furrow (400 cubits). Heb. *šûṭ* means also
20 *row*, just as we use *pull* in this sense.

𝔐 *mĕlummĕḏâ*, broken in, docile, after *'äglâ* in Hos. **10**, 11 is an (erroneous) addition. For the second line in 𝔐, *Ua-'nî 'abartî* | *'al-ṭûḇ çauuârâh*, we must read: *Uĕ-hä'bartî môṭâ* | *'âlê çauuârâh*. 𝔐 *ṭôḇ* is a corruption of *môṭ*. We might read *uĕ-hä'bartî 'ol 'al-*
25 *çauuârâh*, but this would not explain 𝔐 *ṭôḇ*. For *'ol* and *môṭ* cf. AJP **40**, 70; *Mon.* **29**, 300. The hemistich *Judah will plow* before *Jacob will drag* is a later addition, as is also the theological admonition in v. 12 (for *uĕ-'ēṭ* after *nîr* read *da't*, reverence; *cf.* AJP **40**, 68, n. 17).

30 * Presented at the meeting of the American Oriental Society, Washington, April 25, 1916; *cf.* JAOS **36**, 438. This paper is cited JBL **36**, 158. 297.

In v. 14 another glossator states that Israel's strongholds will be destroyed as Shalman destroyed Beth-arbel. This is no doubt a subsequent addition, but not a Maccabean gloss (KAT[3] 152). For *bĕ-'ammĕka* we must (with Wellh.) read *bĕ-'ârĕka*, and *rá'atkém* in v. 15 should be pointed *rĕ'ûtkém;* this word must be substituted also in Am. 4, 13 for *hârîm* (𝔊 read *ra'am*): *iôçér rĕ'ût.* Am. 4, 13 + 5, 8. 9 + 9, 6 are fragments of a late psalm (JAOS 37, 318, l. 13). The phrase *bĕ-iôm milhamâ* in Hos. 10, 14 is a tertiary gloss (derived from Am. 1, 15; *cf.* AJSL 32, 71) to *baš-šá'r* (v. 15) which has been corrupted to *baš-šáhr* (cf. JBL 32, 236, § 43).

Shalman is generally identified with Shalmaneser (Ibn Ezra said: *Ulái hû Šalman'ăsr*) and Beth-arbel with Arbela or Irbid NW of Magdala on the western shore of the Sea of Galilee (*cf.* Keil *ad loc.*). In 1 Mac. 9, 2 Γάλγαλα is a corruption of Γαλιλαία, and Μεσσαλωθ is miswritten for Μεσσαδωθ = Heb. *mĕçâdôt*, the great stronghold (*cf.* ZDMG 64, 710, n. 2, l. 3 and Wellhausen's IJG[6] 268, n. 1). For the change of *l* and *d* in *Arbela* = *Irbid* = *Arpad* (OLZ 11, 238) see ZDMG 61, 195 and the paper on *lĕhenâ*, concubine = *dĕhenâ* (JBL 35, 322). The original form of the name is *Arpad* < *rapad;* the *b* represents partial assimilation of the *p* to the final *d;* the initial *a* is prothetic as in *arba'*, four (*cf.* NSG[2] § 51). The meaning is not *Domus insidiarum Dei* (GT 194[a]) but *lair*, resting place, Ger. *Lager;* cf. *rippadtî iĕçû'ái*, Job 17, 13; *rĕpîdâ*, reclinatorium, Cant. 3, 10, and the place-name *Rĕpîdîm*. Arab. *rábada*, means *stop*, halt, remain (syn. *aqâma*). Transposed doublets (JAOS 42, 375[i]; 43, 424[i]) are *bárada*, sleep (*nâma*) and *bárada* = *dábara*, die (*mâta*) but *búrdah*, cloak, which Barth combined with *marbaddîm*, must be connected with Syr. *bârdâ*, speckled, variegated (BA 3, 64).

Ass. *rapâdu*, run (KB 6, 429) is a transposed doublet of *parâdu* which we have in *purîdu*, leg (= *purâdu;* cf. AJSL 32, 66) and in Heb. *pärd*, mule (lit. *runner*). Ass. *mê-purîdi*, urine, corresponds to Heb. *mêmê-ragláim* (HK 130). *Bêrit purîdi* (NE 143, 209) denotes the *crotch* or *breech*, Heb. *mipšá'â* (1 Chr. 19, 4) = *šatôt* (2 S 10, 4). The *t* in Heb. *šet*, Arab. *ist*, seat = *nates, tuber ischii*, Syr. *ištâ*, bottom, is due to partial assimilation; the original form was *išdu* (contrast NBSS 143) which means in Assyrian: *leg*, bottom, foundation (*cf.* our *fundament* = *anus* and *perineal region*). The *d* is preserved in Heb. *äšd* (cf. GB[17] 866[b]). *Bêrit* is constr. of *bêrtu*, fem. of *bêru*, interspace (with the special meaning *double-hour;* ZA 25, 385) < *barû* which is a doublet of *banû*, just as Aram. *bar*,

son (orig. *bir;* AJSL 1, 224, n. 5) is a doublet of *bin*. It must be connected with Heb. *bar*, clear, pure; Arab. *bâhir*, Eth. *bĕrûh*, Ass. *banû*, bright, light, pure (HW 180a[i]). Both Heb. *bên* and Ass. *bêru* correspond to Lat. *lumen*, internal space; *cf.* our *in the clear*, Ger. *im Lichten*. Heb. *banâ*, build, and *barâ*, create, mean orig. *make a clean job*, Ger. *saubere Arbeit* (cf. ZA 30, 61; JBL 39, 154; JAOS 44, 168[f]). Arab. *xálaqa*, create, means = orig. *to smooth* (syn. *mállasa;* cf. Heb. *hăhlîq*), cf. below, p. 150, l. 17.

The original meaning of the stem *parad* is *part;* Ass. *purêdu*, leg, is the *fork* or *bifurcated part* of the human frame. Chaucer calls the point where the legs are joined to the human body: *cleft*. The verb *parad*, run, is denominative; it corresponds to the Scotch *to leg* = run nimbly. In Bavaria *sich fussen* is used for *hasten* (JBL 35, 158). In Arabic, *purêdu* appears as *barîd*, courier. We have the same assimilation of the *p* to the *d* in Arab. *bádara*, hasten, rush (syn. *'âjala*). In Hebrew this stem appears as *radáp*. Syr. *rĕdáp 'al* signifies *rush upon*, attack; *itraddáp* means *be hurried*.

In OT this *Arbela* = *Irbid* = *Arpad* appears also as *Riblah* (see *Mic*. 28, n. 28; *cf*. n. 37) and *Diblah* (Ez. 6, 14). For *miš-Šĕpám hâ-Riblâ*, Num. 11, 34 $\mathfrak{G}^L$ has ἀπὸ Σεπφαμαρ Βηλα which must be read ἀπὸ Σεπφαμ Αρβηλα (EB 4455). According to KAT[2] 441, Beth-arbel is the modern Irbid E of the Jordan, on the road from Tiberias to Der'ât (the Biblical Edrei) and Shalman is supposed to be the Moabite king *Salamânu* who is mentioned in the inscriptions of Tiglath-pileser IV (KB 2, 20, 60). This view was adopted in Orelli's commentary (1908) and in KW (1910). In Wellhausen's *Kleine Proph.*[3] 124 (*ad* 10, 4, l. 4) *galiläischen* is evidently a *lapsus memoriae* for *transjordanischen*, but this mistake has not been corrected even in the third edition, and Nowack repeats Wellhausen's slip (Nowack, *Kl. Proph.*[3] 65). Also Marti (p. 85, l. 15) spoke of the destruction of the Beth-arbel in Galilee at the hands of the Moabite Salamânu. But KAT[2] 440[i] stated expressly that Beth-arbel could hardly have been the Galilean place of that name; Schrader thought that is was Irbid across the Jordan (*cf.* FR s. *Šalman*).

$\mathfrak{G}^V$ read *Iaroḅ'ám* for $\mathfrak{M}$ *Arbel*, $\mathfrak{G}^A$ *Iĕrubbá'l* (so, too, $\mathfrak{J}$ *a domo ejus qui judicavit Baal*). These renderings would seem to show that the name was pronounced, not *Arpad*, but *Irbid* (cf. *Proverbs* 51, 1) just as the descendants of the Assyrian colonists in Galilee were called Ἰτουραῖοι, not Ἀτουραῖοι. The Assyrians said *erçitu*, *irçitu*, for *arçatu*, earth; *irbîtu* (= *erbêtu*, *arbêtu*, *arbâtu*, *arba'tu*,

arba'tu; cf. ZAT **29**, 281, n. 2) for *arba'atu*, four; also *irbâ*, forty, for *arba'â* (OLZ **11**, 239, n. 1; the last sentence of this note should not have been *italicized*). The ' after the *b* in 𝔐 *Arbêl* seems to have been regarded as equivalent to ' (*cf.* the substitution of *mĕtā'êb*, loving, for *mĕtā'êb*, detesting, in Am. **6**, 8): therefore we have *Iarob'âm* and *Iĕrubbá'l*, the variation in the final consonants reflecting the difference in *Arbel* and *Irbid*. 𝔖 has *Bêt-'êl*, Bethel; 𝔗 *bi-kmânâ* = Heb. *bĕ-'ārb;* cf. the etymology in GT 194: *Domus insidiarum Dei*, quoted above. In the Talmud this Galilean *Arbel* is written *Arbel* without ' between *b* and *l*. The ' may have been inserted by a Baby- lonian Jew who identified Beth-arbel with the Assyrian *Arbela* where Alexander the Great overthrow Darius in 331 B. C. JDM (1782) held the same view, also THEINER (1828). The Assyrian Arbela is situated E of the Tigris, between the Greater and Lesser Zâb (BAL 92) *c.* 40 m SE of Mosul, on the road to Bagdad. There is no etymological connection between the Assyrian Arbela and the Galilean Arbela: the latter stands for *Arbad* = *Arpad* < *rapad*, and means *resting-place*, whereas the Assyrian Arbela is a contraction of *Arba'ili*, Four Gods. For *Arba'ilu* we find also *Irba'ilu* (AG[2] 211).

The ' before the final *l* in 𝔐 *Bêt-arbêl* is unwarranted. Also the prefixed *bêt* is out of place. On the other hand, *Shalman* can hardly be an abridged form of *Shalmaneser* which appears in 2 K **17**, 3; **18**, 9 as *Šalman'äsr*. I believe that *bêt* before *Arbêl* is a corruption of the last two consonants of *Šalman'äsr;* for *t* = *r* cf. *Mic.* 72, l. 1; *bêt* was often written without *i* between *b* and *t* (see *Est.* 20). 𝔐 has the ' of *Šalman'äsr* at the beginning of this verse in *ué-qâm* which is written with ' between *q* and *m* (GK § 23, g). The name Shalmaneser may have been written *Šalmanäsr* without ' after the *n*, just as the ' is omitted after the *n* in *Nĕbûkadnäççár*. The ' omitted in the name of Shalmaneser in the present passage was added in the margin, or above the line, and was afterwards inserted in the wrong place. This may also be responsible for the insertion of ' before the final consonant of *Arbêl;* but, as stated above, this may have been done by a Jew who identified the Galilean *Arbel* with the Assyrian *Arba'ili*.

The correct Hebrew form of the name Shalmaneser would have been *Sulmân'ăsaréd* = Ass. *Šulmân-ašarid;* the omission of the final *d* after the *r* is due to haplography (*Mic.* 72, l. 1) whereas the *ç* in the last syllable of the name Nebuchadnezzar is due to dittography (*Est.* 19). The initial *š* in Heb. *Šalman'äsr* instead of *Sulmân-'ăsaréd* is due to dissimilation, just as we have in Arabic: *šams*,

sun, instead of *sams* (BAL 87. 102). For Heb. *s* = Ass. *š* cf. ZDMG **65**, 561, l. 17.

RIESSLER's (*cf.* JBL **32**, 111, n. 13) reading *Shallum* (cf. EB 549) is just as gratuitous as WINCKLER's identification of *Šalmân* in the
5 present passage and *Šĕlômô* in Cant. 1, 5 (BL 40) with the Σαλάμιοι (AoF **2**, 553). Nor can *Shalman* be a part of the place-name (*Shalman-beth-arbel;* cf. ZA **13**, 121). SELLIN in his commentary on the Minor Prophets (1922) p. 81*i* renders: *As Shallum murdered the House of Jeroboam* (2 K **15**, 10). The slaying of a single person
10 would not be an apt comparison in the present passage; nor does *šadád* mean *to murder* either here or at the end of the Song of Deborath (Jud. 5, 27). *Destroy* may, of course, mean *extirpate*, slay, kill; but *šadád bêt Jarob'âm* could only mean *he destroyed the house* (palace) *of Jeroboam*, not *the House* (family) *of Jeroboam*.
15 The correct text of the couplet in v. 14 was:

ųĕ-qâm ša'ôn bĕ-'arêka	*ųĕ-rûṭṭĕšâ 'êm 'al-banîm*
Ųĕ-kól mibçarêka juššáddû	*kĕ-šód Šalman'äsr Arbêl.*

A din will rise in thy cities	mothers o'er children will be shattered,
All thy strongholds will be destroyed,	as Shalmaneser destroyed Arbela.

20 Contrast PRAETORIUS, *Die Gedichte des Hosea* (1926), p. 32; *Neue Bemerkungen zu Hosea* (1922) p. 15. Mothers *over* children means mothers trying to shield their children with their bodies like a hen covering her chicks. It does not mean simply a mother *with* children (contrast GB[17] 587a, γ; GK[28] § 119, aa, n. 2). The correct explana-
25 tion was given by TUCH[2] *ad* Gen. **32**, 12; cf. DILLMANN and SKINNER *ad loc.* DELITZSCH and GUNKEL, however, follow Luther in rendering *samt* = together with. In Hos. **10**, 14 Luther has *die Mutter über den Kindern*. Deut. **22**, 6 shows that *hâ-'êm 'al hab-banîm* is equivalent to *hâ-'êm 'al-hâ-äprôḥîm*. Of course, *'al* may mean *in addition*
30 *to;* see *Kings* 116, 1.

Hos. **10**, 14 refers to the fall of Arpad (*i. e.* the Galilean Irbid) in 740 B. C. We need not suppose that *Shalman'äsr* in the present passage is due to a confusion of Shalmaneser IV (727—722) with his father Tiglath-pileser IV (745—727). The Assyrian king may
35 have left his son to carry on the siege of Irbid, just as Vespasian left the war in Judea to Titus. Vespasian was 61 in A. D. 70, when Jerusalem was destroyed, and Titus 30. Tiglath-pileser may have been 50 in 745, and his son 25. Tiglath-pileser appointed Shalmaneser governor of the province of Hamath, *i. e.* Galilee (KAT[3] 55). This

Hamath is written in the Annals of Tiglath-pileser (KB **2**, 26, 31; *cf.* 20, 57; 30, 52) *Xa-am-ma-a-ti*, i. e. *Ḥammâti* = Heb. *Ḥammôt*, i. e. the Hot Springs S of Tiberias (ZDMG **69**, 170, 36). We must read in Josh. **19**, 35: *Ḥammôt raqqát Kinnôrôt*, Hot Springs of the shore of the Great Harp, *i. e.* the Sea of Galilee (TOCR **1**, 302; *cf.* GB[17] xvii, *ad* 354.

After his accession to the throne (727) Shalmaneser destroyed *Šabara'in* (KB **2**, 277, 28) *i. e.* Sepphoris (contrast ZA **3**, 108; BA **1**, 329) which appears in OT as *Sibráim*, *Sĕparuáim*, *Sĕparád*, *Ziprôn* (ZAT **34**, 144) and in 1 Mac. 5, 23 as Αρβακτα, Αρβατνα, Αρβανα (for Σαρβανα, Σαβρανα; cf. *Mic.* 49, n. 4). For Σέπφωρις = Heb. *Çippôrîn* = *Sippôrîm* = *Sippârîm* cf. GJV[4] **2**, 209; ZAT **34**, 144. 231; also Arab. *çinnáur* = *sinnáur*, cat (ZA **29**, 243). For the cuneiform *š* in *Šabara'in* instead Heb. *Sippôrîm* see ZDMG **65**, 561, 17; OLZ **17**, 421. For the termination: *-áin* instead of *-în* cf. Ass. *Sâmerîna* = Aram. *Šâmĕráin*, Heb. *Šômĕrôn* (for *Šâmirân*; see JBL **29**, 97, n. 10; contrast ZAT **5**, 170). The termination *-áim* or *-áin* has been explained in *Nah.* 31, l. 1; *cf.* also ZDMG **64**, 710, n. 2, l. 3, and contrast OLZ **18**, 321. Böhl might have referred to the English phrase *between the lights* = between daylight and artificial illumination, *i. e.* in the twilight. The colloquial phrase *between two lights*, on the other hand, means *in the night*, under cover of darkness (orig. *between daylight and daylight*).

I cannot accept Gressmann's rendering of Hos. **10**, 13b—15 in ATA[2] **2**, 1, p. 392 (1921):

Weil du vertrautest auf deine Wagen,	auf die Fülle deiner Krieger,
Kommt Lärm in deine Städte	und alle deine Festungen.
Die Mutter wird über Kindern zerschmettert	ob deiner Bosheit.
Im Sturm vergeht	der König von Israel.

For the explanation of the beginning of the following chapter (Hos. **11**) see the paper on *Masora* in JBL **37**, 225 (1918).

The Cuneiform Terms for Sport[1]

Forty-seven years ago HOMMEL published a booklet on two hunting inscriptions of Sardanapalus, followed by an excursus on the Semitic sibilants (HJ). I reviewed this monograph in ZDMG 34,
5 757—763, and supplemented my discussion of the sibilants in BAL (1883) and my paper on the pronunciation of *tr* in Old Persian, JHUC 59 (Aug. 1887).

These hunting inscriptions are found on sculptured slabs from the Northern palace at Kouyunjik-Nineveh, which are now in the
10 British Museum. The first (BuA 1, plates, No. 48) represents the king pouring a libation[2] on four dead lions before an altar. The second shows a lion seized by the ear and pierced with a spear. On the third a lion is seized by the throat and slain with a sword. On the fourth a lion is seized by the tail and killed with what seems to be
15 a mace. The fifth figures warriors spearing lions.

The cuneiform text of these inscriptions was published 65 years ago in 1 R 7. The first two, translated by HOMMEL in 1879, had been reproduced in AL[2] 106. The subsequent editions of this cuneiform reader give also the fourth inscription, but not the third and
20 the fifth which are somewhat mutilated.

In the second relief-legend Sardanapalus says that he had seized afoot (not on horseback or in his chariot) a lusty field-lion by the ear *ina multa'ûtišu*, killing him with his spear. A *field-lion* is a wild lion,[3] not a caged lion.[4] *Beasts of the field* is the common
25 Biblical expression for *wild beasts*. Ass. *çêru*, field,[5] corresponds rather to the South African *veldt*. As to the difficult *multa'ûtu*, HOMMEL combined this word with *lê'u*, strong, which I have discussed in my paper on the five Assyrian stems *la'û* in JAOS 32, 17—20. The name *Leah* is the feminine of *lû*, bull, which means orig. (like
30 Heb. *abbîr*): strong. HOMMEL explained *multa'ûtu* as *lordliness*, highness, glorification, distinction. Similarly LYON in his *Assyr.*

Manual (1886) p. 114 recorded *multa'ûtu* under *la'û*, be strong, and rendered *greatness*, majesty, whereas WINKLER in KB 1, 118, 13 read *multa'id* with final *d*, explaining *ana multa'id bêlûtî'a* as *for my lordly seat of government*. AL[5] still put *multa'ûtu* under the stem *la'û*, but derived the word, not from *la'û*, be strong, but from *la'û*, 5 be willing, which, as I showed in JAOS 32, 18, corresponds to Arab. *láhiia*, like, delight in (syn. *aḥábba*). The allied verb *láhâ-iálhû* means *take pleasure in*, amuse oneself, play with a thing. The noun *lahu* denotes *amusement*, diversion, pastime.

AL[5] rendered: *will*, liking, pleasure. The same explanation 10 was given 31 years ago in HW 365[a] except that there the meaning *determination* was preferred; so, too, in AL[4] (1900) p. 171[a]. MEISSNER in his interesting illustrated booklet on the chase in ancient Assyria (1911) = AO 13, 2 rendered *zu meinem Vergnügen* (for my pleasure). The same translation was given in BuA 1 (1920) p. 74[r], whereas 15 SA 525 (*cf.* ZA 33, 65[i]) derived *multa'ûtu* from *li'û*, be willing, able, powerful (contrast above, l. 5) and regarded it as a synonym of *lîtu*, strength.

The best translation would be *sport*, but the stem is not *la'û* (= *lahâiu*) be willing, but *š'i*, from which we have in Syriac: *šî'iâ*, 20 amusement, play, game. The reflexive stem *ištĕ'î* means in Syriac: *play*, sport, engage in sports or warlike exercises. It is used also of the chase, e. g. *ištĕ'î bĕ-ḳálbê dĕ-çáidâ*, he sported with hunting dogs, which would be in Assyrian: *ina* (*kalbê*) *çâ'idê iltĕ'i* (= *ištá'î*). 25

Our term *game* for animals of the chase denotes orig. wild animals that are pursued for sport. We use *make game of* or *make sport of* for *ridicule*. In the same way Syr. *ištĕ'î* means not only *engage in sports*, but also *make mock of*. The Ittap̄'al[6] *ittaš'î* has the same meaning. The noun *šu''âiâ* denotes *scrurrility*. Also *šî'iâ*, 30 amusement, is used for *mockery*, and *šĕ'âtâ* signifies both *game*, sport, and *joke*, laughing-stock.

Sport is an abridged form of *disport*. The primary connotation is *amusement*, diversion; the special meaning *out-of-door pastime* (and *athletic contest*) is secondary. 35

In Hebrew we have for Syr. *šî'iâ*, amusement, the reduplicated intensive plural *ša'šû'îm*, pleasure, delight, which is generally derived from a stem *mediae geminatae*. It occurs in five lines of the late Psalm 119 (JBL 38, 180[m]). In two lines of this alphabetic poem we find the reflexive *äšta'šá'*, I delight, find pleasure, *viz.* in v. 16: 40

Bĕ-tôratĕkâ âšta'šâ'	*lô-âškâḥ darkĕka*[7]
In Thy Law I find much pleasure	I forget not Thy way.

and in v. 47:

Yâšta'šâ[8] *bĕ-miçuotĕka*	*âšĕr ahâbti*
5 I delight in Thy commandments	which are to me dear.

Ass. *multa'ûtu* = *mušta'ûtu*, an abstract derived from the participle Q^t of *š'ï*. Esarh. 5, 50 (KB 2, 136) we find the syllabic spelling *mul-ta-u-ti* with the character U = ŠAM or the corner-wedge instead of the sign for the breathing.[9] Although DELITZSCH put *multa'ûtu*
10 under *la'û* in AL[5] 166b, he added that the antedental *l* might represent an original *š* (as in *Chaldee* for *Kašdî* or the dialectic *vilta* for It. *vista;* cf. AG[2] 128; also GB[17] s. v. *š''* ii).

A second word for *sport* is met with in the fourth hunting inscription of Sardanapalus. The king states there that he had seized
15 a wild lion by the tail and crushed his skull with a mace *ina mêlulti rubûtišu*, i. e. *for the sport of his majesty*. Ass. *xutbalû*, mace, seem to be a form with infixed *t* from *xabâlu*, destroy; it may be a name like the Ger. *Totschläger* (Fr. *assommoir* or *casse-tête*) which denotes a heavy stick with a loaded head, known in English as a *life-preserver*.
20 MEISSNER, *loc. cit.* rendered *two-edged sword*, and *ina mêlulti rubûtî'a* was translated by him: *zu meiner fürstlichen Belustigung*, for my princely diversion (contrast LI 8ⁱ; ZA 31, 115ⁱ). AL[5] 68b (*cf.* HW 414a) gave *mêlultu* under *m*, but the stem is evidently not *malâlu*, but *elêlu*, play, make music (HW 73a). The Sumerian equivalent
25 of *melûltu* is *ešemen*, and the synonym of this, Sum. *ene-dukduk*, is mentioned in connection with Ass. *zammeru*, singer,[10] and *raqqedu*, dancer (SGl 37. 275). For the connection between *mirth* and *music* cf. JHUC 354, 49, l. 11; JAOS 46, 361, b. In Hebrew the reflexive *hiṭ'allêl* means orig. *divert oneself*, then *make a toy of*, deal wan-
30 tonly.[11] The primary meaning of Heb. *'ôlâl* or *'ôlêl*, child,[12] is *playful*, sportive, frolicsome, wanton (cf. *ta'lûlîm*, Is. 3, 4) and *wantonness* may denote an *outrageous act* (Heb. *'ălîlâ*). Gr. παίζειν, play, is connected with παῖς, child. Also Lat. *liberi*, children, may mean orig. not *freeborn*, in contradistinction to the slaves, but *wantons*,
35 frolicsome creatures.

In Arabic, *'ulâlah* is used for *diversion*, entertainment, and the reflexive of the intensive stem (*ta'âllala*) means *amuse oneself;* it has also the special connotation of *sport* in the sense of *amorous dallying*,

as Shakespeare uses it in *Othello* **2**, 1, 230, where Iago says: *When the blood is made dull with the act of sport, there should be a game to enflame it, and to give satiety a fresh appetite.* AV renders Gen. **26**, 8: Abimelech, king of the Philistines, saw Isaac *sporting* with his wife Rebekah. Nor does Heb. *çaḥḥéq* mean *mock* in the story of Joseph and his master's wife (Gen. **39**, 14. 17). Similarly Arab. *lá'aba* means *sport* with a woman (*cf.* the poem of Mutalammis, BA 5, 186, 13; 217, l. 10; BL 74, n. 28) and *talá'aba* signifies *make sport* of a person. Arab. *lá'iba* is used also of sword-play (*lá'iba bi-'s-sáifi ṷa-'t-túrsi*) and tilting on horseback (*lá'iba bi-'l-maidâni*). 10
Mál'ab is playground or playhouse.

Notes

(1) Presented at the meeting of the American Oriental Society, New York, April 10, 1915; *cf.* JAOS 35, 408; GB[17] 854[a] s. v. *š''* ii.

(2) For the origin of libations see the abstract of the paper on 15
Wine and Blood in AJP **45**, 50.

(3) *Cf.* Ex. **22**, 30; Ez. **33**, 27; 2 S **17**, 8; Jer. **14**, 5. The wolf (Ass. *barbaru*) is called in Sumerian: *ur-bar*, dog of the field, *i. e.* wild dog (JBL 36, 255) = Arab. *kálbu-'l-bárri* (HS 304). Most canine experts believe that the dog is descended from the wolf 20
(EB[11] 8, 374[a]). *Cf.* above, p. 113, l. 6. In 2 K **4**, 39 AV gives *wild gourds* for Heb. *paqqû'ôṯ śaḏê*, i. e. *colocynths;* cf. *field-flowers* (Ger. *Feldblumen*) = wild flowers. For the connection of Heb. *śaḏê*, field, with Ass. *šadû*, mountain, and Heb. *Šaddáį* see ZDMG **69**, 170, n. 4, and for the suffix in Ass. *nêšu ezzu ša çêrišu* cf. *ibid.* p. 168. 25

(4) See the cut on p. 132 of the translation of *Ezekiel* in PB.

(5) DPd 79[f] showed 45 years ago that Ass. *çêru*, field, had no connection with Arab. *çaḥrá'* (contrast SA 586). The original meaning is *depression* (cf. Fr. *dépression de terrain*). The stem is *çr'* = Arab. *ḍáru'a*>*ḍarû'*, humble = Heb. *çanû';* cf. Heb. *çárá't*, 30
leprosy = Ass. *çênitu*, Arab. *naçá'ah*, whiteness (*cf.* JAOS **43**, 163, c and above, p. ***, l. ***).

(6) For the Aram. Ittap̄'al-Intap̄'al see ZDMG **69**, 565; *cf.* LM **4**, 45; ZA **33**, 96[m]; AJSL **33**, 47[i]. This has been disregarded in BSG[4] 51. 35

(7) For the readings *tôrateḵá* and *darkéḵa* instead of *ḥuqqôtéḵa* and *dĕḇaréḵa* see Duhm[2] *ad loc.* Heb. *tôrâ* = Ass. *têrtu* = *tahrirtu* from the stem of Ass. *irru*, intestines (JBL 36, 259; AJP **46**, 205, l. 4).

(8) For *ụăṭ* instead of *ụĕ-'ăṭ*, cf. MF 126, l. 9.

(9) If we had not this syllabic spelling *mul-ta-u-ti* we might
read *multa'îtu*. HW 365[a] gives both *multa'ûtu* and *multa'îtu*. The
form *multa'ûtu* is an abstract formation like Heb. *malkûṭ*, whereas
5 *multa'îtu* corresponds to Hebrew forms like *aḥrîṭ*, *rêšîṭ;* it may be
regarded as a feminine collective (GK[28] § 122, s; *cf.* AG[2] 261)
derived from the participle Q[t] *multa'û* (< *multa'iịu;* cf. *rabû*, great
= *rabiịu*, fem. *rabîtu* = *rabiịtu* = *rabiịatu*). The *î* in *multa'îtu*
may be written simply ', because in *multa'îtî'a* the accent is on the
10 second *i;* cf. *rêmnû* = *rêmênû* = *raḥmânîịu* (WF 218, n. 1). Even
an Arabic form * *musta'îịah* would appear in Assyrian as *multa'îtu;*
cf. Arabic feminine collectives like *muḥammadîịah*, Mohammedanism
< *muḥammadîị*, Mohammedan; *majûsîịah*, Magianism < *majûsîị*,
Magian, Gueber, Parsee, ultimately derived from Sum. *max*, vener-
15 able, reverend; see GB[17] s. v. *mag;* AkF 68; *majnûnîịah*, insanity <
majnûn, insane; *ma'ịûsîịah*, hopelessness < *ma'ịûs*, hopeless < *áịisa* =
ịá'isa, Heb. *nô'áš;* *majbûrîịah*, force < *majbûr*, forced; *maxçûçîịah*,
peculiarity < *maxçûç*, peculiar; *maxdûmîịah*, mastership < *maxdûm*,
master, lit. *served;* *maḥẓûẓîịah*, contentedness < *maḥẓûẓ*, contented;
20 *maḥrûmîịah*, disappointment < *maḥrûm*, disappointed, prop. barred;
maḥramîịah, intimacy < *máḥram*, intimate (*cf.* Kosegarten § 728).
There seems to be a connection between the feminine infinitive of
the third form and the passive participle of the same conjugation;
e. g. *mubârik*, blessing, *mubârak*, blessed, *mubârakah*, blessing =
25 benediction; *muxâdi'*, deceiver, *muxâda'*, deceived, *muxâda'ah*,
deceipt (*cf.* FKS 1, 206; contrast BN 269; WdG 1, 117, l. 6). For
the secondary differentiation of the internal passive forms see SFG
62, 3; JAOS **22**, 54. Note also Arab. *muta'áịịanah*, military post,
position, office < *muta'áịịin*, enrolled for military service; cf. *ta'áịịana*
30 *fi-'l-jundîịah* (*jund* = Syr. *gúddâ*, Heb. *gĕḏûḏ;* the name *Megiddo*
means *military station;* see WF 198; JAOS **34**, 415[f]) and *mánzilah*,
stop, station, position, rank; also Eth. *tĕ'ịént*, army, camp < *ta'aịána*,
camp, orig. *halt at a spring* (OLZ **12**, 69). This word is not recorded
in NBSS 66. Similarly we have *múbtada'*, begun and beginning,
35 commencement; *múdxal*, introduced and introduction; *múxtaba'*,
hidden and hiding-place; *múxtatam*, ended and end; *muxáịịas*,
confined, subdued and confinement, prison; *mújtama'*, meeting-
place, meeting; *múḥtafal*, meeting-place, assembly; *múḥtaraf*, work-
shop = *máḥrif;* *múttaka'*, couch, *Pur.* 31, 5; *Est.* 32, n.†; ZDMG
40 **61**, 276, 20; OLZ **16**, 184; BL 68; *mutaụáḍḍa'*, lavatory, toilet-room,

latrine < *yáḍu'a* = Heb. *iaçâ;* Heb. *çe'â*, excrement (= Ass. *çû*) is a form like *leḏâ, de'â*. Eth. *çê'a*, be fetid, is a denominative verb; Aram. *çî* (= *çê'î*) be filthy, is borrowed from Assyrian, as is also Aram. *šêçî* = Ass. *ušêçî*, and Arab. *ydçi'a*, to be soiled, is an Aramaic loanword; *cf.* Ger. *beschissen* = soiled and Heb. *môça'ôṯ* (GB[17] 407b) = *maḥra'ôt*, also my remarks on Arab. *xári'a* in AJSL **23**, 250. Arab. *yáḍu'a*, be pure, is privative: *be undefiled*. Contrast JBL **39**, 153[m].

(10) For the etymology of *sammeru* (Amhar. *azmârî*, NBSS 36) see AJSL **26**, 2.

(11) GB[17] considers a connection between Ass. *elêlu*, play, and Heb. *hiṯ'allêl*, doubtful.

(12) *Cf.* for the two forms ZDMG **61**, 194, n. 2.

A Cuneiform Description of a Volcanic Eruption[1]

We read in the fourth tablet of the Babylonian Nimrod (or Gilgameš)[2] epic that Gilgameš and his friend Engidu[3] went to the
5 cedar grove of the goddess Irnini, which was guarded by the Elamite Humbaba. It has been suggested that Humbaba was the custodian of the image of the goddess Istar of Erech, which had been carried off to Elam 1635 years before Sardanapalus recovered it after his conquest of Susa *c.* 645, that would be *c.* 2280 (KAT[3] 571, n. 2;
10 GA[2] 602; SA cccxxxii 59. 757). Irnini (or Irnina, IṢ 6[f]) may be a compound of *ir-nin;* Sum. *nin*, princess (Ass. *rubâtu*) is a name of Istar, and Sum. *ir* means *carry off* as spoil (Ass. *šalâlu*). The adjectives were orig. prefixed to the substantives; the older form of Sum. *lugal*, king (lit. *vir magnus*) was *gal-lu*. UNGNAD (UG 77)
15 thought that Irnini might stand for *Innana*, or there might be a connection, at least in popular etymology, between *Irnini* and *erin*, cedar. The Greeks identified Nanæa both with Aphrodite and Artemis (DB 3, 485[a]; EB 3331).

JENSEN (ZA 30, 131, xiv) thought that Gilgameš' and Engidu's
20 journey to the Elamite cedar grove corresponded to the expedition of the Greeks against Troy, but I believe that the Humbaba episode may be combined with Orestes' and Pylades' attempt to recover the image of Artemis in Tauris. Iphigenia is perhaps orig. merely an epithet of Artemis (EB[11] 14, 738[a]).

25 The Assyrian copies of the Gilgameš epic are from the library of Sardanapalus (668—626 B. C.). The Babylonian fragments, published by SCHEIL, MEISSNER, HILPRECHT, &c. (which differ considerably from the Sardanapalian recension) are later than 2000 B. C. SCHEIL's tablet, which is the oldest (JAOS 30, 46), bears the date
30 *eleventh year of Ammizadugga*, i. e. according to KUGLER's astronomical calculations, 1956 B. C. (GA 370). The Babylonian copy of the second tablet of the epic, published by LANGDON,[4] is said to

belong to the period of Hammurabi (2123—2081).[5] Even if we had a Babylonian copy of the Humbaba episode, written in 2100, this would not militate against the theory that Irnini represents the image of Istar carried off to Elam in 2280; 170 years is a sufficiently long time for the accumulation of a great mass of legendary and imaginative material around a historical nucleus. The favorite hero of Spain had become the centre of a whole system of myths within 100 years after his death (EB[11] 6, 362[a/]). Some stoutly denied that the Cid, who died in July, 1099, ever existed. Faust was a contemporary of Luther and Melanchthon. He died in 1538. When less than 50 years after his death the oldest Faust-book[6] was published, the Faust-legend was, in all essential particulars, already complete (EB[11] 10, 210[a]). HILPRECHT's Deluge fragment was said to antedate all the accounts previously found, vindicating the correctness of the Priestly Code in OT and destined to usher in a new period in the history of religion (JAOS 30, 30. 46). Is is no doubt later than 2000 B. C. although HILPRCHT assigned it to the period 2350—2130. Even if a fragment of the Deluge episode could be proved to have been written in 2350 it would not establish the fact that the Humbaba episode existed at that date. The great Babylonian epic consists of a number of different legends which were subsequently connected with Gilgameš and wrought into the structure of the poem, just as the Iliad and Odyssey may have absorbed a number of pre-existing lays (AJP 46, 209, l. 8).

Before Gilgameš and Engidu slay Humbaba, Engidu has a number of dreams which were not unfavorable and disheartening, but cheering and encouraging. Both JENSEN and UNGNAD explain *šâšâku* and *šâšat* in NE 58, 11. 14 to mean *I was startled* and *it was startling*, shocking, frightful; but this Ass. *šâšu* corresponds to the Heb. *śâś*, he rejoiced (impf. *iâśîś*) which appears in Arabic, with transposition of the *i*, as *iašša* (ZA 30, 96). NE 58, 13—20 should be translated as follows: My friend, I saw | a third dream, ‖ and the dream I saw | was wholly gladsome. ‖ The heavens thundered | while the earth rumbled; ‖ daylight faded, | darkness set in, ‖ lightning flashed, | fire flared up, ‖ [cinders] showered down, | it rained death. ‖ Then [there was] brightness again: | the fire was quenched, | [and the dust which] had fallen | turned to vapor. ‖ The transliteration of the cuneiform text is: *Ebrî âtámar* | *šâlšata šutta* ‖ *u-šútta ša-âmuru* | *kalîš šâšat:* ‖ *ilsû šamû* | *qaqqaru irámum* ‖ *ûmu ušxârir* | *ûçâ eklitu[m]* ‖ *ibriq birqu* | *innapix išâtu[m]* ‖ [*eprê*] *ištappû* | *izzanun*[7]

mûtu || [*ibš*]*î*[8]*-ma nigîtu* | *ibtêlî išâtu* || [*epru ša-*]*imtáqutu* | *itûr ana-túmri.* ||

JENSEN translated: *the smoke which fell down was transformed into salt;* Ass. *tumru*, however, does not mean *salt*, but *smoke;* it is identical with pB *tímmârâ*[9] (so DW; LTI and JD: *tímrâ*) smoke, vapor, steam. In Joel 3, 3 and Cant. 3, 6 we find *tîmărôt-ʿašán*, pillars of smoke or clouds of perfume. If there is a downpour of rain after a volcanic eruption, the deposits of ashes, which retain their heat for a long time, will emit great clouds of vapor. This symbolizes the end of Humbaba: he will flare up, but he will be quelled. During a volcanic eruption lightning often flashes through the dark ash-laden clouds of vapor, and there may be balls of fire and other electric scintillations at the borders of the cloud. At the Plinian eruption of Vesuvius in 79 A. D. there was darkness for three days. *Ûmu ušxârir* means lit. *darkness fell*, i. e. *went down*, was reduced; the verb is connected with *xurru*, hole, and means orig. *to hole* = go or fall into a hole. Arab. *xárra* is a synonym of *sáqaṭa*, fall. We also find *ušxârir imxullu*, the strong wind fell = the storm subsided (*subside* means *sink* or fall *to the bottom*) and *ušxârir pânušu*, his countenance fell, which does not mean *he was dejected*, but *he lowered* (knitted or wrinkled) *his brows*, i. e. he frowned, scowled. *Lô appîl panáį bakém* (Jer. 3, 12) means *I will not lower at you.* To *lour* and to *lower* are identical; Ger. *lauern*, lie in wait, means orig. *lie low*, crouch. *Fall* may also mean *downfall*, ruin, destruction; *šaxarratu atbuk* signifies *I poured out destruction.* The verb *ištapû* corresponds to the Syr. *ištĕpáʿ*, be poured forth; *šipʿâ* means *abundance of water* (cf. Heb. *šipʿâ*, Job 22, 11) or *copious shower.*

The restoration of *eprê*, ashes, at the beginning of l. 18, and the singular *epru* at the beginning of the last line seem to me reasonably certain. Volcanic dust or ashes consist of more or less finely divided lava. Heb. *ʿapár* means not only *dust*, but also *ashes* (Num. 19, 17; 2 K 23, 4). Also *epr*, which ZIMMERN is inclined to regard as an Assyrian loanword, has both meanings. *Eprê* denotes the *lapilli*, and the statement *it rained death* refers to the bombs ejected by the volcano. In the description of the eruption of Mount Sinai in northwestern Arabia (JAOS 34, 425, n. 12) we read (Ex. 19, 13; *cf.* 34, 3) that the people were warned not to go too near the volcano lest they or their beasts be slain by the stones ejected from the crater.[10] There were thunders and lightnings and a thick cloud upon the mount,

and very loud horn-blowing, *i. e.* subterraneous rumbling, and smoke ascended from Mount Sinai like the smoke of a smelting furnace, and the whole mountain quaked greatly.

The ancient Babylonians may have seen volcanic outbursts on the western shore of Lake Van: Nimrud Dagh is said to have been in eruption in 1441 (EB^{11} **28**, 190^{a}). There are several extinct craters in the Armenian plateau, including Mount Ararat; also the loftiest peak of the Caucasus, Mount Elburz, and Mount Damavand, *c.* 50 m NE of Teheran, are old volcanoes.

Notes

(1) Presented at the meeting of the American Oriental Society, New Haven, April 4, 1918 (see JAOS **38**, 336). This paper is referred to JC 21^{i}.

(2) For these names see ZDMG **69**, 171, l. 14.

(3) For *Engidu* see ZDMG **64**, 612, n. 2. The *g* in *Engidu* < *Enkidu* (SG 16^{i}) is due to the *n;* cf. Heb. *sĕganîm* < Ass. *šaknê* (AJSL **26**, 9, l. 5; *cf.* AJP **45**, 239^{i} and above, p. ***, l. ***).

(4) This tablet was purchased by the University Museum of Philadelphia in 1914; it is said to have been found at Senkereh, the ancient Larsa, near Warka, the ancient Erech; *cf.* Langdon, *The Epic of Gilgamish* (1917) p. 207.

(5) Hammurabi may be 176 years later: 1947—1905 (*cf.* ZA **35**, 320^{m}).

(6) *Historia von D. Johann Fausten*, published by Johann Spiess, Frankfort o./M., 1587.

(7) *Izzanun* < *iztánun*, Q^{t} like *imtáqut*.

(8) This reading is doubtful.

(9) It has no connection with Syr. *tinnânâ*, smoke, which corresponds to Arab. *natânah*, reek (JAOS **42**, 376; *cf.* below, p. 169, l. 2.).

(10) *Cf.* MuS 509, 44. AT^{4} still retains the preposterous translation *Steinigung oder Erschießen steht darauf* (cf. also ATA^{2} *ad loc.*).

Ass. *pâtu*, Blowy, and *pâṭu*, Brim

The old rendering of l. 139 of the Flood-tablet, ***appalis kibrâti pâtu tâmdu*** (NE 140, 139): I looked at the regions at the edge of the sea (*cf.* HW 413[i]; KB 6, 299) is not satisfactory. GEO. SMITH translated: *I perceived the shore at the boundary of the sea;* SAYCE: *I watched the regions at the boundary of the sea;* LENORMANT: *Je regardai les régions qui bornaient la mer;* OPPERT: *J'observai les régions sur l'étendue visible de l'Océan.* In the first place, we should expect ***pât*** or ***pâṭi*** instead of ***pâtu;*** S[b] 364 has ***pâṭu***, not ***pâtu*** (see AL[5] 106, 173[b]; SGl 219; contrast AL[4] 102; CT 11, 18, 29). Furthermore, fragment I (JAOS 16, xi) seems to have read ***pâtu*** after A-AB-BA; so it cannot be ***nomen regens***, but must be an attributive adjective (*cf.* KAT[2] 75, 26) which may be either affixed or prefixed (AG[2] § 164). Finally, ***the regions on the edge of the sea*** would suggest the northern shore of the Persian Gulf. ZIMMERN (SuC) rendered: *Ich schaute auf die Welt — lauter Meer!* Here the syntactical analysis is correct, but ***pâtu*** cannot mean *lauter*. This idea would have been expressed by ***kalîšin tâmdu*** (cf. WdG 2, 205, D). In Hebrew you would use ***kol*** or *raq*.

The adjective ***pâtu*** may be derived from the stem of *pû'u* or *pû*, chaff, lit. *that which is blown away* < ***pîḥ***, to blow. It may represent an intransitive form *paiaḥtu;* cf. *ṭâbtu*, benefit = *ṭaiabtu; ṭâtu* or *ṭa'âtu*, bribe (prop. *smearing*) = *ṭaiaḥtu* < *ṭîḥ*, Eth. *ṭĕ'a*, Heb. *ṭûḥ* (see GB[17] xvi, *ad* 274 and BL 128,†). We use *palm-grease* for *bribe*. An *itching palm* (Shakespeare, *Julius Caesar* 4, 3, 11) must be *greased*. Similar forms are Syr. *sâbṭâ*, old woman (lit. *gray-haired*) and *'âqtâ*, distress (lit. *strait*) < *'ûq* = Arab. *ḍâqa-iaḍîqu* (AJSL 1, 231). In Syriac we find *pâḥ(u) a(i)k 'ûrâ*, they blew away (scattered) like chaff. Syr. *'ûrâ* (which is connected with Heb. *'ôrér*, stir up) denotes not only *chaff*, but also *fine dust*, vegetable down, and smoke, just as Heb. *pîḥ(-kibšân)* is used in the description of the sixth plague of Egypt (Ex. 9, 8. 10) for *soot* (𝔊 αἰθάλη, but 𝔖𝔍𝔈

qiṭmâ, cinis, ḥámad; GV φύσημα χαμίνου. Rashi explains *pîḥ* as *šă-ha-rûḥ mĕpîḥán u-mapríḥán.* Heb. *pîḥ* means *blown about*, liable to be blown about, driven away, scattered. The *kibšán* (lit. *reducer;* cf. JBL **36**, 93; AJSL **23**, 245ⁱ; contrast EB 3820, 9) was not a kiln for lime or pottery, but a smelting furnace. Soot (so RV[M]) irritates the skin; the epithelioma of the scrotum known as *chimney-sweep's cancer* is called also *soot-cancer*. The boils of the Egyptians, however, were not due to the soot scattered by Moses; the cutaneous affection was a form of *furunculosis orientalis* due to protozoan parasites (EB[11] **27**, 345[b]). *Cf.* AJP **43**, 238 and the paper on Cancer in the Bible, *Journal of the American Medical Association*, vol. 77, p. 1440.

Pâtu tâmdu or *tâmdu pâtu* may mean *blown sea*, i. e. *agitated* by the wind, wind-shaken, wind-swept, wavy (*cf.* our *blowy* = *windy*, breezy). Although the storm had subsided, the ground-swell (Ger. *Dünung*) continued. Arab. *fâḥa* means not only *blow*, but also *be wide*, just as *râḥa* signifies *blow*, and *ráuiḥa*: be wide; *cf.* Ass. *rapâšu* = *napâšu* (above p. ***, l. ***). We can hardly combine Ass. *pâtu* with Arab. *fáiaḥ*, wideness (*áfiaḥu*, wide, extensive) although Ovid (*Met.* **1**, 291/2) says in his description of the Deucalionic Flood: *Jamque mare et tellus nullum discrimen habebant,* | *omnia pontus erant: deerant quoque litora ponto.*

Ass. *pâṭu*, border, territory (*cf.* Heb. *gĕbûl*, Lat. *fines*) is a transposition of *ṭâpu* = *ṭappu* = Arab. *ṭaff*, brim, edge, margin. For the transposition *cf.* Arab. *má'a* = Heb. *'im*, Arab. *uáççâ* = Heb. *çiuuâ*, and VG 271, η. Arab. *fiçç* (< *çiff*) is ψῆφος (*Pur.* 45, 10). Scotch *neer* (Ger. *Niere*) = *reins*, Lat. *renes* (JHUC 296, 36). Barth identified Heb. *šûṭ* with Arab. *ṭâša-iaṭîšu*. Arab. *fáḥḥa*, hiss (e. g. *fáḥḥat al-áf'â* = Heb. *äp'ĕ*) or *fáxxa* appears also in the transposed form *háffa*. Heb. *ro'*, evil, corresponds to Arab. *'urr* (JBL **39**, 164) and is ultimately identical with Arab. *gáir*, other; cf. *Ezra-Nehemiah* 66, 35; pB *aḥḥér;* Gr. ἕτερος, Fr. *s'altérer* (JHUC 354, 49, l. 18). The ' in Arab. *'arr* instead of *g* is due to the *r;* cf. *ridâ'* for *ridâg* = *gadîr* in l. 31 of 'Antarah's *Mo'állaqah*. The Arabic name of Babylonia, *'Irâq*, may represent an original *girâq*, submersion (contrast EI **2**, 547[b f]).

Our *brim* is connected with Ger. *verbrämen*, border = adorn with a border or edge. Ger. *Bräme* means *border*, edge. *Berm* is a narrow ledge, esp. a narrow terrace between the rampart and the moat (see cuts in CD 4281[b]; MK[6] **2**, 707). For *berm* (Fr. *berme*) =

brim cf. the remarks on Ger. *Born* = *Brunnen*, *Bernstein* = *Brennstein*, AJSL **23**, 242.

Modern Arab. *ṭaff* means *brim* a vessel, *i. e.* fill it to the upper brim or upper edge. In the Talmud we find *bêsâ* (= βῆσσα) *ṭĕpûpâ*, brimmer, i. e. *a brimful vessel*, a bowl full to the top, also *hopnáim ṭĕpûpôt* (BT **8**, 427, l. 7; **2**, 891, l. 5; *cf.* Luke **6**, 38). In modern Arabic we have *ṭafîf*, overflowing, running over the edge or brim of a vessel. The same root appears in Arab. *ṭáfaha*, brim, *i. e.* either *be full to the brim* or *fill to the brim* (cf. *ṭaffân* and *ṭafhân*, brimful). To *brim* may mean also *move along the brim* or edge, skirt along < *skirt*, border, edge, margin. Keats says: *I brim round flowery islands*. This explains the meaning of Arab. *ṭâfa*, go around, orig. *skirt* = move along a border, shore, or edge; cf. *al-báitu-'llaḏî ṭâfa háulahu rijâlun*, the temple around which men walk (Zuh. *Mo'all.* 16). Arab. *ṭaff* corresponds, in some respects, to Arab. *šaṭṭ* or *šâṭi'*, *šaṭ'*, *šaṭu*; cf. the denominative verbs *šáṭṭaṭa* and *šáṭa'a* = *máša 'álâ šáṭ'i-'n-náhri;* see also GB[17] 782 s *šaṭâ* and *cf.* Arab. *inhárafa 'an*, deviate, prop. *turn to one side* or *to the edge* < *harf*, edge, border. Arab. *šáuṭ* denotes *going around* the Kaaba. *Istašâṭa*, get angry, means orig. *boil over*, run over the top of a vessel (cf. *brim over*). Arab. *ṭáffa*, be near, means prop. *be on the brink of* (cf. *verge on*, border upon = *approach closely*, Ger. *das grenzt ans Unglaubliche* = *das ist nahezu unglaublich*). This is also the original meaning of Arab. *ṭáffat* (or *ṭáfálat*) *aš-šams* = *dánat lil-gurûb;* cf. the remarks on *ášfâ*, *šáffara*, *ašáfa*, which are derived from the root of *šáfah*, lip (JSOR **1**, 92).

In Syriac, *ṭûp*, brim, has the meaning *overflow*, i. e. *run over the edge* or brim of a vessel, &c. This may mean *flood* or *be flooded*. An *overflow* is an *inundation*. Syr. *ṭaupânâ* (Arab. *ṭûfân;* cf. *ṭáufah*, downpour) signifies *flood*, deluge. Also the original meaning of Talm. *ṭupîânâ*, surplus (BT **6**, 697, l. 2) and *ṭĕpîṭâ*, excess (not *ṭĕpê kupîtâ*, BT **6**, 730, 22) is *brimfulness*, overflow. Syr. *ṭappâîâ dĕ-ṭûrâ*, on the other hand, means *the side of a mountain* (cf. Ass. *pâṭ šadî*). In northern England the side of a hill is called *edge*. The primary connotation of Arab. *ṭáfiia*, be extinguished, may be *be flooded;* a building is flooded in order to extinguish a fire. An old Š (VG 522, δ) of *ṭp*, brim, overflow, is Heb. *šaṭap*, flood.

Brim over = overflow, *overflowing* = abounding, *abounding* = rich, *rich* = fat, *fat* = stupid. We speak of *rich* fields, *fat* meadows, *fat* wit (*cf.* also AJSL **23**, 235, n. 47). Ass. *ṭapâšu* means *be fat*,

abundant, while Heb. ṭapáš signifies *be stupid*, dull (Ps. **119**, 70: *ṭapáš kah-hélb libbám*, ℌ𝔍𝔖 *curdled*, coagulated, but 𝔗 *iṭṭĕpêš*). In Job **33**, 25 we must read *iṭpáš*, it will be stout, sturdy; contrast v. 21) instead of *ruṭăpáš* (cf. AJSL **26**, 10; *Mic*. 74, ω). The original meaning of Arab. *ṭáfiš*, soiled, is *smeared*, greasy (*cf*. AJSL **26**, 16). In Syriac we have *páṭ'á*, stupid, while *paṭṭím* means *to fatten*, enrich >*mĕpaṭṭĕmá*, fattened, fatling; *piṭmá*, fattening, fatling; *cf*. also *piṭṭûlê*, fattenings, and above, p. ***, l. ***.

These Syriac words (as well as 𝔗 *piṭmá*, fattening, pB *paṭûm*, fattened) exhibit the root *ṭp* in the same form in which we have it in Ass. *pâṭu*, brim. *Pṭ* may be the original form, and *ṭp* a transposition. For the root *ṭp*, be flat, which we have in Ass. *ṭappu*, sole of the foot, see ZA **30**, 98.

If we find in v R 4, 125 (*ša kîma dûri rabî pân Elamti parku*) the variant *pâti* instead of *pân* (SA 42. 555) this *pâti* represents a feminine plural of *pû*, mouth (AJSL **22**, 258) just as *pânu* is orig. a masculine plural of *pû*. According to v R 39, 11 Sum. *kaka* = Ass. *pâtu*[m] or *pânu* (HW 523[bi]; PSG 54, l. 13). Heb. *paná*, turn (AJP **46**, 200[i]) is derived from *pânu*, face (*cf*. Arab. *tauájjaha*<*uajh*) and *patá*, be open<*pâtu*, opening (AJSL **22**, 258). Syr. *páṭá*, face (NSG[2] 24[i]. 90[m]) was orig. *pâtâ;* cf. 𝔗 *pâṭâ* written with or without ' after the *p* (see also *Kings* 98, l. 5). GGAO 253, n. 1 does not explain *pânu* as plural of *pû* (SA 558, l. 13; for AJSL **23**, 258 read there AJSL **22**, 258; this misprint has been copied from VG 333[m]). The *ṭ* in Ass. *pâṭu* is certainly not the feminine *t* (SA 555[i]) as it is in Syr. *qaššâṭ*, archer, where it is due to partial assimilation. Syr. *qaššâṭá* is spelled also *kaššâṭâ* (cf. AJSL **1**, 231, l. 8).

Naphtha and Asphalt*

Naphtha (ἡ ἄσφαλτος ὑγρὰ ἣν νάφθαν καλοῦσι, Strabo 743, or Μηδείας ἔλαιον) was used as an illuminant (ᾧ ἀντ' ἐλαίου τοὺς λύχνους κάουσι, Strabo, *loc. cit.*, *cf.* above, p. 28, l. 18.) Pliny (**2**, 235) says of naphtha: *ita appellatur circa Babylonem et in Astacenis Parthiae* (cf. EB[11] **21**, 197[b], l. 8) *profluens bituminis liquidi modo;* cf. 35, 179: *sunt qui et naphtham . . . bituminis generibus adscribant . . . utunturque eo ad lucernarum lumina olei vice;* 35, 182: *calcis quoque usum praebuit ita feruminatis Babylonis muris;* **24**, 41: *est et pissasphaltos mixta bitumini naturaliter ex Apolloniatarum agro* (i. e. at Selinitza near the port of Avlona on the coast of Albania).

I pointed out in KAT[3] 510[f] (*cf.* AW 126, n. 7) that the Sumerian name for naphtha, *esir* (SGl 36[f]. 247[f]) was a compound of *a*, water, and *sir*, light (SGl 245[f]). A naphtha well in Susiana was called Μηδείας ὕδωρ. Also the water which filled the trench around Elijah's altar (1 K **18**, 35) and which was afterwards ignited, may have been naphtha (*cf.* JHUC 364, 59, Oct. 21 and HITZIG, *Geschichte Israels* **1**, 176, cited in THENIUS' *Könige*[2] 227[f]). We must read the plural *millĕ'û*, following 𝔊[V]𝔖. The final *mâim* is subject, not accusative (GK[28] § 117, z; WdG **2**, 48, A). *Cf.* KEIL, *Könige*[2] 206, l. 6: *und Wasser auch den Graben füllete*, following JDM (1785). Luther's *und die Grube war auch voll von Wasser* (so, too, AdW, 1805, following 𝔍 *et fossa aqaeductus repleta est*) is more correct than AVR *and he* (Elijah) *filled the trench also with water* (so, too, KITTEL, AT[4], ATA[2] *ad loc.*). In 2 Mac. 1, 31 naphtha is referred to as *water*. The view implied in the last verse of that chapter, that the original form of the name was νεφθαρ (ὃ διερμηνεύεται καθαρισμός) is erroneous. The final *r* in νεφθαρ is as incorrect as the *r* in our *idear* (cf. *Acre* for *Accâ*). The author may have combined νεφθαρ with Aram. *paṭṭîr* which we find in 𝔗 *ṭîn paṭṭîr dĕ-lâ ṭĕbân*, unmixed

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* This paper was written Nov. 26, 1915 and presented at the meeting of the American Oriental Society, Boston, April 11, 1917; *cf.* JAOS **36**, 21[f].

clay without straw, for 𝔐 *tapêl* (Ez. 13, 10). Syr. *paṭṭîr*, unleavened, is used also in the sense of *sincere*. For νεφθαρ 2° at the end of 2 Mac. 1 we must adopt the reading νεφθαι = νάφθας or νάφθα. For the ε *cf.* Syr. *néptâ*. For Aram. *paṭṭîra*, unleavened, *cf.* Arab. *faṭîr* and *mufáṭṭar*, and for *paṭṭîr* in the sense of *pure* cf. ἄζυμοι in 1 Cor. 5, 7.

The primary connotation of naphtha is *illuminant*. It must be derived from Ass. *nabâṭu* (or *napâṭu;* BAL 103) = *shine* (HW 443). Also ZIMMERN (ZA 30, 198, n. 2)* derived *naphtha* from *nabâṭu*, but he believed it was called *napṭu*, because is was easily fired. Ass. *nabâṭu*, however, means *shine*, not *ignite*. In Arabic, *nafṭ* is used for *naphtha*, and the feminine *náfṭah* (Syr. *nappâṭâ*) denotes *blisters*, pustules, papules; but the original meaning is *exanthema*, efflorescence. In modern Arabic, *ṭáfrah* denotes both *frondescence* and *eruption* on the skin; *ṭáfrah* stands for *táfirah;* the *ṭ* for *t* is due to the *r* (above, p. ***, l. ***). It is derived from the root *pr*. Fr. *bouton* signifies both *bud* and *pimple* (JAOS 32, 5[i]). The *bouton d'Alep* is the *Aleppo ulcer*, i. e. *furunculosis orientalis* (EB[11] 27, 345[b]) which is also known as Biskra button, Bagdad date-mark, Delhi boil, &c. (AJP 42, 238).† Ger. *ausschlagen* means *bud*, burst into leaf, and Ger. *Ausschlag* is *exanthema*. Ger. *Blüten* (cf. προσώπου ἄνθη) is used for *pimples* (cf. also *Sommersprossen*, freckles). Heb. *nôçâçîm* (Ez. 1, 7) means *shining*, sparkling, and *henéçû* (Cant. 6, 11) < *naçaç* signifies *they bloomed*. Also Heb. *heçîç* denotes both *sparkle* and *blossom*. Ass. *âru*, blossom, is identical with Heb. *ôr*, light (ZA 30, 66). Ass. *urru*, daylight, stands for *ûru*. The name of the second Babylonian month, *Âru* (= *Aiaru*) has the meaning of Fr. *Floréal* (April 20—May 20, 1794). In 1926 the Hebrew Iyar began on April 15, and ended May 13. Also *Zîu* means *Floréal;* it corresponds to Aram. *zîuâ*, brightness. Arab. *záhara* (cf. also modern Arab. *ẓáhara* in which the *ẓ* is due to the *r*; cf. above, l. 15) means *shine* and *blossom*.

Arab. *náfaṭa*, boil, be angry, is a byform of *náfata* (cf. Ass. *šapâtu* = Heb. *šapáṭ*) and Syr. *napṭêrâ*, torch, lantern, may be connected with Ass. *ṭipâru*, torch (HW 302[b]) which must not be combined with Heb. *lappîd* (GB[17] 388[b/]). Syr. *napṭêrâ* is not derived from λαμπτήρ, nor is Heb. *lappîd* < λαμπάς. In Hebrew we have

* I received ZIMMERN's paper on Sept 8, 1919.

† *Cf.* above, p. 138, l. 11.

the stem *nabâṭu*, shine, in *hibbîṭ*, look, orig. *glance* (cf. Ger. *Glanz*, splendor, lustre, and our *glare*, *gleam*).

Ass. *iddû*, naphtha, is not derived from *nadû* (KAT[3] 510) or from *ḥánaṭa* (HALÉVY) but from *'dî*. The primary connotation is
5 again *illuminant*. The stem *'dî* means orig. *shine*, then *blossom*, flower, flourish. *Flourish* may mean (like ἄνθος) *adornment*, ornament (Heb. *'ădî*) and ἄνθος is used also, as stated above, of eruptions on the skin. This is the meaning of 𝔗 *'ádîâ*, *'âdîṭâ* in Lev. 13, 2; the rendering *scar* or *scurf* is unwarranted. DRIVER in
10 PB translated *eruption*. For *'ădaîîm*, menses, in Ez. 16, 7 *cf.* AV *flowers* in Lev. 15, 24. 33 (DRIVER: *monthly impurity*). Also *'iddîm* (Is. 64, 5) should be read *'ădaîîm* (contrast *Genesis* 118, 49). Arab. *'iddah* is derived from an allied stem *'ádda* (cf. Heb. *qaçê* and *qĕçât*, end (from *qçî*) = *qeç* (<*qaçaç*). Arab. *'udd* means *pustule*, blister
15 (syn. *baṭr*). 𝔍 has in Lev. 13, 2 *pustula* for 𝔐 *sappáḥt* (𝔗 *'ádîâ*, *'âdîṭâ*). Both Arab. *'udd*, pustule, and *'iddah*, menstruation, may be Aramaic loanwords (VOLLERS, ZA 12, 137 said, *'iddah* might be a Jewish term) and the original form of the root from which Ass. *iddû*, naphtha, is derived, may be *gd* (cf. ZDMG 65, 107, l. 2; JBL 32,
20 139) which we find in Arab. *gad*, morrow (for *gáda*[n] or *fi-'l-gádi*, to-morrow, *cf.* Ass. *uddiš*, HW 21[b]) orig. the *light* of the morning. Arab. *gúduah* denotes *early morning*, and *gúddah:* malignant bubo; *cf.* the remarks above, p. 142, l. 17, on Fr. *bouton*.

We can hardly explain *iddû* as *blistering*, bubbling, although
25 liquid asphalt emits bubbles. In the celebrated Pitch Lake of La Brea on the Island of Trinidad the asphalt near the shore is solid, but near the centre it is soft and bubbling. Nor can Ass. *iddû*, asphalt, be combined with Arab. *ádâ-iá'dî*, thicken (syn. *xáṭara*, *gálaẓa*) which is used of milk (*ádâ-'l-lábanu*) although naphtha is
30 called in 2 Mac. 1, 21 ὕδωρ παχύ.

In addition to *iddû* we find also *ittû* (HW 161[a]) and *iṭṭû*. The original meaning of *ittû* (= *ḥatta'u;* cf. Arab. *ḥáta'a*, syn. *áhkama*, *âtqana*) is *uniter*, cementer, *i. e.* asphaltic cement; see the remarks in AJSL 26, 13 (cf. *ittûtu*, copulation). *Iṭṭu*, on the other hand,
35 means *dark* (HW 45[b]). The stem is *gáṭâ-iágṭû* (cf. *gáṭila*, *gáṭaša*). Strabo (743) calls the liquid asphalt, which was used as an illuminant, *black* (μέλας).

Gr. ἄσφαλτος is not a foreign word; it is connected with ἀσφαλής, immovable, firmly fixed; but μάλθα (> our *mortar*) is a Semitic
40 loanword (BL 130[f]).

Ass. *miṭpânu*, longbow*

AL^2 (1878) read the synonym of Ass. *qaštu*, bow, ***midpanu***. According to HJ 8 (1879) this word meant orig. ***instrument of defense;*** but a bow is not a shield.† KB **2**, 112, 57 (1890) read ***zizpanu***, giving ***midpanu*** as an alternative. LŠ **2**, 67 (1892) stated that Winckler had shown him a passage where the word for ***longbow*** was written ***za-az-pa-nu***. Nobody else has ever seen it. Perhaps it was a passage containing the expression ***izzaz-pâni*** = ***manzaz pâni*** (HW 457^{am}).

AL^4 191^{ai} (1900) and AL^5 182^a (1912) read *til*(?)***pânu***. The same reading was adopted in KB **6**, 2, p. 12* (1915). In KB **6**, 256, 18 (1900) the first syllable was not transliterated.

AG^1 (1889) pp. 144. 188. 190. 246 = AG^2 (1906) pp. 157. 197. 199. 243 read *pitpânu*(?). The same reading was given in HW 554^a (1896). Delitzsch added there that the passage ii R 24, 55^c might perhaps have some bearing on this reading. This text has since been republished in CT **19**, and SGl 178^i (1914) stated that the reading ***pitpânu*** was warranted by the gloss ***pit-pa-na*** in CT **19**, 32, 31^c. But ***pit-pa-na*** is not given as a gloss either in ii R or in CT **19**. If it were a gloss, we should expect to find it inserted between the two characters ***giš*** and ***ru*** (cf. ***apin*** in l. 9 of RM 604 on the same plate) or at least separated by a blank space from the line between the two columns; and even if it could be proved to be a gloss, it could not be read ***pitpana***, nor is the rendering in the Assyrian column ***pitpânu***. If there is no other evidence, the reading ***pitpânu*** must be regarded as extremely doubtful. SAI 845. 6854 read ***pitpânu***, but added an interrogation-point. BA **9**, 2, No. 394 read ***midpanu*** (following CL 9101) and in the next line: ***pitpânu*** (following HW).

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* The present paper was referred to in JBL **39**, 162^f.

† In German, *Gewehr*, which denotes orig. *defensive arms*, is used for ***gun***, rifle, carbine. Ger. *Seitengewehr* signifies *side-arms*, sword, also *sword-bayonet*. For *Present arms!* you say in German: *Präsentiert das Gewehr!*

We know that *pan* is the Sumerian word for *bow* (SGl 74). If *pitpana* were the Sumerian reading of the ideogram *giš-ru*, bow, it might be explained as a compound of *pit* and *pan*, bow, like our *longbow* or *crossbow;* but *pit* is no Sumerian word. The syllabic value *bit* of the sign for Sum. *e*, house, is, of course, derived from the Ass. *bîtu*. Nor can we explain *pitpânu* as a form with infixed *t* from *papânu*, a reduplicated stem derived from Sum. *pan*, bow. Halévy, ZA 4, 212 (1889) derived *pitpânu* from a stem *papânu*, to be brilliant = *panânu*>Heb. *pĕnînîm*, pearls(?).

BA 1, 172 (1888) I read *miṭpânu*, adding that the original meaning might be *Spannmittel*, i. e. *stretching-instrument* (stretcher, strainer, tightener) and *ibid.* p. 178 I suggested that *miṭpânu* might be a foreign word, just as Ass. *siri̯âm*, armor, is a loanword (AkF 12). I believe that Ass. *miṭpânu* is a form like Arab. *mifṭâḥ*, key<*ṭapânu* = Arab. *ṭániba* in which the *b* is due to partial assimilation of the *p* to the *n* (cf. WF 220, vi) just as in Arab. *ṭáriba* = Syr. *ṭĕrâp̄* the *b* is due to the *r* (cf. below, p. 164, l. 5). Arab. *ṭániba*, be bent or strained into a state of tension by curvature, is used of a bow. *Ṭánnaba* means *stretch the tent-cloth* by means of cords secured to tent-pegs (*cf.* Lat. *tentorium*<*tendere*) and *áṭnaba* is used of a meandering river. In the address on Armageddon I pointed out that the name of the river Kishon (Heb. *qîšôn*<*qûšôn;* cf. *ḥîçôn*<*ḥûçôn*, &c.) was derived from Arab. *qáu̯s*, bow, and signified *bowed*, bent, curved, tortuous (cf. the Homeric ἀγκύλα τόξα, *Il.* 5, 209; *Od.* 21, 264). Arab. *iṭnâb*, prolixity (<*áṭnaba fi-'l-kalâmi*) corresponds to Lat. *narratio sinuosa*. The noun *ṭúnub* denotes both a *tent-cord* (Heb. *i̯äṭr* = Arab. *u̯áṭar*) and a *bow-strap* for fastening the string at the notches on the horns of a bow.

LI 34[i] reads *pitpanu;* SA 673: *tilpânu*. Perles' emendation *tilpanôṯ* (GB[16] 880[a]) for *talpîi̯ôṯ* (Cant. 4, 4) is gratuitous; see the paper on Heb. *talpî'ôt*, siege-towers, JBL 38, 186. It has been pointed out there that we must restore this word also in Lam. 3, 5 where *rôš u-tĕla'â* is a corruption of *râšê talpî'ôt*, tops of turrets. For *talpî'ôṯ* = *talpîi̯ôt* cf. ZAT 34, 143*i*.

Fr. *cire* and *glu* < Sum. *gir*

KAT^2 516 translated l. 66 of the Flood tablet: *Three sars of pitch I smeared* (over the seams) *for calking*, combining Ass. ***kîru*** < Sum. *gir* with Arab. *qîr*, pitch, and Heb. *gîr*, lime. This explanation, given in 1882, was more correct than the renderings *interior* (KB **6**, 235. 489; UG 54) or *exterior* (HW 326^b). SGl 92 gives Sum. *gir* iv as a synonym of *udun*, oven, which we find in Dan. 3 as *attûn* (AJSL **23**, 246; MLN 33, 433). Sum. *gir* appears in OT as *gîr*, lime; *qîr* and *gadér*, wall; *kûr*, furnace, and *kîrâim*, chafing-dish (BL 129—132; *Nah.* 34; JAOS **28**, 104; JBL **36**, 93). As to *gadér*, we have partial assimilation of the infixed *t* to the initial consonant, as we have also in Arab. *qaṭrân*, pitch, which has no connection with Aram. *'iṭrânâ*, cedar resin (contrast AkF 60[1]). For Syr. *'iṭrânâ*, cedar resin, cedar oil, *cf.* the paper on Heb. *ărz*, cedar < Ass. *irêšu*, balsamic juice (JAOS **45**, 322) and for Syr. *'iṭrâ*, vapor, fume, steam, incense, *cf.* the paper on Heb. *qîṭôr* a doublet of *'ašân* (JAOS **42**, 375).

The original meaning of Sum. *gir* is (mineral) pitch, but it was used also for *picaria* (πιττουργεῖον, Strabo 218; Fr. *poisserie*) and for *furnus picarius*, i. e. a portable furnace in which (mineral) pitch was melted for cementing walls or paying the seams of a vessel; it corresponds therefore to our *asphalt-furnace* or *pitch-pot* (Syr. *kârâ*, *kârîâ*). The distinction between *calking* (driving oakum into) and *paying* (pitching) the seams of a vessel is secondary (ZDMG **64**, 711, 22). Our *calking* is not derived from Lat. *calx*, heel, but from *calx*, lime, which is ultimately identical with Sum. *gir*. AkF 60 (*cf. ibid.* 32[1]) is inclined to adopt my derivation of Aram. *qîrâ*, pitch, and *gîrâ*, lime (which has passed into Arabic as *girâ'*, glue) from this Sum. *gir*, but believes that κηρός, wax, has no connection with these words. This Greek word, however, is ultimately derived from Sum. *gir*. In Assyrian, *i* became *e* before *r* (MuS 529, 18).

Wax and pitch (or tar) were often combined (*cf.* κηρόπισσος). Μάλθα (the prototype of our *mortar;* cf. above, p. 143, l. 39) was a

mixture of wax and pitch used for calking. Shoemaker's wax consists of pitch, resin, and tallow. Sealing-wax, which is now made of shellac, rosin, and Venice turpentine, was formerly a combination of beeswax, resin, and pitch (pure beeswax softens at 80° F). The *unguentum picis liquidae* is composed of wood tar and yellow beeswax. Our wax is connected with Lat. *viscum* = ἰξός (for ϝισκός) = *mistle* which means both *mistletoe* and *bird-lime*. Bird-lime, which is now prepared from the inner bark of the holly, was formerly made from the small white berries of the mistletoe, which contain a glutinous substance.

We use *lime* for Ger. *Kalk*, Fr. *chaux* < Lat. *calx*, while our etymological equivalent of *Kalk*, i. e. *chalk*, has the meaning of Ger. *Kreide* (Fr. *craie*, *crayon*) and Ger. *Leim* (= our *lime*) signifies *glue* (Fr. *colle*). Ger. *Leim*, glue, and *Lehm*, clay (*i. e.* our *loam*) are orig. identical. Fr. *glu* denotes *bird-lime* (Syr. *gîrâ* = Sum. *gir;* contrast NBSS 45, n. 4). Also γλία, glue, and κόλλα (Herod. 2, 86) as well as γλοιός (Herod. 3, 112) must be derived from this Sum. *gir*. For the *l* see LAGARDE, *Semitica* 1, 59; LM 4, 334; BL 130[f], and for the Pers. *muhra(g)* in *gil-muhrag*, Snh. 95[a] = BT 7, 408, 59 *cf.* AkF 29.

Ass. *napšu*, lust

In the episode of NE describing the seduction of Engidu (which is the prototype of the Biblical story of the Fall of Man; *cf.* JAOS **32**, 4[f]) the woman is bidden: *ê tašxutî, liqî napissu*, which KB **6**, 127, 10 (*cf.* l. 17 and p. 428) translates: *Do not be shy, take his fulness!* UG 11, 261 renders: *Do not hesitate, taks his greed!* but *napissu* stands for *napiš-šu*, from *napšu*, the masculine form of *napištu*, soul (AJSL 1, 228, n. 1; *cf.* JBL **35**, 320) and means *concupiscence*, sexual appetite, lust. We use *mind* (= Lat. *mens*) for Ger. *Lust;* for Ger. *große Lust haben* we say *have a great mind.* The noun *lust* means orig. *desire*, eagerness, but it acquired the special meaning *carnal desire* (cf. Ger. *Lüsternheit*, *Lüstling*, *Lustdirne*, *Lustseuche*, *Wollust*). John Erskine, *The Private Life of Helen of Troy* (III, p. 15) says of the rape of Cassandra by Ajax (ὁ Κασάνδρας βιασμός, Strabo 264): *he took his will of her*, for which you could say in German: *er befriedigte seine Lust an ihr.* Cf. below, p. 155, l. 6.

The verb *take* in NE 11, 10 does not mean *admit to sexual intercourse* (cf. Ger. *die Stute nimmt den Hengst nicht an*) but *captivate*, attract; it is equivalent to *take* in our phrase *take his fancy.* Ass. *liqî napissu* means *Take his lust*, i. e. *attract his carnal desire*, arouse his sexual appetite. *Liki* stands for *liqî* = *liqiḥ;* it cannot be derived from Arab. *lákiḭa* = *ṷáliʿa.* Arab. *láqiḥa* means *conceive*, become pregnant.

In l. 296 of the Flood tablet the intensive form *nappîšu* (written *nabbîsu* = *nappîš-šu*) does not mean *lustfulness* = libidinousness, but *lustihood* = vigor, youthful vigor, youth. In Arabic, *gúlmah* signifies *rut*, sexual excitement while *gulûmah* denotes *youthful vigor*, youth (= Heb. *ʿălûmîm;* for KB **6**, 252, l. 299, *cf.* Job **33**, 25: *ḭašûḇ lîmê ʿălûmâṷ*). Tacitus uses *pubertas* in the sense of *virility*, power of procreation (cf. *Germania* 20: *sera juvenum venus, eoque inexhausta pubertas*). Syr. *iṭnappáš* means *be revived*, refreshed, and *napšânâḭûṯâ* denotes *sensuality;* the adjective *napšânâḭâ* often

signifies *animal*, *natural* in contradistinction to *rûḥânâiâ*, spiritual (*e. g.* 1 Cor. 15, 44 where ψυχικός is almost equivalent to σαρκικός). In Ethiopic, *élla-mánfas* is used for πνευματικοί; but *nafést* denotes *pudenda*. Also in Arabic, *nafs* means *desire;* cf. *nafs ammârah*,
5 carnal desire (lit. *imperative desire;* cf. the modern *ammârât*, passions) and *nafsânîiah*, sensuality, concupiscence. *Tanâfasa* signifies *desire eagerly* and passionately, and *ánfasa* = arouse the desire of a person; make him eager for a thing. In modern Arabic we find: *láisa lî nafsuⁿ lil-ákli*, I have no desire for food, for which you could say in
10 German: *Ich habe keine Lust zum Essen.*

It is not necessary to derive Ass. *nappîšu*, lustihood, from *napâšu*, be abundant, which corresponds to Aram. *něpěš*, increase; JBL **33**, 194; GB[17] 650 s. v. *pissâ*). The stems *napâšu*, breathe, and *napâšu*, be ample, as well as *rapâšu*, be wide, are ultimately identical (*cf.*
15 ZA 31, 243; JBL **38**, 185[i]; VG 231, ε; SA 564). The vacillation between *s* and *š* is due to the labial (cf. above, p. 118, l. 11). Arab. *fâḥa* (also *fâxa*) means *be wide*, ample (cf. *fáiaḥ* and *áfiaḥ*) as well as *breathe, exhale* fragrance; it is used also of the *bleeding* of a wound, just as we find in English: *breathe* (a vein) for open and *bleed*. Ass.
20 *nabbîsu* in NE 147, 296 cannot mean *his transformation* (HW 446[a]; for *nibittu* see GB[17] s. v. *'abât*) or *breath of life* (KB 6, 517). Also UG 63, 296, *wodurch ein Mensch seine Begierde*(?) *erreicht*, is impossible.

Labor and Sorrow[1]

Heb. *ṷĕ-rŏhbám 'amál ṷa-'áṷn*,[2] Ps. **90**, 11, is rendered in AV: *Yet is their strength labor and sorrow*. It has been shown in JBL **31**, 133 (*cf.* ZDMG **65**, 564) that we must substitute *rubbám*, most of them (*viz.* of our years) for *rŏhbám*, while the second hemistich of this line should be read *nîgá' ḥinnám ṷĕ-nî'áp̄a*, for nought we are toiling and moiling. Goethe (*Faust* 8313) says: *Das Erdentreiben, wie's auch sei, ist immer doch nur Plackerei* (AJP **45**, 249[i]). 𝔖 renders the second hemistich: because affliction comes over us, and we are worn out. Syr. *iṭṭaráp̄* means *be weary*, exhausted, worn out.[3] *Wear* may mean *exhaust*, fatigue, weary; but there is no connection between *wear* and *weary: wear* is derived from the root we have in *vest* and *vestment*. For *wear out* cf. Heb. *balâ* (AJSL **22**, 259)[4] and Arab. *xáliqa* (syn. *báliṷa, ráṭṭa, sáḥuqa*)[5] = Eth. *xálqa* (KAT[2] 503; BA **1**, 325). Heb. *ḥaláq*, smooth, is orig. *worn by rubbing* and attrition, smoothed by friction, and the primary meaning of Arab. *xálaqa*, create, is *smooth*, polish, finish (*cf.* above, p. 123, l. 7), just as Ass. *buššumu* and *ṭûbu*, make (Syr. *ṭaiiib*, make ready, prepare) mean orig. *make sweet* (JAOS **44**, 168, l. 11).[6] The meanings of Heb. *ḥaláq*, allot, and Eth. *xṷallắqṷa*, count, are derived from the smooth pebbles (cf. *ḥallûqê ăb̄anîm*, 1 S **17**, 40) or polished small tablets (chips, dice of stone, &c.) which were used for these purposes; *cf.* the movable balls (or beads) of the abacus (Chinese *swanpan*) and our black balls and white balls used in balloting (JBL **19**, 73, n. 61). *Weary* is connected with *wase* and *woose* which is an earlier form of *ooze*. The verb *wasel* means *sink in the mire; a woosy* marsh is an *oozy* marsh. In German this word appears as *Wasen*, sod, turf (= Fr. *gazon;* cf. OLZ **17**, 455). *Wasen* seems to be identical with the common German word for *sod*, turf, lawn, *Rasen* (cf. BL 104, n. *; JAOS **43**, 423[i]).

A later byform of Heb. *áṷn*, sorrow (= *grief*, misery, wretchedness, affliction, misfortune, trouble) in Ps. **90**, 11 is *iaṷén* which does

not mean *mire*, but *misery* (see below the paper on *iauén*). PAULUS (1815) correctly combined Heb. *iauén* with Arab. *uanį*. For the initial *į* in Heb. *iauén* instead of Arab. *uanį* cf. Heb. *ia'éþ* = *'aiéþ*, weary; Arab. *áiisa* = *iá'isa*, Heb. *ia'éš*, despair; Arab. *iášša*, Heb. *śîś*, rejoice (ZA **30**, 96). Heb. *iašán*, old (*cf.* Arab. *musinn*) is connected with *šanâ*, year (AJSL **22**, 256): the original meaning is *yeared* (Ger. *bejahrt*) = *in years* (JHUC 348, 49, Apr. 24). In Egyptian we fin *į'n*, grief, for Heb. *'ônî*, and *ubn*, shine = Eth. *bárha*, Arab. *báhara* (AJP 45, 246, l. 13; *cf.* ÄZ **51**, 118, No. 76; 120, No. 93). The initial *į* in Heb. *iauén* and the initial *u* in Arab. *uána*[*] (= *uánaiu*[*]) may be secondary (ZA **2**, 278): Arab. *uánâ* (which appears in Hebrew as *ianâ*, Hip̄'îl *hônâ*, distress or oppress) may stand for *ánâ* = *ánaia*, and Heb. *iauén* may be a later form of *auén* = *áun*, *áin*. In Arabic we have *áin*, fatigue<*âna-ia'înu*, be tired, exhausted (syn. *á'iâ*<*'áiia-iá'iâ*). Arab. *áun* signifies not only *ease*, rest, but also *unease*, unrest (NBSS 67) = *fatigue*. It is used also for *burden*, syn. *tiql* (ZDMG **65**, 257, l. 21). The derivative *ma'ûnah* denotes both *comfort* and *discomfort* (AJSL **22**, 254, n. *). The original meaning of *comfort* is *fortifying*, strengthening, invigorating, while *ease* means *freedom from discomfort* and want. A man who is said to be in *easy* or *comfortable* circumstances would be called by Orientals a *rich* man. We also speak of *affluent* circumstances. EMBER (ÄZ **51**, 119, No. 84) combined the Egyptian causative *šrf*, cause to rest, give leisure, with Heb. *rap̄â*, slacken, and Arab. *rafâhah*, ease, comfort, enjoyment (*cf.* the paper on Ass. *rabû*, to sink = Heb. *rap̄â*, AJSL **33**, 48 and JBL **34**, 78 also above).

The primary connotation of *áun* is not *falseness* (ZAT 3, 104). The meaning *falsehood* is secondary as it is in the case of *kazáb*, lie. This word was used orig. of a deceitful watercourse which is dry during the hot season; cf. *Mic.* 27, n. 24 and Is. **58**, 11: *Kĕ-môçâ lô-iĕkazzbû mêmâu*, like a spring whose waters never fail, also the addition to *akzáb* at the end of Jer. 15, 18: *máim lô nă'mánû*. A spring which fails fails the traveler who expects to find water there (Job **6**, 15. 20). Similarly we can say in Latin of an unfruitful field: *ager fefellit dominum*. The final stanza of the German folk-song *O Tannebaum* (AJP 45, 60**) is *Der Bach im Tal, der Bach im Tal | ist deiner Falschheit Spiegel! | Er strömt allein, wenn Regen fließt; | bei Dürr' er bald den Quell verschließt. | Der Bach im Tal, der Bach im Tal | ist deiner Falschheit Spiegel!*

Heb. *akzáb* signifies orig. *unfull*, not full-flowing, depleted. In Assyrian, *kuzbu* means *fulness*, abundance, rankness, luxuriance, vigor, esp. *sexual power*, sexual desire, sexual organ. This word cannot be combined with Eth. *bezx*, multitude, although we have *tamâku* and *tamâxu* in Assyrian for Heb. *tamák*, to seize (*Kings* 231, 43; AkF 32). We find the meanings of Ass. *kuzbu* combined in our *lusty* = vigorous, stout, full-bodied from pregnancy, exciting desire, hot-blooded, also in Ass. *napšu*, *napiš*, lust = (sexual) *desire* and (youthful) *vigor* (NE 4, 34. 41; 147, 296 = KB 6, 126, ll. 10. 17; 250, l. 296; *cf.* Arab. *gúlmah* and *gulâmîjah* and above, p. 148, l. 27) as well as Ass. *bâltu*, *xiçbu*, *lalû* (HW 177. 287. 324. 377). Shakespeare uses *fulsome* for *lustful*, wanton, and *rank* for *ruttish*, in heat. For *bâltu* (cf. *nablûtâh*, Hos. 2, 12) see JBL 34, 52. Ass. *xiçbu* corresponds to Arab. *xiçb*, luxuriant growth; *cf.* the remarks on Ass. *xaçbu*, full = Syr. *haççîp* (below, p. 154, l. 23).

The Babylonian loanword *nĕhóšt*, lustfulness, in Ez. 16, 46 (*uat-tiggalê 'äruatêk bĕ-tanzûtáik* is an explanatory gloss) is the feminine form of Ass. *nuxšu*, effusion, profusion, affluence (BL 90, n. 35). The masculine form appears in Hos. 7, 3 where we must read *bĕ-nohšêhém*, with their debauches (JBL 34, 61) instead of *bĕ-kahšêhém*, with their lies. JBL 31, 210 it has been shown that we have in Hebrew not only a word *makkâr*, benefactor, but also a noun *mokr*, abundance, which appears in the corrupt form *boqr* (contrast KW[2] 668[a]). Ass. *naxâšu* corresponds to Arab. *nášaha*, water,[7] while Heb. *nahát*, descend, is derived from the root of *taht*, under (contrast JBL 34, 62, l. 9). The use of *nĕhóšt* for *lower portion* is secondary, as it is also in the case of *šaplu* (see *Ezekiel* 67, 11; *cf.* JAOS 22, 74, l. 3). Similarly Heb. *ahôr* (< *hor*, hole) denotes orig. the *anal orifice*, then *back*, west, future (AJSL 23, 250). The prefixed *a* is a remnant of the preposition *ina* which we have also in Heb. *az*, *akén*, *ätmôl*, *ämš* (JAOS 43, 425[i]). In Eth. *dexr*, posterior, future, we have a prefixed *t* partially assimilated to the *r* (JAOS 43, 425[m]; cf. below, p. 164, l. 5). We may also compare the use of Ger. *Mutter* for *female screw* (cf. *matrix* = mold) and our term *male die* for the upper one of a pair of dies. The lower socket, in which the pivot (*cardo masculus*) of a door turns, is called in Latin: *cardo femina* = Arab. *fúrdat-al-bâb*, Heb. *çîr* = Ass. *çirru* = Sum. *zara* which may be a compound of *za*, stone, and *ra*, go. The name *çîr* is still used by the *fellâhîn* in Palestine;[8] see KARL JÄGER, *Das Bauernhaus in Palästina* (Göttingen, 1912) p. 31. We call the lower (station-

ary) millstone the *bedstone*, while the upper (revolving) stone is termed the *runner*. The Hebrew term for the upper stone is *rākb*, rider. In Assyrian, *rikbu* seems to mean *male palm-inflorescence*, and the verb *rukkubu* denotes the artificial *fecundation* of the female date-
5 palm; see MVÄG **18**, 2, p. 40, 25, and the translation of *Ezekiel* in PB, p. 182, ll. 14. 24. 29; also JBL **35**, 281. In Arabic the upper millstone is called *mirdât* < *rádâ* = Ass. *radû*, tread, which has also a sexual meaning (JBL **39**, 157[s]).

Ass. *bâltu*, affluence, abundance, wealth, sexual organ, stands
10 for *bâštu*, from the stem of Heb. *bôš*. The stem *balâtu* (HW 177) is derived from *bâltu*, just as we have *bûṭ*, spend the night < *báįṭ*, house (< *bô*, enter; JAOS 37, 254; cf. above, p. ***, l. ***) and Syr. *qaššíṭ*, shoot with the bow (partial assimilation for *qaššít;* SFG 73; AJSL **23**, 248) < *qištâ*, bow (JBL 39, 157). Similarly we have in
15 Arabic the denominative verbs *ásnata* and *bánnata* < *sánatun*, year (AJSL **22**, 256) and *bíntun*, daughter, girl (NBSS 239). Ass. *baltu*, thistle (Sum. *giš-nim*, plant shooting up, SGl 203; *cf.* the gloss in Is. 5, 6: *ųĕ-'alâ šamîr ųa-šáįṭ*, there will shoot up thorns and briers; AJSL 19, 201) could be explained as *luxuriant growth* (cf. Ger.
20 *Quecke*, couch-grass, a corruption of *quick-grass* or *quitch-grass*, which is characterized by great tenacity of life) if we had not the masculine *bala* (HW 173[a]). Thistles grow to a height of 10—15 feet (DB 4, 751[b]). East of the Mississippi we have the tall thistle (*carduus altissimus*) which is sometimes 10 feet high.

25 Heb. *bôš* means orig. *be full* and *be depleted*, then (like *kazáb*) to *fail*, disappoint, be disappointed, embarrassed, ashamed (*Mic.* 93; WF 221). Ass. *bâštu* (or *bâltu*) denotes *vigor*, and *bûštu* (or *bûltu*): shame, just as Arab. *ḥáįįa* (= *ḥáįįųa;* AJSL **23**, 228) signifies *live* (orig. *be vigorous*) and *be ashamed;* cf. our *quick* = *living*, lively,
30 brisk, swift, which is etymologically identical with Ger. *queck* (in *Quecke*, *Quecksilber*) and *keck*, daring, bold (contrast KB **6**, 398). Our *quick* appears in Albanian as *ngê*, vigor. Arab. *búhṭah* signifies *fornication* (lit. *effusion*). In the secondary addition Hos. **2**, 7 *hôbîšâ hôraṭám*, their dam was wanton (JBL **34**, 50) is explained by the
35 prefixed tertiary gloss *zanĕṭâ immám*, their mother was adulterous. Arab. *báhaṭa* means *bid a hearty welcome* to a guest, but the primary connotation is *be effusive* toward him (Arab. *iláįhi*). We may compare our phrase *His heart went out* toward him, *i. e.* he was inwardly moved in love and sympathy. In the Biblical love-songs (Cant. 5, 6) the maiden
40 says, *My heart went out* (towards him) *when he spoke* (BL 56).

The original meaning of Heb. *bôš*, be full, is preserved in *'ad-bôš*, to the full, *i. e.* utmost measure or extent = as much (or as long) as possible (JHUC 341, 49, l. 5; contrast *Kings* 216, 24. 33. 47 This phrase does not mean *to the point of confusion* = till they saw that they were mistaken; nor does *bôšêš la-bô* signify *he fails to come* (MOORE, *ad* Jud. 3, 25; 5, 28). These renderings are just as inaccurate as BUDDE's translations *they were ashamed* and *blushed* in Job 6, 20. In Joel 1, 10. 12. 17 (see *Joel* 388) *hôbîš* means *fail;* it must not be derived from *iabêš*, be dry. Nor must we read in Hos. 13, 15: *uĕ-iîbaš mĕqôrô* instead of *uĕ-iebôš mĕqôrô*, his well will fail, lit. will be depleted; the following *uĕ-iāhrâb ma'ianô* is an explanatory gloss.

Also the original meaning of Heb. *áun* is fulness (*cf.* Arab. *ta'áuuana*, be full of food). The semantic development is *fulness*, affluence, abundance, exuberance, rankness, luxuriance, luxuriousness, libidinousness, lustfulness, lewdness, licentiousness, wantonness, wickedness. In Egyptian we find *un*, fault, blame, sin, for Heb. *áun*, just as we have *nu*, vessel, for Heb. *ŏnî*, Arab. *inâ'*, Ass. *unûtu* = *unáutu* (ÄZ 51, 116, No. 69). In Ethiopic this word appears in the transposed form *nĕuâi* (for *uĕnâi* = Arab. *inâ'*; VG 272 *i*; contrast ZDMG 72, 343, l. 7). The stems of *ŏnî*, vessel, and *áun*, *ôn*, affluence, are derived from the same root. Ass. *xaçbu*, vessel (GB[17], 907[a] and JBL 34, 61) is identical with *xaçbu*, full (HW 287) and Syr. *haççîp*, wanton, impudent, persistent. In Syriac we have *mânâ*, vessel (= *ma'ânâ* < *ûn*). The original meaning is *instrument of repletion and depletion* (e. g. a filler-vase) or a thing which may be filled or unfilled. Ass. *mûnê*, intestines (AL[5] 169[a], l. 6) = *ma'ûnê*, Syr. *mânái gáuuâ* (AJSL 22, 254; 23, 251; ZDMG 61, 295, l. 16) is doubtful; HK 43, n. 4 reads Senn. 5, 78 (KB 2, 108) *umunnê* (cf. SGl 53, l. 7) which may mean *mangled limbs*, syn. *šûlê* = *šuluê;* cf. Arab. *šilu*, joint, *i. e.* one of the large pieces (Heb. *nĕtahîm*) into which a carcass is cut up by the butcher, also a limb (or other part) cut off from the body of a man. Sum. *umun* seems to denote both *mutilation*, mayhem (Heb. *mûm*, Lev. 24, 19) and *mutilator*, mangler (*cf.* JHUC 354, 48, l. 11; JAOS 44, 157, b; MF 123, n. 30).

From the stem of *ŏnî*, vessel, we have in Jer. 2, 24: *ta'natâh*, her heat (*viz.* of the female camel, Heb. *bikrâ*, v. 23). The emendations *ta'uatâh* or *mê-'auuâtâh* are gratuitous. 𝔊 παρεδόθη did not read *nittĕnâ*, as GIESEBRECHT supposed; this rendering corresponds to παρέδωκεν = *innâ* in Ex. 21, 13. This denominative I, however,

means *to time* a thing so that it happens at a certain time; if *e. g.* a man shoots an arrow from a bow, and another person unexpectedly crosses the path of the missile, God has *timed* him for his (the archer's) hand. For the interruptive gloss in Jer. **2**, 24, *The desert-bred* (cf. ZA **30**, 96) bull (i. e. the male camel) *in his rut* sniffs the scent (*viz.* of the female camel) see the note on Heb. *au̯u̯át näpš*, rut, JBL **35**, 319. Heb. *ta'nâ<anai̯a = u̯anai̯a = âna-i̯a'únu*, means orig. *fulness*, repletion, then (like Ass. *kuzbu*): sexual *desire*. Repletion may mean *fulness of blood*, plethora, also *inturgescence*, intumescence, and according to Moll, *Untersuchungen über die Libido sexualis* (Berlin, 1897) p. 11, sexual appetite is, as a rule, a combination of the craving for contrectation and the craving for detumescence. In Jer. **5**, 8 we find *mûzannîm*, ruttish, lit. *full*, participle Hop̄ʻál of *zanán* = Ass. *zanânu*, be full. Heb. *zĕnûnîm = zĕnûṭ*, fornication, is derived from the same stem (cf. *Judges* 67, 44). The three Assyrian stems *zanânu*, be full; *zanânu*, rain, and *zanânu*, patronize (HW 258—260) are identical: *zanânu*, patronize, means orig. *shower* = bestow liberally (*cf.* Ps. **72**, 6). Ass. *zâninu* has the meaning of Syr. *zâi̯ônâ*. The original form of this stem was *zanam;* cf. Eth. *zĕnâm*, rain, just as Eth. *taman*, dragon, suggests *tannîm* as the original form of Heb. *tannîn*. The final *n* represents partial assimilation to the first stem-consonant; *cf.* Heb. *dašén* = Arab. *dásim*, Ass. *zenû* = Heb. *za'ám*, Heb. *zanâ* = Eth. *zamáu̯a*. For the *r* in Heb. *zärm*, rain, *cf.* Aram. *tĕrên = tĕnên*. The stem of Arab. *muzn*, rain-cloud, rain (a transposition of *zunm*>Ass. *zunnu*, rain) means also *fill* (contrast ZDMG **72**, 343, l. 18).

The rutting-time is the mating-time; it is therefore not impossible that the name of the fig, Heb. *tĕ'enâ* (afterwards pronounced *tênâ*) is based on the caprification discussed in the translation of *Ezekiel* in PB, p. 182 (*cf.* LM **1**, 67). The prefixed *t*, however, is not feminine, but reflexive (JAOS **28**, 114; ZDMG **63**, 518, l. 39): *tĕ'enâ* is derived from a stem *ta'án*, to mate. Heb. *ta'nâ* must not be derived from the stem *ánâ-i̯a'ní*, be in time; this meaning is secondary. The phenomenon of rut and heat was observed before its periodic character was discovered. The primary connotation is *heat* = periodic sexual excitement, period, season, proper time. Is was pointed out in OLZ **18**, 360 (*cf.* JBL 33, 298) that our *season* denoted orig. *sowing-time*, whereas Ass. *simânu* (which appears in Hebrew as *zĕmân*, time; *cf.* AJSL **26**, 9, l. 11; AkF 63) designates esp. the *harvest-month*, so that the name of the ninth month of the Jewish calendar, Sivan,

corresponds to Messidor, the name of the tenth month in the calendar of the first French republic. Arab. *ánâ-ịa'ni* means not only *be in time*, but also *reach the boiling-point* and *be nearly ripe* (cf. Heb. *bašál*, cook and ripen). The last two meanings of *anâ* are more original than the first. Arab. *ánâ* has also the meaning *be not in time*, i. e. *lag*, tarry. In Egyptian we have *nn*, be tired, which Ember (ÄZ 51, 118. No. 72) combined with Arab. *na'na'*, be slow, not quick, dull-witted, sluggish, slothful. For the connection between time and maturity *cf.* Ger. *zeitigen* = ripen, mature, and our *seasoned* = matured. Arab. *anâ'* denotes *time*, maturity, completion; *ána*[a]: maturity perfection, highest degree. *Seasoning* (with salt or a spices) *perfects* food and gives it a higher relish. Shakespeare uses *replenished* in the sense of *perfect;* cf. *Rich. III*, 4, 3, 18: *the most replenished sweet work of nature.*

Tô'ănâ in Jud. 14, 4 and Job 33, 10 (*tĕnû'ôṯ* is miswritten for *tô'ănôṯ*) does not signify *proper time*, opportunity, but *grievance* = cause for complaint. In 2 K 5, 7 we have the denominative Hiṯpa''él *hiṯ'annâ*, lit. *aggrieve oneself*, i. e. *pretend to feel aggrieved*, try to find a grievance. The noun *tô'ănâ* might be derived from a stem *ụá'ana* = *áụana*. Nor is it necessary to refer *ônîm*, distress (GB[17] 53[a]) to a stem *ániịa:* it may be regarded as identical with the plural of *áụn*. The stem *ániịa* = *în*, *ûn* is represented by *ta'nîịâ ụa-'ănîịâ*, grievance and grief, in Is. 29, 2; Lam. 2, 5. It is better to transpose the two words; *ta'nîịâ* is an intensive form (JBL 38, 186[i]): we must read in both passages: *ănîịâ ụĕ-ta'nîịâ*, grief and grievousness. The meaning is not *mourning and lamentation* (so RV in both passages; in Is. 29, 2 AV has more correctly *heaviness and sorrow*) or *moaning and bemoaning* (so Cheyne in Is. 29, 2). Nor does the verb *anâ* in the two (non-Isaianic) passages Is. 3, 26; 19, 8 mean *sigh* or *lament*, but *grieve;* the form *anû* is synonymous with *aḇĕlû*, they mourned. The semantic development is the same as in the case of *áụn*, fulness and exhaustion, fatigue, hardship, distress, grief. The root *an*, sigh, which we have in the Hebrew stems *anán*, *anáq*, *anáḥ*, also in Arab. *ánaha*, is different.

As stated above, *fatigue* and *languor* may be used for *suffering* and *sorrow*, so Heb. *áụn*, *ôn* in this meaning is merely a privative use of *áụn* (or *ôn* according to the traditional pronunciation) = *vigor*, strength. In Is. 40, 29 we read: *Nôṯén laị-ịá'eṗ kôḥ | u-lĕ-'ên-onîm 'oçmâ.* To the weary He gives vigor, to the powerless strength (cf. the translation in Drugulin's *Marksteine*, 1902, p. 41).

Heb. *áun, ôn* means *vigor*, power, esp. *sexual power*, virility, also *riches*, wealth. It has been shown in OLZ 10, 306 that *biq'át-áun* (or *ôn*) in Am. 1, 5 denotes the *rich valley* or fertile plain (Arab. *gûṭah*) of Damascus, which is a broad expanse of rich waving green
5 enclosed by surrounding bare hills (DB 1, 546b). We may compare the German name *Wonnegau* for the fertile plain in which Worms is situated (JBL 36, 94, n. 7). For the passages where *áun* seems to denote *idolatry* and *wickedness* we must remember that the primary connotation of Heb. *zĕnût*, fornication is *fulness*, luxuriance (JAOS
10 **22**, 69, n. 1). In Am. 5, 5 (which belongs to a pE addition to Am. 4, 5; *cf.* AJSL **26**, 18) we find: *uĕ-ál tidrĕšû Bêṭ-'êl | uĕ-hag-gilgal lô tabô'û || kî-hag-gilgál galô iglê | u-Bêṭ-êl ihiê bêṭ-áun ||* lit. And do not visit Bethel, and do not come to the *gilgal;* for the *gilgal* will be removed, and Bethel become a house of lust. *Lustdirne* or *Freuden-*
15 *mädchen* (Fr. *fille de joie*) are German terms for *prostitutes*, and *Freudenhaus* denotes a *brothel*. An old English variant of *brothel* is *brethel;* so we might say, *Bethel will be a brethel*. We must insert *bêṭ* before *áun;* but we need not read *Bêṭ-ên* (ZAT 3, 104) instead of *Bêṭ-êl* (cf. n. 31 to CASANOWICZ's *Paronomasia*) although the pres-
20 ent name of Bethel is *Bêtîn*, just as Jezreel (JBL 34, 47) has become *Zer'în*, the initial *i* being dropped as in Ass. *Sir'ilâ'a*, Israelite (WF 216). The clause *u-bêr-šéb' lô ta'bórû* is a tertiary addition derived from the late passage in Am. **8**, 14. The *gilgal* in Am. 5, 5 as well as in a number of other important passages (*Mic.* 35i; WF 208,
25 n. 57) denotes the remarkable natural cromlech N of Bethel (*cf.* the explanation of Am. 9, 1. 3 in JBL 36, 95; contrast JBL 44, 99—106).

If we want to imitate the paronomasia in *hag-gilgál galô iglê*, we may use *gelded* in the sense of *deprived of its former glory*.
30 Shakespeare (*Rich. II*, **2**, 1, 248) says *Bereft and gelded of his patrimony* (Schlegel: *Der seines Erbes bar ist und beraubt*). If the cromlech of Bethel had been bereft of Jacob's menhir, the *gilgal* would have been *gelded*. To *geld* means also *level and scatter an ant-hill for fertilizer;* cf. Am. **2**, 1 where the Israelitish poet denounces
35 the Moabites for burning the bones of the king of Edom as dung on the face of the field; the hemistich *lĕ-dómn 'al-pĕnê hâ-'ădamâ* (see Jer. **25**, 33) has been supplanted (*Mic.* 94, n. *) by the gloss *laš-šîd*, for lime. We may therefore render the couplet in Am. 5, 5: *And do not visit Bethel | and enter the sacred gilgal! || For the gilgal will*
40 *be gelded, | and Bethel will be a brethel.*

Bêṭ-áun is used for *Bêṭ-él* in pE glosses to Josh. **7**, 2; **18**, 12; 1 S **13**, 5 (contrast v. 2). In 1 S **14**, 23 *Bêṭ-áun* is a later alteration for *Bêṭ-él*. The three passages in Hos. **4**, 15; **5**, 8; **10**, 5 are all later additions: Hos. **4**, 15[b] is derived from the pE sections in Am. **5**, 5 and **8**, 14; in Hos. **10**, 5 *bêṭ-áun* is a tertiary addition (see the translation of this quatrain in AJSL **32**, 74). For Hos. **5**, 8. 9. *cf.* the translation in JBL **29**, 102 of the two (post-Isaianic) quatrains (Is. **10**, 28—32) describing Sennacherib's second invasion of southern Palestine. Hos. **5**, 8. 9. must be combined with 7[b] and 10[b] in the following order: 7[b]. 9[a]. 8. 9[b]. 10[b]. These three couplets are a pE addition to v. 14[b] which should be preceded by v. 12 and followed by v. 5. If there had been a place whose original name was *Bêṭ-áun*, the meaning would have been *House of Abundance* (cf. DB **1**, 276[b] and above, p. 157, l. 3). In 𝔊 we find Βηθαυν, Βαιθων, Βαιθαυν, Βαιθω|ρω|ν, τη Θαυν = Βηθαυν for *Bêṭ-áun*, and in Hosea: οἶκος Ων. Some MSS have in Hos. **4**, 15 τῆς ἀδικίας instead of Ων. 𝔗 has *bêt-él* for *Bêṭ-áun* in Josh. **18**, 12; Hos. **4**, 15; **10**, 5, and 𝔖 has *Bethel* for *Beth-aven* in 1 S **13**, 5. In Am. **5**, 5 all the Versions seem to have read *áin* instead of *áun*, and the omission in 𝔐 of *bêṭ* before *áun* may be due to this reading (*cf.* Is. **40**, 23: *han-nôṭén rozěním lě-'áin*, who reduces princes to nothing). 𝔊 has in Am. **5**, 5: καὶ Βαιθηλ ἔσται ὡς οὐχ ὑπάρχουσα, 𝔖 *ue-Bêṭ-él nihuê a(i)k dě-lâ îṭáu(hi)*. 𝔗 renders: *ịâhuôn lě-lâmâ*, 𝔍 *erit inutilis*. Baur, *Amos* (1847) p. 345 regarded *áun* in Am. **5**, 5 as equivalent to *áin*. Schmoller in Lange's *Bibelwerk* (1872) and Keil (1873) translated: *Bethel soll zunichte werden*, as does also Guthe in AT[4]. JDM (1782) rendered this passage: *Gilgal wird in's Elend* (ZDMG **61**, 289, l. 29) *wandern, und Bethel ein Nichts werden*. Reuss' translation (1892) was: *Denn Gilgal muß auswandern und Bethel wird zu nichte*, with the note: *Bethel heißt hier Gotteshaus, es wird zum Bethawen, zu einem Hause des Nichts. Das 'Nichts' ist aber zugleich der falsche Gott, oder das Bild*. According to Hoffmann (ZAT **3**, 104) the meaning of the passage is: Bethel, the oracle on which ye rely, will disappoint you.

Wellhausen tried to imitate the paronomasia by translating: *denn Gilgal wird zum Galgen gehen, und Bethel wird des Teufels werden*. This has been adopted by Nowack, Marti, and Sellin, also by Gressmann (ATA[2]) and Kittel (JBL **44**, 139[m]) while G. A. Smith reproduced it in the form *For Gilgal shall taste the gall of exile, and Bethel, house of God, shall go to the devil!* with the note

that this phrase was once not vulgar. HITZIG, *Prophet. Bücher* (1854) suggested: *Gilgal wird zum Galgen gehn, und Betel wird werden zum Bettel.* DUHM (1910) translated: *Denn der Gilgal geht gefangen, und Bethel wird zum Bettel.* RÜCKERT, *Hebr. Propheten* (1831) rendered: *Denn Gilgal entgilt es mit Gefangenschaft, und Beth-El wird zum Elend.* ORELLI (1909): *Denn die Rollstadt rollt von dannen, und das Gotteshaus wird zum Garaus,*[9] which is not German; he might have said *Der Gilgal wird's entgelten, und dem Gotthaus* (MHG *gothûs*) *wird der Garaus gemacht werden* or *mit dem Gotthaus wird man den Kehraus machen* (cf. our *make a clean sweep*). This would be as good as the paronomasia in the original,[10] although GROTIUS (1644) called it an *elegans παρονομασία*; nor is it inferior to the majority of the puns in Schiller's *Kapuzinerpredigt* (JBL **29**, 86). We may also say: *Der Steinkreis wird zum Steinbruch werden, das Gotteshaus zum Freudenhause*, i. e. the ancient sanctuary will be defiled by sexual commerce (*cf.* Am. **2**, 7^b; Hos. **4**, 14^b; JBL **36**, 91, n. 10) and the megalithic monuments of the sacred cromlech will be quarried away, broken up and carried off. Ancient places often served as quarries for new cities: Seleucia was built of materials obtained from the ruins of Babylon, and a Maccabean poet calls the Seleucid kingdom in Ps. **137**, 8 *Daughter of Babylon* (see *Nah.* 23, l. 4). Also the bricks of which the houses of Bagdad are built were chiefly derived from Ctesiphon, Wasit, and Babylon (EB^{11} **3**, 195^a). An ancient quarry may symbolize penal servitude: prisoners of war and criminals were forced to work in quarries, *e. g.* the *lautumiae Syracusanae;* cf. *aetatem in lautumiis agere* (Plaut. *Poen.* **4**, 2, 5) or *ire in latomias lapidarias* (Plaut. *Capt.* 723). The ancient quarry-slaves correspond, in some respects, to the galley-slaves. In French the term *galérien* is still used for *forçat*, i. e. a convict condemned to forced labor in a prison or in a penal colony. The galleys were superseded by the *bagnes*, and in 1854 deportation was substituted for confinement in a bagnio.

Heb. *dụn* and *dịn* are orig. identical. The primary connotation of the negative *dịn* is *exhaustion*, failure, *i. e.* the privative of *dụn*, fulness, vigor. If an edition of a book is out of print (Ger. *vergriffen*) the French say, it is *épuisée*, exhausted. We say, *A stream fails in summer*, and *He failed to come* for *He did not come*, and *fail* means also *come to naught*. Our negative *not* and *naught* (= useless, worthless, wicked, bad) are identical; *nothingness* means not only *non-existence*, but also *worthlessness*. If a man is exhausted, there

is no strength left; if one's purse is exhausted, there is no money left, and the question arises, Where is it? and Where can I get some? (*mê-'áịn ịaḇô 'äzrî?*). Our familiarity with rhetorical questions must not induce us to regard the interrogative use of *áịn* in *mê-'áịn* and *ân* = *áịn*) as the original connotation. The question *Where is it?* arises when the thing you want is not at hand.

Ass. *ânu*, where? may stand for *aịanu* (cf. *ṭâbu*, good = *ṭaịabu*) while Heb. *áịn* represents the form *qatl*. In Arab. *ánnâ*, whence, where, when, as, how (spelled with final *ị*)[11] *ân* has been shortened to *ăn*, just as Aram. *mĕḏâr*, dwelling, appears in Arabic as *mádar* (ZAT **29**, 284, n. 3; contrast below, p. 208, l. 29) and the old plural of *pû*, mouth, *pámi*, as *fam* (JHUC 114, 110[a]; AJSL **22**, 259). Similarly the Arabic negative *lam* is the Ass. *lâm* (AJSL **32**, 143) = *lâ-mâ* which we have also in Arab. *lámmâ*, not yet, sooner than. In poetry we find still *lámma* for *lam* (e. g. *a-lámmâ tá'lamû*, do ye not know?). Arab. *lan*, not, is not a contraction of *lâ-'an* = *lâ ịakûnu 'an*) but a differentiated byform (*Judges* 66, 7) of *lam* (= *lá-nâ* < *lâ-mâ;* cf. Heb. *al-nâ;* see *Numbers* 48, 43). Both *lam*, not, and *lámmâ*, not yet, are construed with the jussive in the sense of a perfect, whereas the subjunctive after *lan* has a future sense. This subjunctive is really an energetic; cf. *lâ tuhîna-'l-faqîra*, do not despise the poor (WdG **2**, 61, D). Also the appended *-nâ* in Arab. *ánnâ* (with final *ị*) is the Assyrian emphatic *-ma*, which appears in Hebrew as *-nâ* (GB[17] 476[a]) so that *ánnâ* is equivalent to *áịna-mâ*. The *-nâ* in *aịịâ-na*, when? may be explained in the same way, even if we find *aịịâna-ma*, whenever. We have this *-ma* doubled in Eth. *kamâhû-ma;* in Assyrian we can say *kî ịâti*, like me, or *kîma ịâti*, or *kîma ịâti-ma* (cf. JAOS **46**, 316[5]).

The negative *î* in Ethiopic (which is found also in Egyptian; *cf.* ÄZ **51**, 119, No. 88) and the interrogative *ê* in Hebrew may be shortened from *aịn*, and the interrogative particle *-nu* in Ethiopic, which we have also in Ass. *mînu*, how? (*cf.* Heb. *mî att*, how art thou? in Ruth. 3, 9; see JAOS **32**, 18[i]) and *man-nu*, who? may represent the end of this word. In compounds, words may be reduced to a single consonant: our *zounds* < *'swounds* < *God's wounds* (cf. *'sblood*, *'sdeath*). Ger. *zwar*, it is true (Fr. *il est vrai*) is a contraction of *es ist wahr* (although it is supposed to be derived from OHG *zi-wâru*, in truth). The prefixed *ụa* and *ta* in Arab. *ụallâhi* and *tallâhi*, by God, may be remnants of *ḥáịịụa*, live, and *ḥaịâta*, life (JBL **38**, 164). Similarly the initial *m* of Heb. *maḥár*, to-morrow, is the final con-

sonant of *iôm*, day (*Est.* 45). *Cf.* above, p. ***, l. *** the remarks on the remnants of the preposition *ina* and the preformative *a* = *ana* = *anâku*, I (JAOS 46, 311[m]).

Just as we find in Hebrew *ê-zê*, which? (*cf.* Ass. *â'u* = Arab.
5 *aiiu*[n] which may be shortened to *ai*, and modern Arab. *êš*, what < *áiiu šái'i*[n]) so Heb. *mî*, who? may be a compound of *m* and *î*, and *man*, who? a combination of *m* and *nu*. The prefixed interrogative *ê* is also contained in Heb. *êpô*, where? (= *ê* + *pô*, here) and *êk*, how (orig. *ái* + *ka*, how + thus) = Syr. *áik*, like, after-
10 wards *ak*; cf. Moroccan *aš* = *êš*, what? (Meakin, *Arabic of Morocco*, p. 26; *cf.* BA 4, 576, l. 8; Mouliéras, *Manuel algérien*, p. 21, l. 2) and Sievers, *Phon.*[5], 281, l. 3 (contrast BSG[4] § 174). The Hebrew verb *mâ'én*, refuse, may mean orig. *to say*, *What!* (see *Est.* 13). This may also be the primary connotation of Heb. *hitmahmáh*, hesitate,
15 which Ember (ÄZ 51, 119, No. 91) combined with Eg. *'hm*, be slow, whereas Heb. *tamáh*, be astonished, is an Aramaism for *šamáh* = Heb. *šamém*. In Syriac we find *man* for *who?* (Ass. *mannu*) and *mân* for *what?* (Ass. *mînû*). In Ethiopic, *mî* (which is used in Hebrew for *who?*) means *what?* or *how!* while the pronouns for *who?* and
20 *what?* are *mannû* and *ment* (= *mint* = *mînt*, fem. of *mînu*). Before two final consonants a long vowel is shortened in Ethiopic; cf. *šalâs*, fem. *šalást*, three; *nĕgûš*, fem. *nĕgéšt* = *nĕgúšt*, queen; *lĕhîq*, old, fem. *lĕhéqt* = *lahiqt* (DÄG[2] § 128).

AJSL **22**, 259 (*cf.* JBL 34, 64) showed the connection between
25 the Assyrian verb *balû* (Heb. *balâ*) and the negative *balî* (Heb. *bal* = *bĕlî* and *bĕlô*). There may also be a connection between the negative *lô* and the verb *la'â*, exhaust (*cf.* DPr 133; AJSL **22**, 261, n. 17; contrast JAOS **32**, 17). It has been pointed out in ZAT **29**, 282 that Heb. *la'â* means both *be vigorous* and *be exhausted*, Ger. *entkräftet*, just
30 as Heb. *áun* has these two meanings, and *áun* (of which Heb. *iauén* is a later byform) denotes also *sorrow*, misery, a semantic development which we find also in Arab. *la'i*, irresolute slowness (orig. *fatigue*, languor, tardiness) and *trouble*, misery (*cf.* Ass. *lâ'u*, wretched = *lâ'diu*, also Heb. *tĕla'â*, trouble, distress, which should be pointed
35 *tal'â*. The primary connotation of Arab. *la'i* and *lá'a*[n], trouble, adversity, and *la'uâ*, distress, is not *strength*, hardship, Arab. *šiddah*, *ba's*, *ba'sâ*, *bu's*, but *exhaustion*, fatigue (contrast Bevan in *Journal of Philology*, **26**, 300; ZAT **29**, 282, l. 5; JAOS **32**, 17).

Arab. *lá'a*[n] (for *lâ'diu*[n], i. e. *vigorous*, strong, Heb. *abbîr*) means
40 also *wild bull* (i. e. a *bubaline buck* or male antelope; *cf.* ZAT **1**, 115)

= Ass. *lû* for *lĕ'u*, fem. *lêtu* (for *lĕ'atu*) = Heb. *Lĕ'â* (Arab. *la'ât*, female antelope). Ass. *lâ'û* (= *la'âịu*) means also *be able*, lit. *have power* (cf. Arab. *qádara*, Gr. δύνασθαι, Lat. *posse, valere*. Similarly Ger. *vermögen*, be able, is connected with *Macht*, might, and the noun *Vermögen* means *property*, fortune, wealth, while *Gemächte* denotes the *virile member*. Luther uses *Macht* for *power of procreation:* Heb. *attâ koḥî ụĕ-rêšîṭ ônî* (Gen. 49, 3) is rendered in the German Bible: *du bist meine Kraft und meine erste Macht*, i. e. *the first issue of my virile power*. The verb *may* (preterit *might*) signifies orig. *have power*, be able. Ger. *mögen* means also *like*. The phrase *Ich mag das nicht* is equivalent to *I do not like it*. It is also possible to say in German: *Ich habe keine Lust dazu* (cf. above, p. 149, l. 10). Arab. *láhiịa*, like (JAOS 32, 18, l. 4) is merely a differentiation of *lá'á* = *lá'aịa*. The meaning *exertion* is preserved in Arab. *la'ịámma*, laboriously, with difficulty, Syr. *'ĕmîlâ'îṭ;* cf. *Proverbs* 67, 44 and *lá'ịa*, with an effort (which may also have the meaning of modern Arab. *bi-'l-kâd*)[12] in l. 4 of Zuhair's *Mo'állaqah*.

The two stems *la'â* and *ûn* seem to be combined in *tĕ'ûnîm hăl'âṭ*, Ez. 24, 12. But this gloss (whose omission in 𝔊 is due to haplography) cannot mean *she has wearied herself* (GK[28] §§ 75, m; 74, g) *with lies* (AV) or *toil* (RV) or *she has exhausted her efforts*. Umbreit (1843) rendered: *Mit Beschwerde müht er* (the rusty pot) *sich ab*. Ewald and Keil: *die Bemühungen hat er erschöpft*. According to Reuss, *tĕ'ûnîm hăl'âṭ* means *Verlorene Mühe!* i. e. *the labor is lost* or ineffectual, it is a fruitless effort. AT[4] omits *tĕ'ûnîm hăl'âṭ*, adding that it might perhaps mean *mit Mühen hat er (der Topf) ermüdet*. According to RHB, we must read *mê'ănâ hăl'aṭâh*, its dirt refuses, *i. e.* will not come off. *Tĕ'ûnîm hăl'âṭ* seems to be a corruption of *ḥullêṭ* (or *hăḥlêṭ, hoḥlêṭ*) *bĕ-'ônîm*, Thou (addressed to the bloody city, *i. e.* Jerusalem) wast rusty with sins (or great wickedness; GK[28] § 124, e). 𝔗 has *tasqûpîn iṭmĕlî'âṭ*, she was full (*cf.* Gen. 6, 11) of wiles or mischievous deeds; but we need not suppose (with Cornill) that 𝔗 read *malâṭ* instead of *hăl'âṭ* or *ḥullêṭ*. In German, *sich voll machen* means *to soil oneself*.

The Hip̄'îl *hăḥlî* (Sir. 12, 10) may mean *rust*, lit. *produce* (or *gather;* cf. ZDMG 61, 297, n. 115, and Herod. 2, 49: μαντικὴν ἑωυτῷ συστῆσαι; see also ZAT 35, 106) *rust* (GK[28] § 53, g). 𝔖 read a *ḥ* instead of the initial *h* of *hăl'âṭ:* the rendering *a(i)k tênê kĕrîhâtâ*, like unsound (lit. *sickly*) figs (cf. *tênîm šô'ârîm*, vile figs, Jer. 29, 17)

presupposes the reading *ḥôlĕʼôṯ* (from *ḥalâ*, with final ʼ, 2 Chr. **16**, 12). In the Maccabean poem Mic. **4**, 7 Wellhausen and Nowack read *naḥlâ* instead of *nahlaʼâ* which is a corruption of *nilʼâ*, exhausted (*Mic.* 96). The reading *han-nahlâ* (or *hah-ḥôlâ*) has also been adopted
5 in AT[4]. RHB regards *nahlaʼâ* as participle N of a verb derived from the adverb *hâlĕʼâ*. According to Sellin, Klostermann's explanation of *han-nahlaʼâ* as *Doppellesung* of *hal-lôʼâ* and *han-nilʼâ* is the most probable.

Bĕ-ṭumʼaṯêk at the beginning of Ez. **24**, 13 is a tertiary gloss to
10 *bĕ-ʼônîm*, and *zimmâ* a quaternary explanation of *bĕ-ṭumʼaṯêk*. Bertholet's reading (*ba-ʼăšär lô ṯišbóṯ*) *mê-ʼittâk zimmâ* is impossible. The original meaning of the stem *ḥalâ*, rust (*tertiae* ʼ) is *be coated*. Rust is a *coating* of red oxid of iron or (on the surface of copper utensils) verdigris. Jerusalem is coated with the rust of her sins, *i. e.*
15 she has lost her original luster, and is tarnished (*cf.* Jas. **5**, 3) or sullied by her wickedness; it has cast a stain upon her. 𝔗 has *zĕhômṯâ*, dirt, filth, foulness, for *ḥălʼâ*, rust; 𝔖: *ʻáṷlâ*, iniquity. Our *color* means orig. *coating*, covering; it is connected with Lat. *celare*, to cover, hide, conceal. We speak of a coat of paint or pitch (OC **33**, 87; *cf.* above,
20 p.***, l.***). *Coat* means *overspread* with a layer of another substance. In Arabic, *ḥálaʼa* means *apply salve*. The allied stem *tertiae* ṷ, from which we have in Hebrew the nouns *ḥalî* (plur. *ḥălaʼîm*; ZA **2**, 275) and *ḥălṷâ*, means *deck*, i. e. *cover*, overspread, adorn. In Ethiopic we find the transposed form *laḥáṷa* (BA 3, 64, l. 28) which corresponds
25 to the Ger. *schmuck*, trim, spruce (*i. e.* orig. *appareled after the manner of Prussia;* cf. JHUC 306, 8, n. 1). Heb. *ḥălî* and *ḥălṷâ* do not denote a *necklace*, but *jewelry;* in Hos. **2**, 15 *ṷĕ-ḥălṷaṯâh* is a gloss to *nizmâh*, her jewelry (JBL **34**, 64). Heb. *nāzm* denotes esp. an *ear-ring* or *nose-ring*, but the original meaning is *charm*, *amulet* (FV 273).
30 The addition *ṷĕ-ḥălṷaṯâh* to *nizmâh* is derived from Prov. **25**, 12 where we must read: *Nézm zaháb ṷa-ḥlî-káṯm* | *ʼîšh-ḥakám ʻäl-ózn šômáʻṯ*. Wise words to listful ears | are golden ear-rings and jewels. Nor does *ḥălîpôṯ* (Jud. **14**, 19) mean *changes of raiment*, but *garments of an ornamental kind* (gala-dresses, festal attire) with which they could
35 *deck* (or array) themselves (*cf.* Ass. *xalâpu*, cover; OLZ **14**, 499). Connection with Arab. *liḥâf* (BA **3**, 64, l. 29) is doubtful. Ass. *xalpû*, frost, is a *covering* of ice-needles (AJSL **32**, 67; JAOS **43**, 163, a). In Ps. **55**, 14 we must read *ḥăsîdûṯ* for *ḥălîpôṯ* (MF 122, l. 8).

Heb. *áṷn*, labor and sorrow, orig. *exhaustion*, is the privative of
40 *áṷn* fulness, abundance, vigor.

Notes

(1) This paper was referred to in JBL 36, 99, n. 18 (1917).

(2) For the readings *áun, áin, mălk, sepr, qodš*, &c. see AJSL **22**, 255, n. 17; *Nah.* 29[i]; JAOS **37**, 321, n. 5.

(3) The *b* in Arab. *táriba*, be grieved (NBSS 86, l. 4) is due to the *r* (AJP **46**, 205[i]. 204[i]).

(4) Also in Mal. 3, 6 we must read *bĕlîtém* for *kĕlîtém;* the prefixed *lô* is a later addition (JBL **38**, 156).

(5) For Arab. *rátta* cf. WZKM **31**, 285[m]; for *sáhuqa*: MF 125[i].

(6) Arab. *tâma-iatîmu*, form, fashion, is a doublet of *tâba-iatîbu* (cf. JAOS **43**, 425, l. 8) and Heb. *tît*, clay < *tît* < *tîtt* < *tînt* (fem. of Aram. *tînâ*) < *tîmt* (JHUC 354, 47[i]). Ass. *gimillu*, deed, action, had originally the meaning of Arab. *hásanah*. Cf. JAOS **44**, 168, l. 11.

(7) The primary connotation of Arab. *núšuh* (or *šúnuh*) drunkards, is *soakers*, while the modern *nâših*, spoiled, tainted (*e. g.* meat) is a transposition of *hášin*. The adjective *šahîh*, failing (said of a spring) or *miserly* means orig. *unbountiful*, and *šahç*, a ewe which is dry (*i. e.* not giving milk) is a transposed S with *ç* for *s* owing to the *h*.

(8) The combination of this *çîr* with Arab. *çâra-iaçûru* (or *iaçîru*) to turn (*çâra uájhahu iláihi*) is merely a popular etymology; *cf.* above, p. ***, l. ***.

(9) This sounds like a rendering given by Franz Delitzsch in his lectures on the Minor Prophets, which Orelli attended in 1868/9; *cf.* p. 2 of the third edition of his commentary.

(10) AT[4] says the paronomasia cannot be imitated in German.

(11) *Cf.* WdG **1**, 285, B; **2**, 14, C; FKS **1**, 426, l. 8; Kosegarten § 1189, 2. Ewald (*Gramm. Arab.* **1**, 363, l. 7) thought that *ánnâ* < *áinâ*. Vernier § 472 gives the following illustrations: *iâ áxî ánnâ láka hâda-'l-kitâbu*, my brother, whence (did) this book (come) to thee? — *ánnâ tájlis ájlis*, I shall sit where thou sittest. — *ánnâ ji'ta*, when didst thou come? — *Ánnâ tá'tinî âtika*, when thou comest to me, I shall go to thee. — *uktúbû ánnâ ši'tum*, write as you like; — *ánnâ abûka*, how is thy father?

(12) Gr. μόγις is connected with μόγος, and Lat. *vix* with *vis;* Ger. *kaum* has the meaning of the Lat. *aegre*. For *I can hardly believe it* you say in French: *j'ai peine à le croire*, It. *lo credo a mala pena* (cf. Sp. *à malas penas* or *à duras penas* and *apenas* = It. *appena*). The French equivalent of *we had scarcely left when he arrived* is *À peine fûmes-nous partis qu'il arriva*. Cf. Lat. *vixdum ... quum, tantum quod ... quum* and ZA **33**, 64[i]; also WdG **2**, 340, C.

Open Sesame[1]

Open Sesame, the charm by which the door of the treasure-cave in the tale of Ali Baba and the Forty Thieves flew open, is a proverbial phrase, but it has never been explained. It is true, 24 years ago (July, 1902) PEISER published (OLZ 5, 282) an article on Open Sesame, to which Dr. ALBRIGHT redirected my attention. PEISER thought that *símsim*, which the first European translator of the Arabian Nights, ANTOINE GALLAND, heard on May 27, 1709,[2] might be a reduplication of Heb. *šem*, name, which is used for *God* (Lev. **24**, 11. 16) or a cabalistic word representing the Talmudic *šem-šamáįm*, name of heaven, which we find in *Snh.* 103ᵇ (BT 7, 458, l. 1) where Rabbi Eliezer explains the Biblical passage *the abominations which Jehoiakim perpetrated and that which was found on him* (2 Chr. **36**, 8)[3] to mean that Jehoiakim had marked his *membrum virile* with the name of heaven (Dan. 4, 23) *i. e.* God (*haqáq šem-šamáįm 'al-ammaṭó*).[4] PEISER's explanation is unacceptable.

Nor can we adopt NÖLDEKE's suggestion (ZA **28**, 249) that *sesame* in this phrase may have some connection with the use of sesame oil in Babylonian magical practices. NÖLDEKE might have referred to DAICHES' *Babylonian Oil Magic in the Talmud and in the later Jewish Literature* (Publication No. 5 of the Jews' College, London, 1913) p. 25 where (in a Heb. MS from Yemen, 18ᵗʰ cent.) *polįâṭ gulgulân*, oil of sesame, is mentioned in connection with some magical practices (see now JBL **36**, 88). *Polįâṭ* is the Talmudic *polįaṭôn* (cf. *Snh.* 108ᵃ; *'Aḇôḏ. zâr.* 35ᵇ = BT 7, 485, l. 3; 915, l. 16) = *foliatum* = *nardinum* (Plin. 13, 15) i. e. *unguentum nardi spicati* (JBL **21**, 64, n. 15; BL 69, n. 14). For *pîlṭâ* we must read *polįâṭâ* (JD 1164. 1141; KRAUSS, *Lehnwörter* 458). Just as *folium* denotes esp. *spikenard*, so the Greek equivalent of *folium*, φύλλον ('Ινδικόν) is used for a *quill of cinnamon*, which Herodotus (3, 111) calls κάρφος = Arab. *qirfah*, Syr. *qĕlâp̄ṭâ dĕ-bismê* (BL 126, *ad* 79). The *folia* of the Indian nard are the bases of the stems to which the fibrous tissue of former leaves adheres (EB[11] **25**, 668).

Sesame oil (*Pur.* n. 35) was used by the ancient Babylonians for the purpose of divination, but not as a talisman (*cf.* the paper *A Maccabean Talisman* in FV 275). Daiches believes that the Babylonian magical practices were adopted by the Jews, just as n. 120 to the paper *Babylonian Elements in the Levitic Ritual* (JBL **19**, 80; *cf.* JHUC 163, 48) pointed out that certain features of the inspection of the intestines (*bĕḏîqûṯâ*) of a slaughtered animal, which is still practiced by orthodox Jews, were influenced by the anatomical knowledge and symptomatological experience gained by the Babylonian haruspices. Also the Jewish *šĕḥîṭâ* was derived from Babylonia (JBL **36**, 259[i]). For the use of oil in Babylonian cylicomancy and lecanomancy see the remarks in JBL **19**, 56; *cf.* Hunger, *Becherwahrsagung bei den Babyloniern* (Leipzig, 1903) p. 13; JR **2**, 749—775. Sesame in incantations is referred to in Tallqvist's *Maqlû* (1894) p. 73, l. 4 (JR **1**, 312).

Xaldappânu, which is mentioned in connection with sesame, has been discussed in ZA **30**, 62. Ass. *xulduppû* may have been a vessel for fumigating with wild thyme (mother-thyme, shepherd's thyme, *i. e.* Thymus Serpyllum, Ger. *Feldthymian*, *Feldkümmel*, *Feldpolei*, *Hühnerpolei*, *Quendel*). Cf. Verg. *Georg.* **4**, 350. The ideogram for *xaldappânu* is also explained by Ass. *xašû* = Syr. *ḥâšâ*, thyme, which appears in Arabic as *ḥâšâ* (DPr 84[i]; ZDMG **74**, 443[i]). Ass. *xašû*, thyme, is connected with Heb. *iaḥûš*, Eccl. **2**, 25 (*cf.* Arab. *taḥáuuasa* = *tauájja'a*): Arab. *ḥássa-iaḥássu*, feel, means orig. *scent;* cf. Fr. *sentir* (JBL **34**, 72; AJP **40**, 68[i]; JHUC 316, 22). For Arab. *ḥ* instead of Ass. *x* cf. Arab. *ḥálaba*, milk = Ass. *xalâbu* (ZA **36**, 85); Arab. *ḥâša-iaḥîšu*, hasten (*ḥâša láhu iḏâ inkámaša fi-'s-sáiri uaásra'a*). Cf. above, p. ***, l. ***.

JR **2**, 754, n. 1 states that divination by means of oil and water is still practiced by Italians in the United States, and Daiches (*op. cit.* p. 10) quotes a passage from the book *My Past*, by Countess Marie Larisch, in which the author says that the late empress Elizabeth of Austria occasionally made her put the white of an egg into a glass of water in order to read omens in the shape it took (cf. *Pur.* 29, 14). Even intelligent Americans are still superstitious. No. 13 is regarded as unlucky (*cf.* JBL **32**, 145. 274). Travelers will refuse to occupy a bedchamber numbered 13 at a hotel, or a stateroom numbered 13 on a steamboat; hence 13 is frequently omitted in numbering such rooms. Highly educated men and women refuse to sit at a table at which the number of guests is 13. Fortune-tellers, palmists, phrenologists, and astrologers flourish in every American

city. Many of the leading American newspapers (including the Baltimore *Evening Sun*) publish a daily horoscope supposed to be based on astrological calculations. There are many books published in the United States every year, in which astrology is treated quite seriously as a legitimate branch of science. In Portland, Oregon, a College of Astrology is said to have flourished for years (see the Baltimore *American*, July 16, 1916, Magazine Section, p. 2, cols. 7. 8). There is an Academy of Astrology in New York, whose Director, Miss Belle Bard, has been consulted for five years by the former French Minister of Finance, Joseph Caillaux (Baltimore *Evening Sun*, Sept. 24, 1925, p. 1, cols. 6. 7).

Is is by no means certain that *símsim* in the Arabic phrase: *iâ símsim iftáḥ bâbak*, O simsim, open thy gate! denotes *sesame*. The fact that Ali Baba's greedy brother took it to be the name of a cereal does not prove that it actually had this meaning. When he does not remember the word *símsim*, he substitutes *ša'îrah*, grain of barley, *ḥíntah*, wheat, and *ḥímmaç*, chick-pea. He might just as well have been under the impression that *símsim* denoted *coriander*, and might have substituted *juljulân* or *kúzburah*. Similarly, in a Hebrew charm, *sûs* might have been used for *swallow*, and some one who took it to mean *horse* (BL 103) might have substituted *paráš* or *rāḵš* (see *Mic.* 25). In an English formula, *turtle* might refer to a marine turtle, but some one who had forgotten the wording might substitute *dove* or *pigeon*. Locust = *Robinia Pseudoacacia* might be taken to mean *grasshopper* and be replaced by *cricket* or *bruck* (cf. *Joel*, n. 94) or *cicada*, *harvest-fly*, *lyreman*.

A German story relates that some wag took a handful of beans and placed one bean separately. When he asked his friends what this solitary bean meant, they could not solve the conundrum. But he said, This is a Bean (Ger. *Bohne*) apart, *i. e.* Bonaparte. One of the bystanders was very much impressed with this brilliant joke (*cf.* BL 131, n. *) and wanted to repeat the experiment at another party. He asked for some beans, and when he was told there were no beans at hand, but he might have some rice, he said, That will do just as well. Then he put a grain of rice apart, and asked what it meant. No one could solve the riddle whereupon he stated triumphantly, Why, that is Napoleon (*cf.* n. 67 to the paper *Was David an Aryan?* in OC 33, 37).

For a long time the Arabic original of the tale of Ali Baba and the Forty Thieves was unknown. The text published in 1910 by

Duncan B. Macdonald, of Hartford, Conn. (from a MS in the Bodleian Library, Oxford, where it had lain since 1860) was written by Jean Varsy, a pupil of Silvestre de Sacy; so it can hardly be older than 1800 (ZA **28**, 242). Of course, it may have been handed down for generations by story-tellers before it was reduced to writing. 5

In modern Arabic, *s* often represents an old *ṯ*, i. e. our surd *th* as in *thin*. The old *ṯ* has become either *t* as in Aramaic (e. g. *tôr*, ox;[5] *etnên*, two; *kĕtîr*, much) or *s* as in Ethiopic (e. g. *ḥadîs*, tale; *sâbit*, firm). Even educated men read the old *ṯ* as *s*,[6] and Persians as well as Turks pronounce it in the same way. Similarly some Jews say 10 *baịs*, instead of *báịṯ* (GK[28] § 6, n; AJSL **19**, 233[f]). Inasmuch as the old Arab. *ṯ* is pronounced *s*, we find sometimes *ṯ* written instead of *s*, e. g. in the text of the story of Ali Baba published by Macdonald (JRAS, 1910, p. 359, l. 5 from foot) *álbasû* is spelled *álbaṯû* (cf. the first page of Maspero's article cited below, on p. 171, l. 7; also 15 *Pur.* 23, 26; JHUC 316, 11; JAOS **41**, 177[f]).

It is therefore quite possible that *símsim* represents the modern pronunciation of an old word *ṯímṯimu*[n]. The rare stem *ṯámṯama* means *to stop*, e. g. the mouth of a vessel. Dr. Schick has shown in his dissertation on the stems *dûm* and *damám* in Hebrew (JBL **32**, 20 242; *cf.* my remarks in AJSL **26**, 4; WZKM **23**, 365; GB[17] 165[a]. xv[b]) that Heb. *dûm* means *stop*, cease, come to an end, perish, also *remain immovable*, be rigid. Beside *iadûm* we find also, with partial assimilation of the *m* to the *d*, the form *iadôn* (GB[17], 158[b]) just as we have in Arabic: *adánna* = *aqâma*, stop, remain (JRAS, 1910, 25 p. 370, n. 1) corresponding to Heb. *dûm*, and *dánna*, buzz, hum, mumble, for Heb. *damám*. Arab. *ṯámṯama* exhibits the same meanings: it signifies *stop* the mouth of a vessel; also *desist* and *talk haltingly*, hesitatingly; with reference to a sword it means *be rigid*, inflexible, unbending. The original meaning of the noun *ṯámṯam*, 30 hunting-dog may be *stop-hound*. The panic-grass, with which rents in the tent-cloth were stuffed (*nábtu*[n] *iusáddu bíhi xálalu-'l-buịûti;* cf. Labîd's *Mu'all.* 11; JB 41[i]. 65[s]) is called *ṯumâm*, i. e. *stopper;* it resembled the *çabgâ'*. For the form *qutâl* (VG 352) see JBL **34**, 74[i] (*ṯaịmûm* for *ṯumêm*). 35

In Hebrew this stem appears as *šamém* which means both *be astonished* and *be destroyed*. The original meaning is *be rigid*, petrified with astonishment, and *stop*, come to a end, perish. In Syriac we have, with partial assimilation of the *m* to the *t*, the verb *tan*, be rigid, stiffen; *ittannán*, be stupefied. Syr. *tan*, smoke, is a different 40

stem which must be connected with Heb. *naṭán*, give. Syr. *tĕnânâ*, smoke, corresponds to Arab. *natânah*, stench. The primary connotation of Heb. *tannîm*, jackals, is *stinking* (JAOS 43, 422). Syr. *attín*, fumigate, is the Arab. *ántana*, to reek = *emit an unpleasant*
5 *odor*, orig. *give out fumes* or vapors, Heb. *naṭán rêḥ*. Cf. Ger. *rauchen* and *riechen*, *Rauch* and *Ruch* (BL xxviii[1]; xxx, l. 5) = *Geruch*. Bar Bahlûl (ed. DUVAL, col. 2029, l. 4) gives Syr. *tĕnânê*, vapors, exhalations (Arab. *buxârât*). From the same root *tan* we have in Syriac: *tĕnáḇ*, become rigid; *tânûḇûṯ 'áịnê* denotes
10 *fixedness of the eyes*, fixed stare (cf. *tĕmáh bâḇâtâ* at the end of the following paragraph, l. 26).

I have subsequently noticed that GT s. *šamém* stated: *Origo est in claudendo, quod ad silentium et os clausum, deinde ad stuporem translatum est; cf. vicinas radd. tamám, damám, dûm*. There is
15 no etymological connection between these stems and *šamém* = *ṭámṭama*, but GT combined *šamém* also with *šamáḏ* and *tamáh*. The combination of *šamém* with *šamáḏ*, which appears in Arabic as *sámada*, be dumfounded (*qâma mutaḥáịịiran*) and in Assyrian as *mašâdu*, is untenable; but Heb. *tamáh* is an Aramaism for *šamáh*,
20 just as Heb. *taqáp̄* (= Ass. *pašâqu*) is an Aramaism for *šaqáp̄* (AJSL 32, 64). Heb. *naḥáṯ*, descend, on the other hand, is not an Aramaism for *naḥáš* = Ass. *naxâšu* (cf. Arab. *nášaha*, to water) but must be derived from the root of *táḥt*, under (*cf.* p. 152, l. 25). In Syriac, *tĕmáh* means not only *be dumfounded*, but it has preserved also the
25 primary meaning *stop*; the causative *aṭmáh* signifies *stop* the growth of a plant, and *tĕmáh bâḇâtâ* means *the pupils were rigid* (cf. the remarks on Heb. *qâmû ênáụ*, JBL 19, 64, n. 25). BDB states that Heb. *šamém* means *to be desolated* or *appalled*, but that the connection of these meanings is not clear.

30 Arab. *símsim*, sesame, is the Ass. *šamaššammu* which is a compound of *šamaš*, sun, and *šammu*, medicinal plant (ZA 30, 61). For the construct (JAOS 32, 7; WdG 1, 289, C; AG[2] §§ 99, 179) in the first part of a compound cf. *sinniš*, month + sick = *female* (ZA 30, 95; contrast *ibid.* 106). Sesame was called *sun-plant* from the
35 yellow color of the oil expressed from the seeds. In Germany it is used for coloring artificial butter. Arab. *súmsum*, ant, on the other hand, is a reduplication of *summ*, *simm*, *samm*, poison < Sum. *šem*, aromatic plant, which appears also in Egyptian, and which may be the prototype of *soma* (JHUC 287, 33; *cf.* JBL 34, 73 and above,
40 p. 86, l. 25). Tomyris calls wine φάρμακον (Herod. 1, 212). Nor

is the name *súmsum*, poisonous, for *ant* inappropriate: ants have poison glands.

Arab. *símsim* in the story of Ali Baba may represent an old word *ṭímṭim* denoting a *stopper* or *shutter*, a thing which stops or closes a hole or opening. We use *shutters* especially for *window-shutters*, but there are also shutters for doors, *e. g.* for glass-doors between a room of a house and a conservatory or sun-parlor. Architects call such doors *French windows*. In French you say *boucher une bouteille*, cork a bottle; *boucher la vue d'une maison*, obstruct the view of a house; *boucher une porte*, wall up a door. *Bouchon* means *stopper*, cork, also *stop-gap* (like *bouche-trou*). *Bouchement* means *walling up* (AJP 47, ***). Arab. *ṭímṭim* may have meant *bouchement*, *bouchage*. In the tale of Ali Baba it denoted the stone or slab with which the entrance to the treasure-cave was closed.[7] Originally, it may be supposed, it was not a small door of steel (*bâb fûlâd*)[8] but a closely fitting stone like the stone slabs closing the mouths of rock-hewn tombs or like the stone doors swung on pivots projecting into sockets in the thresholds and lintels, which are found in the Ḥaurân.[9]

It is easy to provide a stone door for a cave in a rock, which would not be discovered by any one who did not know the secret, especially if the door were concealed by scrub and shrubbery. The automatic opening and closing of the door after the utterance of the words *Simsim, open thy door!* or *Simsim, close thy door!* is, of course, fairy-tale embroidering. In the tale of Ali Baba it is stated that the captain of the robbers removed the scrub and shrubbery (Arab. *'ušb ṷa-nabât*) before he pronounced the words *ịâ símsim iftáḥ bâbak*.

The prototype of the treasure-cave of the Forty Thieves seems to be the story of the treasure-house of Rhampsinitus, related in Herod. 2, 221. This was dramatized by Platen. His comedy *Der Schatz des Rhampsinit*, which appeared in 1824, was made the basis of a comic opera by Albert Gorter. *Ali Baba* was the title of Cherubini's last work for the stage (1833). Herodotus doubts the incident that the king placed his daughter in a house of ill fame in order to catch the thief. Nor did Platen introduce this feature in his comedy. If the comedy were filmed, this house of ill fame would no doubt be retained. The story of the treasure-house of Rhampsinitus resembles the legend of the ancient Greek architects Agamedes and his brother Trophonius who are said to have built the temple of Apollo at Del-

phi. They also built a treasure-house for the Bœotian king Hyrieus, fixing one of the stones in the wall so that they could remove it whenever they pleased, and from time to time carry off some of the treasure. The king thereupon set a trap in which Agamedes was caught. Trophonius, to prevent discovery, cut off his brothers' head and fled with it (EB^{11} 1, 363).

Dr. ALBRIGHT called my attention to MASPERO's article *Sur une version arabe du conte de Rhampsinite* in the *Journal asiatique*, eighth series, vol. **16**, pp. 149—159 (Paris, 1885) and to GASTON PARIS' posthumous article (written in 1874) in the *Revue de l'histoire des religions*, vol. 55, pp. 151—187 and 267—316 (Paris, 1907). In the modern Arabic version of the story of Rhampsinitus, which is indirectly derived from MASPERO's *Contes populaires de l'Égypte ancienne* (Paris, 1882) a vizier is substituted for the daughter of the king. PARIS (*op. cit.* p. 285), n. 1) says: *Les contes populaires, surtout dans leur forme moderne, presque toujours destinés aux enfants, offrent un très grand nombre d'exemples d'atténuations de ce genre.* PARIS (*cf. op. cit.* p. 269) discussed some twenty different versions of the story of Rhampsinitus' treasury; he thought (pp. 305—310) that it might be ultimately Babylonian or Sumerian (cf. *Pur* 9, 13; BL lii, n. 65; AJSL **28**, 88; ZDMG **69**, 171, n. 19; JBL **33**, 291, n. 2) just as the prototype of Romeo and Juliet is the Babylonian legend of Pyramus and Thisbe. The tale of Ali Baba was regarded by PARIS (p. 284, n. 1; *cf.* p. 171, n. 3) as a different story.

I believe *símsim* = *ṭímṭim* denoted orig. the removable stone or slab closing the entrance to the treasure-house. In a similar Chinese tale (see RICHARD F. BURTON, *Supplemental Nights*, vol. 4, pp. 595) the formula is *Stone door, open!* There is also a modern Greek version of this story, and there are some German parallels. In the Hartz mountains there is a legend that a poor wood-cutter saw a monk knock gently at a small door in the rocks, saying, *Little door, open!* He had to borrow a grain-measure of a neighbor to measure the gold he took from the vault. In one of GRIMM's fairy tales a poor man saw 12 great wild men approach a mountain, crying, *Semsi mountain, Semsi mountain, open!* He borrows a measure from his brother. When his brother wants to leave the cave, he has forgotten the word. He says, *Simeli mountain, open!* A mountain in Grabfeld, a district of Eastern Franconia, is called *Similes*, and in a Swiss song a *Simeliberg* is mentioned. We also find the formula *Open, Simson*, i. e. *Samson* (*see* BURTON, *op. cit.*

pp. 591—594. 594. 651). Böklen, *Die 'Unglückszahl' Dreizehn* (Leipzig, 1913) p. 59, n. 1, combines *Semsi* in Grimm's fairy tale quoted above with Ass. *Šamaš*, and thinks that *Šamaš* denoted orig. the *moon*, not the *sun!* The exclamation-mark after this statement was added by Böklen himself.

Open Sesame meant orig. *Open, stopper!* (or *closure*, barrier). A door or gate is a movable barrier closing an opening or passage. It is the enclosure of a doorway, and the doorway is the entranceway; *bâb* is a reduplicated form of *bâ*, he entered (AJSL **22**, 259). The Arabic phrase *ịâ-símsim iftáḥ bâbak* may be translated *O enclosure, open thy entrance!* or *O barrier, open thy passage!* This would be in Assyrian: *sikkûru* or *šigâru* (HW 499. 640[b]; GB[17] 537[b]) or *naktamu pitî bâbka.* Ass. *katâmu*, to close, is connected with Arab. *kámma*. For stems with infixed *t* see *Nah.* 34, *ad* 17[b]; BL 132; also JAOS **32**, 121. In Hebrew we might say, if we wanted to imitate the rarity and obscurity of the term *símsim* (cf. JBL **31**, 115): *Çamîḍ pĕṭáḥ pithéka* (cf. Num. 19, 15; 1 K 19, 13). Heb. *çamîḍ* cannot be derived from the stem *çamáḍ*, bind, which appears in Arabic as *ḍámada*; it corresponds to the Arab. *çimâd* < *çámada*, stop a bottle, which is connected with *çámma* > *çimâm*, stopper. For *çamîḍ* we might also use *mĕgûpâ*, cover, lid, which was discussed in *Joel*, n. 59 (*cf.* above, p. 61, l. 20).

We must read in Joel 1, 17: *'abĕšû pûrôt* | *taḥt-mĕgûpôtêhém*, the vats were dusty | under their covers, *i. e.* the wine-vats contained no must and were full of dust, although they were covered, because there was no vintage. For *pûrâ*, wine-vat, see *Est.* 31. I stated there that the connection of *Pûrîm* (LM 4, 347) with Ass. *pûru*, urn (*Nah.* 43) was a subsequent popular etymology. Ass. *pûru* is the Sum. *bur*, excavation, cavity, vessel > our *barrel* (SGl 70; AkF 33; MLN **33**, 433[i]). Our *vat* (or *fat*) is the Ger. *Fass*, barrel, cask, which is connected with *fassen*, to hold, just as Heb. *kĕlî*, vessel, means orig. *container* (AJSL **22**, 205). A wine-press is figured on p. 68 of the translation of *Judges* in PB. DB **2**, 33[a] states that flat stones were sometimes put over the grapes in the wine-press to assist the treading.

Sellin (1922) renders Joel 1, 17: *Es klirren die Maultiere mit ihren Ketten* | *unter sich in ihren Ställen,* ‖ *weil zuschanden geworden ist das Korn,* | *was sollen wir in sie legen?* ‖ *Verödet sind die Scheunen,* | *verheert die Speicher.* ‖ Also Nowack[3] (1922) has: *Die Speicher sind wüste, die Scheunen verfallen, weil das Korn ver-*

loren ist; he does not translate *ʿabĕšû pĕrûdôt taḥt măgrĕpôtêhem.* AT[4] (1923) has: *und verschrumpft die Saatkörner | unter ihren Schollen; || verödet sind die Scheunen, | zerfallen die Speicher; || das Korn ist ja doch dahin.* ATA[2] (1925) renders: *An den Krippen*
5 *stampfen die Maultiere, | weil das Korn dahin ist; || leer liegen die Scheunen, | zerfallen die Speicher; ||* inserting the last clause *kî-hôbîš dagán* (which is a gloss) before *našámmû ôçarôt.* It is hardly necessary to add that there were no barns in Palestine (G 583[m]; HA[2] 142[m]). Nor need we read *mĕgûrôt* instead of *mamgûrôt.*
10 Heb. *mamgûrâ* corresponds to the Ass. *namkûru;* the *g* is due to partial assimilation of the *k* to the *m* (*mamgûrâ* < *mamkûrâ* < *makar* < *kûr*, dig). *Mâ nannîḥa bahémma*, at the beginning of v. 18, is a gloss to *našámmû ôçarôt.* 𝔐 *kî-hôbîš dagán* does not mean *weil zuschanden geworden ist das Korn;* see *Mic.* 93 and above, p. ***,
15 l. ***.

GALLAND's rendering *Sesame, ouvre-toi* (and *Sesame, referme-toi*) is less inaccurate than the modern translations of Joel 1, 17. BURTON has *Open, O Simsim* for *Open, Sesame.*

Notes

20 (1) This paper was presented at the meeting of the American Oriental Society in Washington, April 15, 1916; *cf.* JAOS 36, 438; AJP 47, ***.

(2) GALLAND's *Journal* was published by CHARLES SCHEFER in 1881.

(3) 𝔐 *han-nimçâ ʿalâu* does not mean *what happened to him*
25 (RHB, AT[4]) but *what is found* (Neh. 13, 1) *concerning him.* The LEESER Bible has *that which was found concerning him.* JDM (1785) rendered: *wessen er schuldig befunden ward*, but added in a note: *Die Worte können auch heißen: und was sonst von ihm gefunden wird, d. i. in Schriften aufgezeichnet ist.* RV[M] *that which was found*
30 *against him.* KAMPHAUSEN in BUNSEN's *Bibelwerk* (with a reference to 2 Chr. 19, 3): *und was an ihm Böses gefunden ward* (so, too AT[1]) = 𝔗 *ŭĕ-surḥânâ dĕ-ištĕkáḥ ʿălôhî.* 𝔍 *et quae inventa sunt in eo.* 𝔊[V]𝔊[L]𝔖 omit this phrase. The emendation *ham-maššâ ʿalâu* (2 Chr. 24, 17) is gratuitous. Aram. *surḥânâ* corresponds to Eth. *resḥát*, while
35 Ass. *šêrtu*, sin (HW 636) is the Heb. *rišʿâ*, Eth. *resʿát* (JHUC 316, 23[i]).

(4) *Cf.* our *yard* (AJSL 26, 1) and Ger. *Rute*, Fr. *verge*, Sp. *verga*, Arab. *qaḍîb.*

(5) Under the influence of an *r* this *t* may become *ṭ* (ZS **2**, 274[i]) just as *r* may change a *s* into *ṣ* (ZAT **34**, 144[m]. 231).

(6) *Cf.* SPITTA's grammar of the dialect of Cairo (Leipzig, 1880) pp. 4. 9. VOLLERS, *The Modern Egyptian Dialect of Arabic* (Cambridge, 1895) p. 8, 4 says that *ṯ* is pronounced *t* by the people, *s* by the upper classes. Contrast JAOS **34**, 279[i].

(7) *Cf.* the Homeric θυρεός (*Od.* **9**, 240. 313. 340) and λίθον ἐπέθηκε θύρῃσιν (*Od.* **13**, 370).

(8) Arab. *fûlâd* is the Persian *pûlâd*. There is no word *pĕladâ*, steel, in OT. In Nah. **2**, 4 we must read *ka-'ēš lôpädt* or *kĕ-'ēš-lappîdôt* (WF 198, n. 15; JAOS **34**, 418; GB[17] 642[a]).

(9) *Cf.* RB 594[b]; DB **2**, 310[a]; EB 497. 5144; EB[11] **8**, 420[a]; BAEDEKER, *Paläst.*[7] 144; MPG **1**, 92. For the wooden doors in Palestine see KARL JÄGER, *Das Bauernhaus in Palästina* (Göttingen, 1912) pp. 18. 31. LÖHR, *Volksleben im Lande der Bibel* (Leipzig, 1907) p. 35 says that the Palestinian houses often have wooden doors.

Heb. *lêç*, wanton, and *melîç*, spokesman*

In BDB Heb. *lêç*[†] is translated *scorner*, and *melîç*, interpreter, is derived from the same stem. GT believed that the primary connotation of this verb was *stammer*, stutter, speak indistinctly like a foreigner. A foreign language was regarded as *babble*, gabble, and gibberish (*cf.* the translation of Is. **28**, 11 in PB). *Melîç* could thus be explained as a privative (NBSS 101): *ungibbering* = making the unintelligible language intelligible. For the meaning *scorn* GT referred to Heb. *la'ág* which denotes both *stammer*, speak like a foreigner (*cf.* LM **3**, 30) and *mock*, deride. Similarly *to gab* means *prate* or chatter, and *gab* signifies *jest*, mock.

SCHULTENS combined Heb. *lûç* with Arab. *lâça*, turn aside = *hâda*, *mâla* (GT 751^{b}) and this etymology was endorsed by FLEISCHER in DELITZSCH's commentary on Proverbs (1873) p. 47; *mĕlîçâ* is, according to FLEISCHER, *oratio detorta*, *obliqua*, *non aperta*, and *lêç* denotes *qui verbis obliquis utitur*, while *helîç* signifies *verba detorta retorquere*. If this etymology were correct, it would be better to explain *mĕlîçâ* as *twist* = weaving, composition, just as we can say *twist* a song or a story, or *spin* a yarn; *melîç* would be an *untwister*, i. e. a man who untwists a riddle and interprets something which is unintelligible, while the original meaning of *lêç*, scorner, would be *distorter*. GT thought that *lâçôn* denoted *making sport* of a person by mimicry, esp. mockery by imitation of the speech of a person (*irridere alicui*, *pr. vocem ejus per ludibrium imitando*).

Also S-S (1893) and KW (1910) derived *lêç* and *melîç* from the same stem. Nor did GB^{16} (1910) separate the two words; it referred

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* Presented at the meeting of the American Oriental Society, New York, April 10, 1915; *cf.* JAOS **35**, 408; cited in JBL **35**, 322^{i} (1916).

† The vowel is long; *lêç* is a form like *kên*, righteous = Ass. *kênu* which is often written *ki-e-nu* (HW 322^{b}). Also Syr. *kênâ* has a long *ê* (NSG^{2} § 98, C; *cf.* VG § 51, a). Similarly we have in Assyrian: *ri-e-qu*, i. e. *rêqu*, empty = Heb. *rêq*. We must read *mêt*, dead; *'êd*, witness; *zêd*, proud; *gêr*, resident alien.

to FLEISCHER's combination of Heb. *lûç* with Arab. *lâça*, adding that ZIMMERN thought it possible that there was a connection between Heb. *lûç* and Aram. *lûṭ*, to curse; it also cited FRIEDRICH DELITZSCH's *Hiob* (1902) p. 172 where DELITZSCH stated that *melîç*, interpreter had probably no connection with *lêç*, scorner, and that the primary connotation of *melîç* might be simply *speaker*, just as Ass. *targumânu*, dragoman (KA 154. 1049) meant orig. *speaker* (cf. *Kings* 117, 29). The Sumerian equivalent of Ass. *targumânu*, i. e. [*lu*]-*bal* seems to denote a *spokesman* (GSl 63; SAI 167. 9392).

FR assumed two different stems 50 years ago, viz. *lûç*, frisk, be petulant, wanton, and *lûç*, be twisted; for *melîç* it gave the meanings *speaker*, mediator, interpreter, envoy (*cf.* DAVIDSON's translation of FR, Leipsic 1885).

GB[16] (1915) distinguished two stems *lîç;* the articles on *lîç*, *lêç*, *lâçôn*, *mĕlîçâ* were rewritten on the basis of JOÜON's paper in the *Mélanges de la Faculté Orientale à Beyrouth*, vol. 5, pp. 440—443 and BUHL's contribution to WF. JOÜON pointed out that *helîç*, scorn, was pB; the Biblical meaning of *lêç* was not *scornful*, but *foolish*. BUHL, however, thought that *lêç* meant *übermütig*, *zügellos*, *ungezogen*, *frech;* he pointed to Prov. 21, 24 (*Zêd iahîr lêç-šĕmô* | *'ôśê bĕ-'ăbrát zâdôn*) and to the renderings ὑπερήφανος, ὑβριστής, ἀκόλαστος in 𝔊. No credit was given to FR, nor did GB[16] attempt to determine the primary meanings of the two stems and their etymological equivalents in the cognate languages. WF 85 BUHL suggested that *lêç* might possibly be connected with Syr. *ilâç*, press, force. On the following page he added that the original meaning might have been *be powerful*, then *violent*, brutal, inflexible. In conclusion he stated that *melîç*, interpreter, and *mĕlîçâ*, riddle, were to be separated from this stem *lûç*, to be powerful, but he suggested no etymology for *melîç* and *mĕlîçâ*.

FR's distinction of two different stems is undoubtedly correct; also ZIMMERN's view that Heb. *lûç* corresponds to Aram. *lûṭ* is at least partially true: the stem from which *melîç*, spokesman, is derived appears in Aramaic as *lûṭ*, curse, just as Arab. *turjumân*, dragoman, is connected wiht *rájama*, curse. The primary connotation of both Aram. *lûṭ* = Heb. *lûç* and Arab. *rájama* = Ass. *ragâmu* is *cry* (contrast NBSS 47) which may mean *decry*, curse (Ger. *beschreien*). *Cf.* the explanation of Ass. *ragâmu* in KAT[2] 517 and JBL 33, 161[i] which pointed out that in the poem of Haggai preserved in Zech. 7, 1—3 + 8, 18. 19[a] + 7, 4—6 + 8, 19[b] (JBL 32, 107)

raggâm-mălk denoted a *royal herald* (lit. *crier*) whom the new Persian governor of Jerusalem, Bethel-shar-ezer, sent to the priests of the Temple on Dec. 7, 518, to raise the question whether it would not be expedient to abolish the fast in the fifth month, commemorating
5 the burning of the Temple at the hands of the Chaldeans in 586 B. C. For the god Bethel see MF 2, contrast *ibid.* p. 9. For *Vištâna* in JBL 33, 161 read *Tatnai;* see JAOS 37, 314ⁱ; 44, 158, d (*cf.* ZDMG 70, 562, l. 3).

Both Ass. *targumânu* (= Sum. *lu-bal*) and Heb. *melîç* mean
10 *crier*, herald, spokesman. A spokesman may be an intercessor, mediator, representative, envoy. A *melîç* might be sent by a king with a message or be employed in other diplomatic duties. The Rab-shakeh, whom Sennacherib sent to Jerusalem, was a *melîç* (2 K 18, 28). Also Lat. *interpres* means *mediator*, intermediary,
15 messenger. We use *herald* for *proclaim*, announce, just as κῆρυξ denotes a *herald*, while κηρύσσειν signifies *cry*, announce, proclaim, preach. Our *preacher* is the Lat. *praedicator*, proclaimer. Also ἑρμηνεύειν is used for *announce*. Lat. *praeco*, herald, means *crier*, proclaimer (*cf.* our *preconize*). Lat. *fetialis* is probably connected
20 with *fari;* so that the original meaning would be *speaker;* the primary connotation of *fatum* is *utterance*, prophetic declaration.

In the Homeric age the Greek heralds summoned the assemblies of the peoples, proclaimed war, and arranged for the cessation of hostilities. Nor are the modern dragomans in the East mere inter-
25 preters: they act as guides and agents for travelers; dragomans attached to foreign embassies or consulates may act as diplomatic agents, magistrates, legal advisers, and administrators. The chief dragoman of an embassy may carry on the most important political negotiations with an Oriental government.

30 Gr. ἑρμηνεύς, which means not only *interpreter*, but also *herald*, may be connected with Ἑρμῆς, the herald and messenger of the gods and conductor of the dead to Hades. Hermes was also the god of eloquence (λόγιος). His name may be allied to Lat. *sermo*, Eng. *swear* and *answer*. The rod borne by Hermes is the *caduceus* =
35 κηρύκειον (for *r* = *d* cf. *retail* = *détail*, *meridies* = *medidies*, and ZDMG 61, 195, l. 12). The herald's staff was orig. the symbol of the settlement of quarrels (*cf.* Thucyd. 1, 53). *Caduceator* denotes an officer (Fr. *parlementaire*) sent to parley with an enemy. The original meaning of *parley*, conference with the enemy under a flag
40 of truce, is simply *speech*.

The view advanced in GB[16] that *melîç* in 2 Chr. **32**, 31; Is. **43**, 27; Job 33, 23; Sir. **10**, 2 may mean *prince* is gratuitous; the meaning is throughout *spokesman*. In Is. 43, 27 the prophets (*i. e.* patriotic poets; *cf.* TOCR 1, 270) are called *mĕlîçîm*, spokesmen (Duhm[4]: *Wortführer;* ATA[2]: *Mittler;* AT[4]: *Vertreter*) just as the Greek poets were called ἑρμηνεῖς τῶν θεῶν. The meaning *spokesman* is also suitable in Job 33, 23 where both *mal'âk* before *melîç* and *âḥḥâd minnî álp* after it (*cf.* 9, 3) are glosses. We must read: *Im-iêš 'alâu melîç* | *lĕ-haggîd lĕ-'adám iošrô.* If there is a spokesman (AT[4] and ATA[2]: *Fürsprecher*) for him (lit. *over him*, i. e. *who stands by him;* cf. GB[16] 587, 2, c; 3, a) to plead for the man his rightness (innocence, blamelessness). Grotius remarks: *melîç quod hic loquens vertitur, significat* μεσίτην (*advocatum*) *et sic hic explicat Maimonides.* KW[2] 673[a] says that the rendering *guardian angel* is unwarranted. RHB regards *âḥḥâd minnî âlp* as the second hemistich and eliminates *lĕ-haggîd lĕ-'adám iošrô* as a gloss.

Sir. **10**, 2 (*Kĕ-šôpêṭ-'am kên mĕlîçâu* | *u-kĕ-rôš-'ir kên iôšĕbêhâ*) means: *As a ruler is, so are his heralds; as a town's chief, so are his townsmen.* 𝔊 has οἱ λειτουργοὶ αὐτοῦ for *mĕlîçâu*, and Smend renders *seine Beamten* (ATA[2]: *Minister*). We must remember that *ambassador* is connected with Gallic *ambactus* = servant and Ger. *Amt* which means orig. *service* (cf. Goth. *andbahts*, servant, and the remarks on Sum. *lux*, syn. *sukal*, *šukkal*, OLZ **16**, 491; see also SGl 174. 249. 287).

Heb. *mĕlîçâ* (Prov. 1, 6; Hab. **2**, 6; Sir. **47**, 17) does not denote *riddle*, but *poem;* it corresponds to Lat. *carmen* which means orig. *incantation* (cf. our *charm* and *enchant*) and afterwards simply *poem*. The primary connotation of *spell* = charm, enchantment is *speech* or *narrative*. We still use *spell* in the sense of Fr. *épeler*, Ger. *buchstabieren*, to tell the letters of a word. There is no connection between *épeler* and *appeler*. In pB Hebrew, *mĕlîçâ* is used for *poetry;* in Prov. 1, 6 GV renders: ῥητορεία; similarly AV[M] gives *eloquent speech.* 𝔊 σκοτεινὸς λόγος, 𝔍 *interpretatio*, 𝔗 *pil'âtâ*, 𝔖 *pillêtâ*, parable, allegory, are incorrect. GV has ῥητορεύσει for *ialîç* in 14, 9 (ἀπαιδευτῶν ῥητορεύσει πλημμέλημα). The hemistich *lĕ-habîn mašál u-mĕlîçâ* in Prov. 1, 6 means *to understand verse and poetry.* For *mašál*, a line of two hemistichs, see my remarks cited in GB[16] *s. v.* The participle *môšêl* signifies *verse-maker*, versifier (not *satirist*).

We find the masculine (*malîç*, a form like Arab. *masîr*, journey, or *maḥîd*, turn in the road) of *mĕlîçâ* in Job 16, 20 where we must

read: *mĕlîçî ia'l äl-ĕlôh* | *lĕ-panâu dalĕpâ 'ênî*, i. e. *Let my cry go up to God, mine eye is tearful before Him.* This line should precede v. 19. For *'alâ* cf. 1 S 5, 12; Jer. 14, 2. We must not read *tĕhinnatî tabô* (SIEGFRIED) or *tĕhillatî tiggâ' äl-ĕlôh* (BEER) or *uĕ-iimmaçê-li*
5 *re'î* (DUHM). Nor need we take *malîç* as *conjuration*, obsecration, obtestation = *solemn entreaty*, supplication. We might just as well explain *lêçîm* as *babblers*, praters, or *lêçîm* = λοιμοί (AJSL 19, 140) as *accursed* (Syr. *lîtâ*). 𝔊^A has ἡ δέησίς μου. 𝔗 *pĕraqlêtâ* (=παράκλητος = *advocatus*) is suitable in 33, 23, but not in the present passage. The
10 omission of *lĕ-panâu* before *dalĕpâ* is due to partial haplography; the *r* in 𝔐 *re'âi* is miswritten for *i*; cf. *rutâpâš* for *iitpâš* in 33, 25 and *Mic.* 74, ω. The verb *daláp* (cf. Arab. *dárafat 'aini*) is Aramaic (WF 223) as is also *šâhădî* in v. 19. We need not read *dolpâ* as imperative (GK[28] §§ 48, i; 145, o) and *'ălê* instead of *ia'l*, or *melîçatî*
15 *'ălî*. The rendering of 𝔐 *mĕlîçâi re'âi* given in RHB, *meine Fürsprecher sind meine Gedanken*, is untenable.

If Heb. *lîç*, cry, is identical with Aram. *lût*, decry, curse, then Arab. *lâta-ialûtu*, curse, must be regarded as an Aramaic loanword; nor can there be any connection between this Aram. *lût*, curse, and
20 Heb. *lût*, veil (*cf.* Ass. *lîtu*, veil, curtain, mystery JAOS 46, ***, d).

FR's statement that the original meaning of the tem of Heb. *lêç* was *leap* is correct: it corresponds to the Syr. *daiiiç*, leap for joy, make merry; Arab. *dá'iça*, be pert, petulant, wanton (yn. *bátira*).
25 *Cf.* also *dâça-iadîçu*, flee (*fárra mina-'l-hárbi*) and *be brisk*, lively (*nášita*). We also find *dâça* = *hâda ua-zâga*, turn asde, so that *dâça* = *lâça*. GB[16] combined Heb. *lîç* (or *lûç*) with Arab. *lâça-ialîçu* = *hâda*. 𝔗 *dêçâ* (= 𝔐 *zämr*, Deut. 14, 5) means *springer* (cf. the South African *springbok*). 𝔖 has *dâiçâ* for 𝔐 *tĕ'ô* (JBL 36,
30 254). For 𝔐 *zämr* cf. Arab. *zámara*, flee (prop. *spring up* and escape) = *náfara* (not *náfaza*, leap = *uátaba*). In the same way *táfara* means *jump*, and in modern Arabic, *táffar* signifies *put to flight*, chase; *cf.* our *jump game* = start (or startle) it, flush it.

For *taḍûç* (so 𝔖; also for 𝔗 *tadîç* read *taḍûç* or *tĕdaiiêç*) in Job 41,
35 14 we must read *tarûç* (so several MSS, 𝔊 τρέχει, 𝔍 *praecedit*). *Cf.* HUFNAGEL's *Hiob* (1781) p. 318. If *taḍûç* were correct, it would have to be regarded as an Aramaic loanword (*cf.* above, l. 12, the remarks on *daláp* and *šâhêd*). Aram. *lêçânâ*, wanton, and *lêçânûtâ*, wantonness (= *lewdness*, e. g. *'Abod. zar.* 44[a] = BT 7, 948)
40 on the other hand, are borrowed from Hebrew.

For the interchange between *d* and *l* (cf. *lacrima* = δάκρυ, *levir* = δαήρ) see my remarks in ZDMG 61, 195 and GB[16] xiv *ad* p. 10[a]. We find *Balakhshân* (Marco Polo: *Balasian*) = *Badakhshân* (JAOS 18, 145[l]; EI 1, 574[b]; *cf.* our *balas-ruby*). In Gen. 30, 20 *Zĕḇûlûn* is connected with *zabád;* in 𝔗 we find *Malbăštâ* = *Madbăštâ*. 5

The verb *helîç*, cry, appeal, plead, intercede, is found in Prov. 14, 9, a passage which GB[16] calls *ganz unklar*. We must prefix there the preposition *lĕ* to *ĕųîlîm*, and the negative *lô* to *ialîç*, thus reading: *lă-'ĕųîlîm lô-ialîç ašám* | *u-ḇên iĕšarîm raçôn*, Expiation 10 does not plead for the godless, but among the upright there is grace. If an impious man (𝔊 παράνομος) brings an expiatory offering (𝔊 καθαρισμόν) it does not propitiate God, but the upright receive mercy and pardon (*cf.* Sir. 31, 22. 23). We may also substitute for *plead* = *ialîç* the rendering *mediate*, conciliate, atone. Zöckler (1867) 15 gave the correct explanation: *Das Schuldopfer, das gottlose Toren Gott darbringen, ist schlechterdings unnütz, verfehlt seinen Zweck, da es Gottes Wohlgefallen nicht erwirbt;* but his translation *Der Toren spottet das Schuldopfer* is untenable. Nor can we accept JDM's rendering (1778): *Gemeinschaftliche Schuld stiftet die Freund-* 20 *schaft zwischen Toren* or AdW's (1809): *Die Toren verbindet gemeinschaftliche Schuld.* Grotius (1644) said: *Idem velle atque idem nolle inter malos factio, inter bonos amicitia est; illos jungit vitiorum similitudo, hos par honesti studium.* According to RHB, Prov. 14, 9 means: *Unter Schurken vermittelt das Bewußtsein der gemeinsamen* 25 *Schuld, aber unter den Redlichen gegenseitiges Wohlwollen.* Zöckler's impossible rendering is retained in AT[4] (1923): *Der Narren spottet das Schuldopfer, aber zwischen den Rechtschaffenen herrscht Wohlwollen.* JV (1916) has: *Amends pleadeth for fools; but among the upright there is good will.* For the insertion of the negative cf. 30 *Kings* 72, 21; *Proverbs* 44, 37; 45, 20. We could also read: *Im-lă-'ĕųîlîm ialîç ašám* (cf. 3, 34). For *ašám*, expiation, *cf.* Arab. *ta'áṯṯama* = *tâba mina-'l-iṯmi* and GB[16] xv, *ad* 72[a]. Heb. *ašám* appears in Ethiopic as *abbasá* (contrast VG 241[m]). In Assyrian we have *amîšu* (for *ašîmu*) = *xulduppû* which denotes an *expiatory vessel* (ZA 33, 65). 35

In all the other passages of OT where forms of *lûç* are met with, we have not the stem *lûç*, cry, but *lûç*, be wanton. *Lôçăçê* (Hos. 7, 5) was explained in the paper on the Hebrew noun *melk*, counsel (JBL 34, 58. 69) as *sportlings*, revelers. RHB says the *lôçăçîm* are *leichtsinnige Menschen, die das Leben nicht ernst nehmen; Lebe-* 40

männer, die den Genüssen ergeben sind. Nor does the hemistich in Prov. **20**, 1, *Lêç-hai-ịdịn hômê šekár*, mean *Wine is a mocker, strong drink is raging*, but *Wine is wanton* (i. e. *wild*, unruly, reckless, licentious) *and brandy is brawling* (cf. **22**, 10). 𝔊 ἀκόλαστον οἶνος
5 καὶ ὑβριστικὸν μέθη, 𝔍 *luxuriosa res vinum, et tumultuosa ebrietas.* GV has for *hômê šekár*: ταράκτρια συρμαία. The omission of the article in 𝔐 *hômê šekár* is due to haplography (contrast RHB). HORTON (1891) rendered: *Strong drink is a brawler;* TOY (1899): *Mead is a brawler.* AdW (1809) and UMBREIT (1826) have *Brause-*
10 *kopf* for *hômê;* VAIHINGER (1857): *Stürmer;* HITZIG (1858): *Lärmer* (so, too, AT[4]). According to ELSTER (1858) wine is here personified as an evil demon. Also EWALD (1867) said, Wine and mead are *wie zwei lärmende leichtfertige böse Geister.* For *šekár*, brandy (not *beer*, AkF 39) see JHUC 287, 32; JBL 35, 320; ZA 30, 99; WZKM 31,
15 12. 281).

Also *anšê-laçôn*, lit. *men of wantonness*, in Is. **28**, 14 denotes *revelers* (cf. the verb *al-titlôçăçû* in v. 22 and the translation of vv. 7. 8 in PB) while in Prov. **29**, 8 it is synonymous with *lêçîm* which is an opprobrious epithet for unorthodox Jews, freethinkers, heretics,
20 apostates, renegades, Hellenizers, just as *libertine* is used not only of *debauchees*, but also of *freethinkers* and *infidels*. In Schiller's *Räuber* Spiegelberg, Schweizer, &c. are described as *Libertiner* (i. e. *Liederjahne, lockere Zeisige*) *nachher Banditen.* According to RHB 6, 75[i], *lêç* in Proverbs always is *ein leichtsinniger Patron, ein*
25 *Lebemann, ein Wüstling.* Ger. *Ketzer*, heretic (*cf.* JHUC 306, 9)* was used in MHG with reference to unnatural sexual relations. Eng. *bugger* (= Fr. *bougre*) was applied not only to heretics, but also to sodomites. *Bugger* means *Bulgarian*, while *spruce* = smart in dress and appearance is an older English name of Prussia (appareled
30 after the manner of Prussia; *cf.* JHUC 306, 8[i], and above, p. 163, l. 25). In the same way Fr. *pervers* does not mean *petulant*, untractable, but *corrupt*, vicious, degenerate, godless, and in German it is used especially of abnormal manifestations of the *libido sexualis.* Our *pervert* denotes both an *apostate* (or renegade) and a *sexually*
35 *abnormal individual.*

The hemistich *Anšê-lâçôn iaphîhû 'îr* in Prov. **29**, 8 means: *Apostates besmirch* (lit. *besoot;* cf. *pîh*, Ex. 9, 8. 10) a city (*cf.* **24**, 9).

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* COLLITZ's paper on *Ketzer* is published in the SIEVERS-Festschrift *Germanica* (Halle, 1925) pp. 115—128.

It does not mean, However peaceful and happy a community may be, if a choleric man enters it, signs of combustion will soon begin to appear (HORTON). RHB substitutes *lašôn* (Ps. **140**, 12) for *lâçôn* and *qärî* (Lev. **26**, 21. 23) for *qirjâ*. For 𝔊 ἄνδρες ἄνομοι ἐξέκαυσαν πόλιν *cf.* 1 Mac. **10**, 84; **11**, 48, 61, and for 𝔍 *homines pestilentes* = λοιμοί: 1 Mac. **10**, 61; **15**, 21. AV *bring a city into a snare* corresponds to GV παγιδιοῦσι πόλιν; see STIER, *Der Weise ein König* (1849) p. 253. EWALD's idea (1867) that *anšê-lâçôn* is equivalent to *die Herren Spötter* is gratuitous; ἄνδρες ἄνομοι is different from ἄνδρες στρατιῶται. Nor does *môšělê hâ-'âm haz-zê* after *anšê-lâçôn* in Is. **28**, 14 mean *satirists of this people* (AT[4]: *Spottlieddichter dieses Volks*, RHB: *Witzlinge*). AV *rulers of this people* is correct (𝔗 *gabrîn rašší'în šilṭônê 'ámmâ hâdên*). As to *ḥăkamîm* in the second hemistich of Prov. **29**, 8, we must remember that *ḥakâm* and *maśkîl*, wise and judicious, are often used in the sense of *orthodox* (see *Eccl.* 35, n. 1; *Koh.* 28, nn. 2. 4). For the contrast between *lêç* and *ḥakâm* see also **9**, 8. 12; **13**, 1; **15**, 12; *cf.* ὑβριστής and σώφρων in Xen. *Cyrop.* **3**, 1, 21.

N. 32 to the paper *The Poetic Form of the First Psalm* (AJSL **19**, 140) stated that the Quinta and Sexta had παράνομοι for 𝔐 *lêçîm*. The παράνομοι are the unorthodox Jews who preferred Greek culture to the Mosaic Law. They were called παράνομοι, ἄνομοι, ἀσεβεῖς, ἁμαρτωλοί, *rěšâ'îm*, *ḥaṭṭâ'îm*, and *lêçîm* (cf. 1 M **2**, 44. 48. 62; **3**, 5. 6. 8. 15; **7**, 5. 9; **9**, 25. 58; **10**, 61; **11**, 25; **15**, 21; also JBL **32**, 111, n. 12). The *lêçîm* disdained and despised the Law of their fathers, they scoffed at the Mosaic ordinances; they jumped all considerations of decency. According to RHB **6**, 22 the *lêçîm* are *gebildete Verächter der Religion*, and the *'ănûjîm* (MF 122, n. 19) are *solche, die wegen ihrer Religion zu leiden bereit sind.* Formerly a convert from Roman Catholicism to Protestantism was called a *jumper.* The phrase *jump a ship* means *desert* from a vessel.

In the Maccabean psalm **119** (v. 51) we read: *Zêdîm hĕlîçûnî 'ad-môd | mit-tôratĕkâ lô-naṭîtî*, The proud tried to make me wanton, but from Thy Law I swerved not. Heb. *zêdîm* corresponds to our *swells*: it denotes the fashionable world, the Jewish aristocracy who sympathized with the Greeks (*cf.* the explanation of Ps. 4 in AJSL **26**, 21, n. 26). 𝔗 *měmajjěqânîn lî* for *hĕlîçûnî* is incorrect; 𝔍 *inique agebant* = 𝔊 παρηνόμουν, 𝔈 *'ebûjân 'ammâdu fadfâda;* but the verb is causative: *they tried to make me iniquitous*, i. e. *unrighteous.* We may also render, *They tried to debauch* (or *pervert*) *me.* DELITZSCH,

Psalmen[5] 723 remarked: *hĕlîçûnî* indicates that the *zêdîm* are *lêçîm*, frivolous, libertines, freethinkers (Prov. **21**, 24).

𝔐 *mišpâṭ* after *ialîç* in Prov. **19**, 28 is a gloss, and *iĕballá'* is a corruption of *iabbî'* (cf. 15, 2. 28) = 𝔗 *mappîq* (for *l* = *i*, cf. *re'âi*
5 instead of *ia'l* in Job **16**, 20 (see above, p. ***, l. ***) and the forms of the two characters in the Maccabean period (see cols. 4 and 5 of the *Schrifttafel* in GK[28]). We must read in Prov. **19**, 28: *'Êd bĕlîia'l ialîç | u-pî rĕšâ'îm iabbî'-dun*, A wicked witness is wanton, a lawless mouth tells lies. 𝔐 *ialîç mišpâṭ* cannot mean *he mocks justice* =
10 he sets it at nought, defies it. Nor can we accept RHB's rendering *Die Gerechtigkeit spottet des nichtswürdigen Zeugen, denn sein Trug verwickelt ihn in Widersprüche*.

In Prov. 3, 34 we must not read: *'Im-lêçîm hû ialîç | uĕ-la-'ănûiîm* (MF 122, n. 19) *ittĕn hên*, With the ruthless he is ruthless,
15 to the pious He shows favor, the idea being that the ruthless *lêçîm* are unrestrained by law, religion, and morality, and with them God is unrestrained by pity (*cf.* Ps. **18**, 27). Nor can we render *He will renounce those who renounce Him* (cf. Luke **12**, 9). Also 𝔊 κύριος ὑπερήφανος ἀντιτάσσεται, which is quoted in Jas. **4**, 6; 1 Pet. 5, 5,
20 is untenable. This Greek rendering does not mean *God resists the proud*, but *God proceeds against them* (cf. Jas. **5**, 5). Ἀντιτάσσεσθαι (*cf.* also 𝔊 in Hos. 1, 6) = ἐπανίστασθαί τινι, be arrayed against a person, appear against him. 𝔐 *Im-lal-lêçîm hû ialîç* means *He will surely not plead for the impious* (when the Adversary accuses
25 them).* For *im* see JBL 33, 164[f]. Ziegler (1791) explained *im* as *profecto, certe*. We have in this passage a combination of the two stems *lûç* (= Aram. *lûṭ*) cry, and *lûç* (= Aram. *dûç*) be wanton, just as Gunkel, *Gen.*[3] 20 supposes that we have in the so-called Protevangelium a combination of *šûp*, tread under foot, and *šûp*, snap at.
30 I advocated this theory 43 years ago (see JBL 35, 155) but I believe now that *šûp* in both hemistichs corresponds to Arab. *áṭafa*, persecute; *cf.* Ass. *šêpu*, foot = Arab. *uṭfîiah*, tripod (see ZDMG **58**, 632; AJSL **23**, 236, n. 57; WF 204, n. 44) and our *foot* = walk and *track* = hunt (Bavarian *sich fussen* = to hasten). The Curse on the Serpent
35 has been discussed in JBL 35, 155—162.

The result of our investigation is that we have two entirely different stems *lûç* in Hebrew: the stem of *lêç*, wanton, corresponds

* For *śaṭán* = public prosecutor of the Persian government in the trial of Zerubbabel (Zech. **3**, 1) see JBL **32**, 118, n. 49.

to Aram. *dûç*, Arab. *dá'iça*, and the stem of *melîç*, spokesman, orig. *crier*, is the etymological equivalent of Aram. *lûṭ*, curse. The primary meaning of *lûç* = *dûç* is *gambol*, i. e. *skip about in sport*, frisk carelessly or heedlessly, then *be petulant*, wanton, indecorously free, unrestrained, free from moral control, recklessly disregardful of right or of consequences. The original signification of *lêç* is *frisker*, i. e. an inconstant or frivolous person. GT 751[a] gave the explanation *homo frivolus*, *protervus*. In some respects Heb. *lêç* corresponds to the Ger. *Springinsfeld* or to our *giddy-head*. On the other hand, *wantonness* may mean an *outrageous act* (Ger. *Frevel*, *Ruchlosigkeit;* cf. ὕβρις). The best rendering of *lêç* is *wanton* or *lawless*, Gr. ὑβριστικός or παράνομος, Lat. *improbus*, *impius*, Fr. *pervers*, Ger. *ruchlos* or *ketzerisch*. Both *ruchlos* (= reckless) and *verrucht* mean now *improbus*, *impius*, *scelestus*, *nefarius*, but the original signification was simply *heedless*, careless. Another rendering for Heb. *lêç* would be *loose*, i. e. *free from restraint* or obligation, free from moral restraint, lax in principle or conduct, wanton, dissolute. Luther has *ein loses Weib* (i. e. *a loose woman*) for *ešt bĕlîja'l* in 1 S 1, 16; he also uses *lose* for *deceitful*, treacherous, *e. g.* Ps. 78, 57: *ein loser Bogen* = a deceitful bow, *i. e.* a slack bow which *follows the string*, curves slightly, when unstrung (JBL 39, 161[i]). But the translation *wanton* is preferable, and *melîç* means *spokesman* rather than *interpreter*.

Throw-stick and Clap-net[1]

In ancient Egypt wild birds were brought down (cf. *hôrîd*, Hos. 7, 12; Ob. 4; Jer. 49, 16) with the throw-stick or taken in a clap-net (see the illustrations in ERMAN's *Ägypten*, pp. 322. 325; *cf.* RB 54;
5 EB[11] 9, 45[a]). The Hebrew name for the throw-stick is *môqêš*, and the clap-net is called *pah* (so, correctly, MARTI and DUHM in Am. 5, 3). Some of the Egyptian throw-sticks were sickle-shaped like the Australian boomerangs, so that they resembled a bow (*cf.* W. MAX MÜLLER, *Asien und Europa*, p. 124; *Smithsonian Report* for 1901,
10 p. 516; EB[11] 4, 236). But *môqêš* is not connected with *qäšt*, bow (JBL 39, 161): it must be derived from *ịaqáš* = *naqáš*, strike (NBSS 192; OLZ 16, 493) so that the original meaning is *striker*, striking instrument.[2]

GEO. HOFFMANN (ZAT 3, 101) correctly interpreted *pah* as *clap-*
15 *net* (adopted in GB, S-S, KW) whereas he explained *môqêš* in Am. 3, 5 as *trigger* which makes the two hinged sections of the clap-net fly up and close when the bird-catcher pulls a string (so, too, S-S and KW). According to BDB, *môqêš* means *bait* or *lure;* the meaning *bait* was given in VB, Am. 3, 5, and the rendering *lure* was adopted
20 in JV. Heb. *ịâqôš* (not *ịâqûš!*) does not mean *bait-layer*, but *boomerang-thrower*. Afterwards it was used for *bird-catcher* in general, just as ἰξευτής (or ἰξευτήρ) which signifies *limer*, i. e. a man who catches birds with lime-twigs, denotes simply *fowler*. Nor can *môqêš* be explained as *springe* (Ger. *Sprenkel;* so AdW, HITZIG, KEIL, ORELLI)
25 or *twitch-up snare*, i. e. a noose fastened to a bent sapling or branch which is secured by some sort of trigger and, when released, springs up, carrying the noose and the game with it (see cut in NSD 2305[b]; *cf.* RB 1744; CD 5865[a]; EB[11] 27, 212[b]; MK[6] 5, 84; *cf.* also CD, Supplement s. *twitch-up*).

30 A clap-net consists of two hinged sections which may be compared to the two leaves of a diptych or the two boards of a book-cover. It is called *clap-net*, because it *claps* or closes with a bang, the

two parts of it coming together suddenly with a sharp noise. *Clap* means strike with something flat, *e. g.* the palm of the open hand; it is synonymous with *slap*. The noun *slab* seems to be an altered form of *slap;* the *b* instead of *p* may be due to the *l* (AJP **46**, 205[1]). This explains why Heb. *pah* means not only *clap-net*, but also *slab*, 5 plate, or sheet of metal (Ex. 39, 3; Num. 17, 3). The metal had to be beaten into thin plates. A modern mill in which metal is formed into plates or sheets by passing it between rollers is called a *flattening-mill*.

Clap means also *shut hastily*, e. g. *clap to* (Ger. *zuklappen*) a door. 10 In Arabic, *çákka* signifies both *slap* and *slam* (a door). In Assyrian the stem *pexû*, the third stem-consonant of which was an ʿ, means *shut*, close a door, e. g. *pixî bâbka*, clap to thy door (see above, p. 4, l. 2). In Arabic the transposed verb *xáfaʿa* has the meanings *strike* or *be stricken* (OLZ **16**, 493). Ass. *ixpî*, he shattered, is a transposed 15 doublet[3] of *ipxî*, he closed (orig. *he banged*) just as we have in Arabic: *háffa* = *fáhha*, to hiss (*fáhhati-'l-áfʿâ*) = *fáxxa* or in Ethiopic: *fâç*, whistling, piping = Arab. *çáfçafah*<*çp*>Ass. *çapâru*, to cheep; cf. *lâm iççûri çabâri*, before the birds cheep (SG § 192, b) *i. e.* at daybreak, Aram. *çáprâ* (AJSL **32**, 114). *Cf.* also Arab. *núzifa* = *fázza* 20 and below, p. ***, l. ***. Heb. *pah*, clap-net, appears in Arabic as *faxx;* we find also the form *faxt;* for *faxt*, hole = Heb. *paht*, which is a transposition of *path*<*patáh* = Ass. *patâxu*, pierce, see JSOR **1**, 5. This stem is allied to Ass. *petû*, open, which is ultimately derived from *pâtu*, a feminine plural of *pû*, mouth (*cf.* below, p. ***, l. ***). 25

Ass. *pexû*, close, has also the meaning *guard:* a turnkey is a prison warden; *cf.* also *St. Peter's keys* and the *power of the keys* as well as the German legal term *Schlüsselgewalt* (or *Schlüsselrecht*). Therefore *paxâtu*, which appears in Hebrew as *pāhhâ*, constr. *pahhát*,[4] means *warden*, governor. *Warden* (cf. Ger. *Münzwardein*) is a 30 doublet of *guardian* (OLZ **17**, 455; ZDMG **69**, 564). *Paxâtu* (or *pixâtu*) denotes also a *territorial division*, province, satrapy, just as certain divisions in some counties in the north of England are called *wards*. We apply this term to certain divisions of a hospital or of a city; a subdivision of a city ward is called *precinct* (voting-precinct, 35 election-precinct) which means orig. *inclosed* or *bounded space*.

In Arabic we find instead of Heb. *pah*, slab, plate, sheet: *çafîhah* which denotes a *slab* of stone, metal, or timber; a flat stone, a plate of iron, a plank or board. *Çafîhat hadîd* is *sheet-iron*. This stem *çáfaha* is a S[5] of *pah* with partial assimilation of the initial *s* as in 40

çáqala, to polish, for *sáqala* (cf. Heb. *qalál* and JBL 36, 87). The original *s* is preserved in Eth. *sáfha*, expand; *másfĕh* means *hammer* and *anvil*, prop. *expander* and *place of expansion.*[6] Similarly we have in Ethiopic: *çabráqa*, flash (*ançabráqa*) for *sabráqa* (JBL 40, 173, l. 13)
5 and in Arabic: *çáfaqa*, clap = *sáfaqa* = Heb. *sapáq* which is also misspelled with *ś*, just as *mispáh* < *sapáh* = Arab. *sáfaha*, to shed blood, &c. is written *miśpáh* in Is. 5, 7 (corrupted to *mišpáṭ* in Ez. 7, 23 where *damîm* is an explanatory gloss) or as *sĕḏerâ*, array (= Ass. *sidirtu*) is written *śĕḏerâ* (WF 219[c]). *Cf.* above, p. ***, l. ***.
10 Arab. *çáfaqa* is a doublet of *çáfaha*, just as Aram. *nĕpáq*, go out, issue, and *nĕpáh*, breathe, are doublets. Ass. *napâxu*, flare up (KB 6, 164, l. 17; *cf.* JAOS 38, 336 and above, p. 134, l. 40) means orig. *be blown*, fanned; *cf.* Ass. *nappaxu*, smith, and Syr. *mappôhâ*, bellows. The primary connotation of Arab. *náfaha*, be fragrant, is
15 *send out* a (sweet) smell, while Arab. *ántana* means *give out* an (offensive) smell (JAOS 43, 422). For the omission of *rêh* after *naṭán* cf. the omission of ὀσμή after προσβάλλειν, *e. g.* χρέα ἰχθύων προσβάλλοντα, meat which smells of fish (see *Kings* 129, 20; 217, 2). The original meaning of *náfaha*, bleed (cf. *sáfaha* = *inçábba*) is
20 *have an issue* of blood (*cf.* AV in Mark 5, 25; 𝔊 ῥύσις αἵματος, 𝔖 *mardîtâ ḏa-ḏĕmâ*). Arab. *náfaha*, breathe, is prop. *expel* from the mouth or nostrils. This stem has preserved also the primary connotation *slap*, strike; it means *strike with the foot* (said of a camel) or *strike with the sword* (like *çáfaqa*) whereas *çáfaha* has the more
25 original meaning *strike with the flat of the sword*. The original *x* (cf. *fâxa* = *fâha*, be fragrant) is preserved in *iáfaxa*, strike the crown of the head (*iafûx*). For the prefixed *i* cf. *iáśśa* = Heb. *śîś*, to rejoice (ZA 30, 96) or Sam. *i'r* (pronounced *iar*) sprout = Heb. *ôr*, to shine (see the remarks on *ôrôt*, sprouts, 2 K 4, 39, in GT 56[a]; also
30 *Iômâ* 18[b] = BT 2, 796[i]; ZA 30, 66, and above, p. ***, l. ***). For the interchange of *h* and *q* see *Kings* 207, n. *; AJSL 23, 248. 250; JBL 34, 61, l. 11; GB[17] 533[a], l. 4.
Arab. *sáfaqa* (or *çáfaqa*) means *shut* (orig. *clap to*) the door like Ass. *pexû*, and *sáfqah* (or *çáfqah*) denotes *clapping* hands in token
35 of the conclusion of an agreement; cf. *u-bĕ-ialdê nokrîm iaśpîqû*, and they clap hands with strangers (Is. 2, 6) and *Clap hands, and a bargain* (Shakespeare, *Henry V*, 5, 2, l. 137). Arab. *çáffaha* signifies not only *clap* the hands, like *çáfaqa*,[7] but also *plate*, i. e. *beat into thin flat pieces* (or *laminæ*) or *overlay with metal;* cf. Heb. *raqqá'*
40 Ex. 39, 3 and Is. 40, 19 (JBL 36, 145). Ass. *ruqqu* (KB 1, 20, ll. 30. 49;

22, 61; 28, 107) which was supposed to mean *plate*, slab (AL[2] 29, 7; *cf.* ZK **2**, 356; SGl 170, l 6) may denote a *small vase for ungents* (S *šaṭîptâ*, Matt. **26**, 6) or perfumes; cf. *riqqu* = *riqḥu* (ZA **30**, 61; contrast GB[17] 774[a]). Rawlinson's translation (1857) *iron vessels* (RP **5**, 10) was better than Lotz's rendering (1880) *bronze slabs*. 5 In Tig. **3**, 103, however, Rawlinson rendered: *bars of iron* (RP **5**, 15).

Arab. *çáfaḥa* signifies also *turn over the leaves* of a book (*çáfaḥa uáraqa-'l-múçḥafi*). Arab. *çaḥîfah*, sheet of a book, book, is a transposed doublet[8] of *çafîḥah*, plate, sheet, just as we have *çáḥfah* and *çáfḥah* = Heb. *çappáḥt*, plate, bowl; cf. *çappîḥît*, wafer (Ex. **16**, 31) 10 *i. e.* a thin, disk-shaped cake. Similarly Arab. *sáṭaḥa* means *expand, flatten*, and *roll out* (Ass. *muššuku*, MuS 517, ll. 6. 8; AJSL **26**, 15) the dough. A synonym of *sáṭaḥa*, roll out, is *ṭámmala;* a *rolling-pin* is called *miṭmalah* or *mídmak*. The Oriental loaves of bread are flat, round cakes, like our pancakes, and not more than 15 an inch thick (*cf.* DB **1**, 318[a] and the illustrations in HA[2] 65). Arab. *múçḥaf* denotes *sheet*, page, book, esp. the Koran. We use *sheets* for the leaves and pages of a book or pamphlet. The Ethiopic verb *çaḥáfa*, write, is denominative (*cf.* the remarks on Arab. *kátaba*, write, in AJSL 33, 45). *Çaḥáfa* is not derived from *çáffa* (AJSL **34**, 20 233). AkF regards the cuneiform *çi'pu* as a Western loanword. Arab. *múçḥaf* and *çaḥîfah* were borrowed from the Abyssinians or South Arabians (NBSS 50).

The *çappáḥt* of Saul and Elijah, which AV renders *cruse*, was not a jar or jug, but a round shallow vessel like a Bedouin's wooden 25 drinking-bowl,[8] but little deeper than a plate, somewhat like a Greek φιάλη (*Il.* **23**, 270. 616; *cf.* also EB[11] **8**, 581[a], l. 3; **21**, 792, pl. I, fig. 23) or κύλιξ (see cut in CD 3314) or a Roman *patera*, or like the small, wide, shallow cups used for *saké* (WZKM **31**, 6[m]) in Japan; *cf.* the Assyrian shallow bowls in RB 1106. 136; BuA **1**/, Nos. 29. 48. 46 30 (JBL **34**, 44). The poor widow of Zarephath (1 K **17**, 12) had but a handful of flower and a little oil in a saucer. The angel gave Elijah (1 K **19**, 6) but one flat, round cake of bread (EB 504, 2, 4) and a saucerful of water,[9] but this angelic food enabled the prophet to travel 40 days and 40 nights without any additional refreshment. 35 Similarly the wonderful bread, which Xisuthrus' wife baked for Gilgames,[10] gave the Babylonian hero so much strength that he ate only every 40 hours and rested every 60 hours.[11] His raiment remained fresh (*cf.* Deut. **8**, 4; **29**, 5; Neh. **9**, 21) until he returned to Erech. 40

Arab. *çafîḥah*, sheet, plate of metal, appears in Syriac as *çĕp̄îḥtâ*. We have also *çĕp̄âḥâ*, plate, dish, and *ḥíçpâ*, shell and earthen vessel, as a transposed doublet (*cf.* above, p. 186, l. 16). This word is spelled also with *b* (JBL 35, 280): *ḥíçbâ*, amphora (= Ass. *xaçbu*) and with partial assimilation of the *ç* to the *b* (NSG^2 § 22): *ḥízbâ*, tub. In Arabic we have *xázaf*, crockery, and in Ethiopic: *çâḥb*, amphora; but Bibl. Aram. *ḥáspâ* (for *sáphâ*) has preserved the original causative *s*. Similarly Arab. *rakâm*, heap, which we have in Is. 40, 4 as *rĕkamîm* (miswritten *rĕkasîm*) is identical with Ass. *karmu* and Eth. *kemr;* the original form was *makâr*<*kûr* (JBL 40, 171[**]; *cf.* above, p. 40, l. 3). It is therefore not impossible that Ass. *xabû*, amphora (OLZ 18, 296) is a transposition of *paxû*, and that the original meaning was *plate*, bowl.

Just as we have in Arabic the S form *çafîḥah* for Heb. *paḥ*, plate, so we find in Syriac: *çâp̄áḥtâ* for Heb. *paḥ*, clap-net. *Çâp̄áḥtâ* has preserved also the original connotation *clap*, crash. The verb *çĕp̄áḥ* is used of *claps* of thunder. It means also *strike* = hit upon, come upon suddenly and unexpectedly (*cf.* our *strike oil*). Syr. *çĕp̄âḥâ* denotes not only *plate*, dish, as stated above, but also anything happening *at a clap*, i. e. *suddenly*. In Luke 21, 35 𝔖 has for 𝔊 ὡς παγίς[12] ἐπεισελεύσεται γὰρ ἐπὶ πάντας: *a*(*i*)*k çâp̄áḥtâ gêr niçpáḥ ʿal-kul*(*lĕ*)*hôn*. Salkinson rendered this passage: *kî kĕ-paḥ-iâqôš ippól*, which is better than Delitzsch's *kî kĕmô-p̄áḥ iabô* and 𝔍 *tamquam laqueus enim superveniet in omnes*. JDM's idea (*Lex. Syr.*) that 𝔖 *çâp̄áḥtâ* is a mistake for *páḥḥâ* is gratuitous. We can say in Syriac both *çiphát çâp̄áḥtâ* and *çĕp̄áḥ páḥḥâ*, i. e. *the clap-net clapped to*, sprang to, closed with a bang. Instead of 𝔖 *ô da-lĕ-mâ šâuár*[12] *páḥḥâ min-árʿâ* = Heb. *hă-iaʿlê páḥ min-hâ-'adamâ* we could say just as well *da-lĕmâ çâp̄ĕḥâ çâp̄áḥtâ min-árʿâ*.

This Amosian line means: *Does a clap-net fly up from the ground* | *without catching anything?* (lit. *without catching a catch*). For the inf. abs. *lakôd* we must read the passive part. *lakûd* (𝔊 ἄνευ τοῦ συλλαβεῖν τι). V. 5^a (*hă-tippól çippôr ʿal-hâ-'árç* | *u-môqêš ên-lâh*, Does a bird ever fall to the ground | without a throw-stick?) is a prefixed gloss (or variant). 𝔐 *paḥ* (omitted in 𝔊) before *hâ-'árç* is a misplaced tertiary gloss to *u-môqêš* in the second hemistich (so, correctly, Riessler; *cf.* JBL 35, 231). 𝔊 does not omit *paḥ* before *min-hâ-'ădamâ* in 5^b, as Wellhausen said, but *paḥ* before *hâ-'árç* in 5^a; *lâh* refers to *çippôr*, not to *paḥ*, as Wellhausen thought. *Ên-lâh* does not necessarily mean *it has not*, as though the bird

had thrown its own boomerang; it may just as well signify *there is not for it* (contrast JBL 43, 84). BUDDE's readings *u-mĕiaqqêš* or *u-iâqôš* are gratuitous. ATA[3] (1921): *Fällt der Vogel zur Erde | ohne ein Wurfholz?* || *Springt die Falle vom Boden | ohne zu schnappen?* || exhibits 2 + 2 beats instead 3 + 2. SELLIN (1922): *Fällt der Vogel nieder auf die Erde, | Ohne daß ein Wurfholz da ist?* || *Springt das Fangnetz auf von der Erde, | Ohne daß es gefangen hat?* is a combination of 3 + 3 and 3 + 2. The meter is not 2 + 2, but 3 + 2. AT[4] (1923): *Fällt ein Vogel auf die Erde, | ohne daß eine Schlinge für ihn da ist?* || *Springt eine Falle vom Boden auf, | ohne daß sie wirklich fängt?* is not only unrhythmical, but also inaccurate; *môqêš* does not denote *Schlinge*, nor does *pah* mean *Falle;* but the translation of *ên-lâh* is correct. Contrast PRAETORIUS, *Die Gedichte des Amos* (1924) p. 10.

Am. 3, 1. 2 is a subsequent appendix to Amos' last poem in the two preceding chapters,[14] but Am. 3, 3 must be preceded by Am. 1, 2.[15] NOWACK *ad* Am. 3, 5 refers to Hos. 7, 12, but this does not throw much light on the Amosian lines. The Hoseanic passage has been explained in JBL 34, 69 (*cf. ibid.* pp. 59. 60).

Notes

(1) Presented at the meeting of the American Oriental Society, Baltimore, March 31, 1921; see JAOS 41, 185*f*.

(2) We have the root of Heb. *môqêš* in Arab. *qásqasa*, wield a stick, and in Syr. *nĕqáš nâqôšâ* > Arab. *nâqûs*) he struck the semantron (with a mallet). The *ç* in Arab. *uaqqâç* (ZAT 3, 101) is due to partial assimilation as it is also in the transposed form (*cf.* above, p. 138, l. 25) of the root *qs*: *çq*>*çáqaba*, strike with the clenched hand (*ḍárabahu bi-jám'i káffihi*) and *çáqala*, strike with a stick (*ḍárabahu bi-'l-'áçâ*) as well as in *çâqûr*, hammer, which is not Lat. *securis* (AF 84*f*). *Securis* appears in 𝔗 as *sêqûrâ*.

(3) *Cf.* AJSL 32, 65*f*; 33, 45; 34, 221, 18; 237, 167; OLZ 16, 492; JBL 34, 61. 63; 35, 158; ZA 30, 98; JAOS 42, 375*f*; 43, 422. 425; AJP 45, 57; 46, 206, l. 13.

(4) Not *päḥâ, paḥat* (AkF 6). *Cf.* GK[28] § 27, q. If the stem were *pûx* (LI 24) we should expect *pâxtu, pîxtu,* not *paxâtu, pixâtu* (SFG 6, 1). *Pixâtu* (cf. ZA 32, 181) means prop. *wardenship* (GK[28] § 122, r; WdG 1, 179, 1). We find therefore also *bêl-pixâti*, warden; cf. *bêl-xîṭi*, sinner; *bêl-nîqi*, offerer; Syr. *bĕ'il-mílkâ*, counselor; *bĕ'il-*

tĕhômâ, neighbor; Heb. *ba'l-ḥălômôt*, dreamer; *ba'l-kanáp̄*, winged (GK[28] § 128, u). *Bêl-pixâti* does not mean *lord of the district* (GB[17] 639[a]) just as *ba'l-pĕqîdût* (Jer. 37, 13) is not a *captain of the ward* (AV; DB 2, 481[a]; EB 2172) or a *Wachthauptmann* (ZAT 5,
5 283; S-S) or a *Wachtmeister* (Duhm) or an *Offizier der Torwache* (Giesebrecht) but a *guard or sentinel* (Cornill; ATA[2]; AT[4]; BDB).

(5) *Cf.* Ass. *rabû* and *šurbû*, great; *atru* (= *ẏatru*) and *šûturu*, excessive; *pašqu* and *šupšuqu*, troublesome (JBL 34, 62; AJSL 32, 64).

(6) It is possible that Arab. *fáṭaḥa*, expand, is a form with
10 infixed *t* partially assimilated to the *ḥ*; cf. *Nah.* 34, *ad* 17[b]; BL 132; AJSL 23, 247; contrast ZA 30, 98. See also *Kings* 207, 50; 258, 23.

(7) For *çáfaqa*, play a musical instrument, *e. g.* the lute, *cf.* our *strike up a tune;* also *plectrum* < πλήσσειν, strike, and Ger. *die Laute schlagen*. Arab. *nádafa bi-'l-'ûdi* means prop. *pluck* the lute; *nádafa*
15 = *nátafa*, with partial assimilation of *t* to *n;* cf. Syr. *sá'râ da-nĕṭîp̄â*, plucked out hair = Arab. *nutâf* (cf. AJSL 26, 2[s]). Eth. *natáfa* means *pull apart*, tease, pick, tear. In Assyrian this stem appears in the transposed form *pitnu*, string-music = Sum. *sa*, string, cord (JHUC 320, 51, March 20; contrast LI 7[s]).

20 (8) *Cf.* EB[11] 3, 624. The vessels out of which the ancient Arabs drank wine were either saucer-shaped or cup-shaped. The latter were called *ka's* and the former: *çaḥn* or *nâjûd* (JB 102[s]). *Çaḥn*, plate, dish < *çáḥana*, beat (*cf.* above, p. 189, l. 15). We have the same root with *x* in *çaxxa*, strike (*çáxxa-'l-ḥadîda 'álâ-'ç-çaxrati*) and in *taçâxabû*
25 = *taḍârabû*. The original form was *sáḥḥa* = *ḍáraba;* the *ç* is due to the *ḥ* (as in *ẏáçax* = *ẏásax*, dirt; *çâxa* = *sâxa*, sink in mud). *Cf.* also *sáḥana* = *kásara*. *Nâjûd* is supposed to be derived from Aram. *nĕgûḏâ* found in 𝔖𝔗 for 𝔐 *maśkîẏôt*, Prov. 25, 11 which means: Like gold gravings (*pittûḥê*) on chased silver plate (ATA[2]: *goldener*
30 *Zierat an silbernen Schmuckstücken*) is a word spoken in the nick (JAOS 43, 163, d). There is a word *nâgôṭâ*, cup, in *'Aḇôḏ. zâr.* 38[b] = BT 7, 927, l. 12. Fleischer (LTl 3, 716[a s]) thought that this *nâgôṭâ* represented *nâgôḏâ* > Arab. *nâjûd*. Both BLS and DW explain *nĕgûdâ* in Prov. 25, 11 as *end of a branch*, but BLS 503
35 explained it as *cup*. JD believed that *nâgôṭâ* denoted a *spiced drink;* he was inclined to regard it as a Babylonian corruption of *unguentum*, while he explained *nĕgûḏâ* in Prov. 25, 11 as *vessel of beaten metal*. This latter explanation is correct: both 𝔗 *nĕgûḏâ* and 𝔐 *maśkîẏôt* denote τόρευμα, i. e. *repoussé work* with ornaments on the surface,
40 produced by hammering the thin metal on the reverse side. 𝔖[H] has

sêmâ nĕgîdâ for ἀργύριον τορευτόν in Jer. **10**, 9, and 𝔗 uses *nĕgîdâ* for 𝔐 *miqšâ*, repoussé work (AV *beaten work*). Syr. *nĕgád* means *draw*, attract, extend, but the I (*naggíd*) signifies *beat*, just as you can say in German: *jemand einen überziehen* for *to strike a person*, or as certain strokes in cricket and golf are called *pulls*. Similarly Syr. *sêmâ mĕšábbĕṭâ* means *beaten silver* (cf. *šúbṭâ* or *šabbûṭâ*, thin plate of metal) < *šabbiṭ*, beat out, hammer out, while the Q *šabâṭu* in Assyrian (in Ethiopic, with partial assimilation, *zabáṭa;* cf. AJSL **22**, 202*ⁱ*) signifies *strike*. Also Heb. *miqšâ* (= 𝔗 *nĕgîdâ*) is derived from a stem *qašâ* < *qš* > *nĕqáš*, strike (so, correctly, LTr) and ἔλασμα is connected with ἐλαύνειν. *Käsp mĕruqqá'* in Jer. **10**, 9 is *plated silver*, i. e. *silver beaten into thin flat plates*, formed into sheets. The stem of Aram. *nĕgûdâ* = τόρευμα appears in Arab. *mínjad* which denotes a *jeweled golden necklace*. To *enchase* means not only *adorn by ornamental work*, but also *incrust with precious stones*. 𝔐 *maś-kîiôt* signifies *toreutic work in silver*, silver plate chased, carved, or embossed, while *maśkîiôt lebáb* denotes *thoughts of the heart*, and the *maśkîiôt* in Num. **35**, 52 are *figured stones*, i. e. *stones adorned with figures* (cf. Arab. *šakl*, likeness, form, figure, and *šikâh*, likeness). We have the stem of 𝔐 *maśkîiôt* in Syr. *sákkî*, look for. The semantic development is *look*, *appearance*, *figure*. Contrast below, *Oriental Notes*, March 23.

(9) RB 391[a] and AT[4] have *Wasserschale* for *çappáḥt ham-máịm* in 1 S **26**, 12, but in 1 K **19**, 6 AT[4] renders: *ein Krug mit Wasser* (ATA[2] in both passages: *Wasserkrug*).

(10) It may have been a kind of Tartessian hardtack. For the mistranslations in KB **6**, 244, ll. 222—229; UG 60 see MuS 517; AJSL **26**, 16.

(11) KB **6**, 252, l. 300; UG 63, 300. For the following lines *cf.* the story of Rab Jehudah the Indian in *Bâbâ Bátrâ* 74[b] = BT **6**, 1136*ⁱ*, and for Ass. *ana*, after, see above, p. 4, l. 4*f*.

(12) Πάγαι denotes *clap-nets* in Xen. *Cyr*. **6**, 1, 39.

(13) 𝔗 has *išuár* (JBL **36**, 256). Baur, *Amos* (1847) p. 298 wanted to read *iĕšauuér*.

(14) *Cf.* JBL **36**, 94; AJSL **32**, 71.

(15) Omit *rôš*, which is derived from **9**, 3 (JBL **36**, 95) and *Jĕrûšalém*, which is inserted from Joel **4**, 16. For *miç-Çîiôn* in the first hemistich read *mis-Sînáị* (contrast JBL **43**, 50). *Cf.* Praetorius, *Die Gedichte des Amos* (1924) p. 1 and TOCR **1**, 269*ⁱ*. 272*ʳ*. 325*ⁱ*.

Misinsertion of Nasals

In Semitic, gemination of a consonant often seems to be compensated by insertion of an *n* (less frequently *m*, *r*, or *l*). The name of the gnostic sect in South Babylonia, *Mandeans*, is derived from Aram. *mandá'*, knowledge (γνῶσις) which appears in Hebrew as *maddá'*< *jada'*, know, orig. *scent* (JBL **34**, 72; AJP **40**, 68[i]; JHUC 316, 24). Aram. *mandá'* may be older than Heb. *maddá'*, just as Mand. *šĕlándâ*, corpse, is older than Syr. *šĕláddâ* which I combined 45 years ago (HV 30; cf. *Nah.* 26; GB[17] 837[b]; AkF 48) with Ass. *šalamtu*, while Nöldeke misconnected it with σκέλετον (*cf.* VG 245, ε; 426, n. 1).

The forms of the *verba primae u* and *i*, in which the first stem-consonant seems to be assimilated to the second, are conformed (AJP **46**, 206[m]) to the *verba primae n*. Forms of the *verba mediae geminatae* like *nissóḇ* and *nasséḇ* must be explained in the same way (GK[28] § 67, g, n. 1) as must also Arabic forms like *ittáxada*< *áxada* and Assyrian infinitives like *nanxuzu*, *nanbutu*, *nanduru*, *nangugu* instead of *na'xuzu*, *na'butu*, *na'duru*, *na'gugu* (BA 1, 118, ***). In the same way Ass. *illik*, he went, is conformed to the *verba primae n*, while Heb. *jeléḵ* follows the analogy of the *verba primae u* (AJSL 1, 225; ZAT **29**, 281[m]; OLZ **16**, 531; contrast VG 127, ε; 177[i]; 178, l. 2; 246, l. 4). There is a special affinity between the *verba primae n*, *u*, or ' (NBSS 200). Also the eighth form of the *verba primae u* and *i* in Arabic (like *ittá'ada*, receive a promise, or *ittásara*, cast lots) and the corresponding forms in Assyrian (e. g. *attášab*, I sat; *cf.* ZDMG **69**, 565) are conformed to the *verba primae n*. For *autášab* we should expect in Assyrian *ûtášab*.

There must have been a time in Arabic, in which anteconsonantal *n* was assimilated to the following consonant, as it is in Hebrew, Aramaic, and Assyrian. This assimilation, however, is preserved only in certain conformations, just as the *ó* before the affixes of the perfect Q of the *verba tertiae u* survives in Hebrew only in forms of the *verba mediae geminatae* and *mediae u* like *sabbôṯa* and *hăqîmôṯa* (JAOS **28**, 113; *Est.* 38, l. 5; GK[28] § 67, d, n. 1; BuL 430[i]). In classical Arabic, *n* is assimilated only to a following *r*, *l*, *m*, *u*, and *i*, e. g. *immálasa*,

escape, for *inmálasa* (WdG 1, 65[f]) or *állâ, íllâ, 'ámmâ* for *án-lâ, ín-lâ, 'án-mâ,* the *-mâ* in this case being identical with the Assyrian emphatic *-ma;* cf. Arab. *bi-'ainímma la-'araiánnaka* = Ass. *ina-ínimma lû-'ammarakkámma* (see *Proverbs* 67, 44). This *-ma* is not indefinite, but emphatic (*cf.* also GK[28] § 105, b, n. 3; ZDMG **74**, 465). 5

An *n* before *b* is partially assimilated to the labial: *'ánbar* (< *'ábbar*) becomes in Arabic: *'ámbar* > our *amber* (AJSL **23**, 261). Therefore *mb* in loanwords may be expressed by *nb* in Arabic: Gr. *ámbix* or *ámbikos*, cup, *e. g.* is written *al-'anbîq* > our *alembic*. We have preserved the Arabic article which we have also in *alcohol* (OLZ **16**, 492; **17**, 53[f]) 10 as well as in *alcove, Alcoran,* and *lute* < *al-'ûd*. In the name *Alexander*, on the other hand, which appears in Arabic as *Iskander*, the initial *al* of the Greek name has been regarded as the Arabic article.

In Hebrew, anteconsonantal *n* is generally assimilated except (apart from *natátta*, thou gavest, &c.) in verbal forms of stems 15 *tertiae n* (BuL § 15, j; G[29] § 19, 4). Non-assimilation of *n* in stems *primae n*, as in *inçór*, he watches, is very rare. In Assyrian the *n* is not assimilated in the Š of this stem, *ušançir*. The form *ušanbiṭ*, I caused to shine, was pronounced *ušambiṭ*. As a rule, anteconsonantal *n* is assimilated in Assyrian; only in a few words has it been 20 retained for the purpose of avoiding ambiguity. We find e. g. *enšu*, weak, not *eššu*, because *eššu* (= *ḥadšu, ḥadašu*) means *new* (cf. *Proverbs* 35, 34; AG[2] § 61, b). Similarly we have *bintu*, daughter, because *bittu*, which was afterwards pronounced *bîtu*, might have been confounded with *bîtu*, house. In the modern Arabic of Babylonia 25 we find *bitt*, daughter, instead of *bint* (BA **5**, ix, 35; VG 174, l. 3). *Bintu* is very rare in Assyrian; the common word for *daughter* is *mârtu* (= *mahratu;* cf. WF 222, β).

Ass. *enzu*, goat (= Arab. *'anz*) is a secondary differentiation of *ezzu*, strong (= *'azizu*) in the sense of *ill-smelling*. The strong 30 odor of the goats is proverbial (JHUC 334, 61, l. 9; 341, 48, l. 1; JAOS **42**, 376[f]). Syr. *'azzîzâ*, strong, denotes also *rank*. In GT *'ez*, goat, was recorded s. *'azáz;* GESENIUS thought, however, that the name alluded to the valor of the he-goat (*a fortitudine dictum*). Similary Heb. *'attûd*, he-goat, is supposed to mean *ready to fight*. 35 The second stem-consonant of Arab. *'átuda* is an infixed reflexive *t;* cf. *ta'ádda*. The original meaning of the stem of *'attûd* may have been *butt* (cf. *'ádâ 'aláihi idâ uátaba*). In Sumerian Ass. *enzu*, goat, appears as *uz, us* (SGl 55) which may be a later form of *ez* (ZA **31**, 243; *Isaiah* 100, 32. 38) 40

Several indications show that assimilation of anteconsonantal *n* was not always consistent: it was not assimilated for some time, afterwards it was assimilated, and subsequently a reaction set in. The Syriac equivalent of Heb. *gibbôr*, hero, *gabbârâ*, is written *ganbârâ*, with compensation of gemination by insertion of *n;* but this *n* was afterwards re-assimilated, so that the actual pronunciation was *gabbârâ*. As a rule, anteconsonantal *n* is assimilated in Syriac except when it stands before *h*. In *lĕḇúttâ< lĕḇúntâ*, frankincense, the *n* was pronounced by some (NSG[2] § 28). In the Arabic dialect of Egypt they assimilate the *n* of the preposition *min*, from, if they speak rapidly; but if they speak slowly, they say *min râsoh*, from his head, not *mir-râsoh* (SPITTA § 11, b).

We find a similar fluctuation in Latin: in our editions of Cicero and Caesar we find: *illustris*, *corruptus*, *immoderatus;* but in Sallust we read: *inlustris*, *conruptus*, *inmoderatus*, although Sallust was *c.* 20 years younger than Cicero and Caesar. This non-assimilation may be an intentional archaism; Sallust's style is marked by frequent archaisms. I had an English friend who insisted on pronouncing the quiescent *l* in *half*, *palm*, *calm*. Also in Tacitus, who died more than 150 years after Sallust, we find *inmotus*, *inrisus*, *inlecebrae*, &c. for *immotus*, *irrisus*, *illecebrae*. Assimilation in Latin compounds is discussed in § 50 of HALE-BUCK's Latin grammar (Boston, 1903): in certain prepositional compounds assimilation predominates from the earliest period; in others only the unassimilated form is in use until a late period. It is doubtful if spellings like *adcipio*, which we find sometimes in imperial times, affected anything but the spelling. The spelling *conlegium*, exclusively employed down to the time of Augustus, gives way to *collegium* in the Augustan period, though *conloco* and other similar forms continue to prevail until a much later period.

While in Assyrian, anteconsonantal *n* is generally assimilated, we find, on the other hand, several cases in which gemination of a consonant seems to be compensated by insertion of an *n*: e. g. the present of *imdud*, he measured, is not *imaddad*, where the gemination of the first *d* is due to the preceding stressed vowel, but *imandad* (ZA 5, 393; BA 6, 1, pp. 147. 109; AG[2] § 65; *cf.* DÄG[2] §§ 58. 72; NMG 63. 75; VG § 90). *N* before *b* became *m* (AG[2] § 59): therefore we find *zumbu< zunbu< zubbu*, fly; *çumbu< çunbu*, *çubbu*, *çub'u*, finger; *unambî< unabbî*, I called. We have this *m* also in the name of the prophet Habbakuk, which should be spelled with *bb*, not with *kk* after the second *a*. Ass. *ambaqûqu* seems to denote *sweet basil*

(JHUC 325, 46). 𝔊 has Αμβακουμ. Also for the name of the northernmost of the five principal cities of the Philistines, *Ekron*, for which 𝔊 gives Ακκαρων, the cuneiform texts have *Amqarrûna* (see *Kings* 178, 44). This is due to the fact that *m* before *q* was pronounced *n*: *dumqu* (JBL **34**, 55; **37**, 227; *cf.* above, p. 93, l. 11) became *dunqu;* 5 therefore *Anqarrûna* could be written *Amqarrûna*, because this was pronounced *Anqarrûna* (with guttural *n* = γ in ἄγκυρα, anchor). In the same way *inaddin* = *inádin*, he gives, is written *inamdin*. For the same reason the name of the Philistine city of *Gath* (= *Gint*) appears in the cuneiform texts as *Gimtu*, pronounced *Gintu* (see 10 *Kings* 61, 40). The name is derived from *ṳájana*, tread (JHUC 306, 4). Similarly the Assyrian equivalent of Arab. *xinzîr*, pig, is written *xumçîru*, but it was pronounced *xunçîru*. The original form may have been *xuççâru* = *xurrâçu* (= Arab. *ḥarîç*, greedy) which became, with vocalic assimilation, *xuççêru*, *xuççîru*. We use *hoggish* and *piggish* 15 for *greedy*. The *z* in Arab. *xinzîr*, Heb. *ḥăzîr*, Syr. *ḥĕzîrâ*, Eth. *ḥanzâr*, *ḥenzîr* is due to the *r;* cf. Heb. *zĕʿêr* = *çuġáir*. The name *Cambyses* can be written *Kanbuzia* (AG² § 59) in Assyrian, because *n* before *b* was pronounced *m*. Similarly we find in Latin: *sentemtia* and *decenber* (W. M. Lindsay, *The Latin Language*, Oxford, 1894, 20 p. 66ᶠ). In Assyrian the spelling *inamdin* was preferred, because there is a syllabic sign for NAM, but not for NAN. If *Anqarrûna* had been written with the sign AN, this might have been mistaken for the determinative *il*, god. Nor would the characters MAT or DU = *gin* have been clear in the name *Gintu*. In Egyptian Heb. *Migdál*, 25 *Găḇʿ*, *Gibʿôn*, *Gilgál*, *Mĕgiddô*, *garzén* appear as *Mkdr*, *Qbʿ*, *Qbʿn*, *Krkr*, *Mkd*, *qrdn*, because *q* or *k* before *b*, *d*, *r*, *l* were pronounced *g* (JHUC 354, 49ᶠ; AJP **45**, 240, l. 12).

The insertion of a nasal instead of gemination of a consonant is due to a reaction, and whenever such a reaction sets in, speakers are 30 apt to make mistakes. In Mandean, *šéttâ*, year, is often written with *dt*, although *tt* in this case stands for *nt;* the plural of Ass. *šattu*, year, is *šanâti* (NMG 52. 77; NBSS 225; AJSL **22**, 256). On the other hand, Heb. *ittî*, with me, does not stand for *intî*, but for *idtî;* Ass. *ittu*, side, is the feminine of *idu*, hand (*Proverbs* 51, 3; GB¹⁷ 77ᵃ). 35 In Latin plebeian and late inscriptions a nasal is occasionally misinserted, *m* before labials, *n* before dentals and gutturals, e. g. *semptem*, *singnifer* for *septem*, *signifer* (Lindsay, *op. cit.* 66ᶠ).

There must have been a time when it was regarded more correct not to assimilate the *n*, whereupon an *n* was inserted in some cases 40

in which the gemination of a consonant was not due to assimilation of an *n*. In reactionary times all sorts of doubtful elements may be reinstated. In Latin, *n* was often omitted in writing before *d*, *t*, *s;* on the other hand, it is inserted in *thensaurus* for *thesaurus* and
5 numerous later cases (*cf*. Stolz, *Hist. Gram. der lat. Sprache*, Leipzig 1894, p. 243). In modern Arabic, the velar *q* (with glottal catch) is generally dropped: *qámar*, moon, is pronounced *'ámar*, and *qúnçul*, consul: *'únçul*. On the other hand, *q* may be erroneously substituted for the glottal catch: a man may say e.g. *qísmak*, thy name, for *ismak*,
10 or *qorqân* for *qor'ân*, Koran, or *qaba-šûr* for Fr. *abat-jour*, lamp-shade (VG 121[i]). In Morocco you hear *qidin*, ear, for *'ídin* (in Cairo: *uidn*, ZA **2**, 278) = *'udn* (BA 3, 570). The English drop their *h*'s, but prefix an *h* where there should be none; they say *'ale* for *hale*, and *hale* for *ale*. Frenchmen speaking German may say *'aus* for
15 *Haus*, but *Helephant* for *Elephant*.

Pur. 23, 26 called attention to the fact that children in the public schools of Berlin sometimes say *Gesus* (i. e. *gaysoos*) instead of *Jesus* (i. e. *yaysoos*), because they are taught to avoid the Berlin pronunciation of *gay* as *yay*, e. g. *jut* (yoot) for *gut* (goot). They there-
20 fore get the impression that any *j* (= *y*) is dialectic and vulgar, and substitute *g* for it, even in words where the *j* (*y*) is correct. The Berlin pronunciation *Jeist* (with initial *y*) for *Geist* is mentioned in H. J. Roby, *A Grammar of the Latin Language from Plautus to Suetonius* (London, 1896) p. 17; he refers to our *yesterday* = Ger. *gestern*
25 (pronounced *yestern* in Berlin). We may also compare the hyper-sanskritisms of the Jains, discussed in JHUC 316, 12 (*cf*. 296, 32): for Skt. *khâtra*, tunnel, breach, *e. g.* we find *kṣâtra*, because initial *Skt. kṣ* appears in Prakrit as *kh*.

VG § 90 calls the apparent compensation of gemination by
30 insertion of a nasal *dissimilation of geminates*, but this is just as inapposite as the application of the term *dissimilated gemination* to the insertion of a consonant in cases like *number* for Lat. *numerus* or μεσημβρία for μεσημερία (*cf*. Sievers *Phon*.[5] § 804; VG § 81). We find the same phenomenon in Mandean where *im*(*mĕ*)*ra*, lamb
35 (ZDMG **65**, 107; JHUC 325, 61, l. 6) appears as *imbra* (NMG 59). The insertion of an *n* instead of gemination of a consonant must be regarded in the same light as the addition of an *r* at the end of *idea* or the spelling *burst* instead of *bust*, or the insertion of *c* in *scythe*, *scent*, or the insertion of ' in Syriac (NSG[2] § 35).

The Personal Prefixes of the Imperfect

In Assyrian we find *iqtul*, he killed; *taqtul*, you killed; *aqtul*, I killed; *niqtul*, we killed. The prefix *ta-* is, of course, identical with the pronoun of the second person, *ánta*, thou. The prefixed *an-* is merely a demonstrative element which may be connected with Ass. *annû*, this; Arab. *ínna*, Heb. *hinné*, behold. The prefix of the first person, *a-*, is shortened from *an* = *ana* = *anâ* = *anâku*, just as the Assyrian preposition *ina* often appears simply as a prefixed ', not only in Assyrian, but also in Hebrew, Aramaic, and Arabic (JAOS 45, 311[m]). We find *ana*, with two short vowels, in Ethiopic. In Arabic and Aramaic we have *ánâ*, with final *â*, but in Arabic this long final vowel was regarded as short by the old poets, except in pause. SFG 53[i] pointed out nearly fifty years ago that Heb. *ănî* and *anôkî* instead of *ánâ* and *anâku* were conformed to the suffix of the first person in *sûsî*, my horse, &c. as was also *qatáltî*, I killed, the original form of which was *qatálku* which became in Arabic, under the influence of the second person, *qatáltu*, while in Ethiopic the first person influenced the second, so that we have there: *qatálka*, thou hast killed, instead of *qatálta*.* This *-ka* has been retained in the possessive suffix of the second person, so that we find *mârka*, thy son; *mârta* would have been confounded with the feminine form of the noun, *mârta*, daughter (JAOS 45, 312[i]).

The original form of the pronoun of the first person was *âku;* the prefixed *an-* is the same demonstrative element which we have in *ánta*, thou. *Anâku*, I, cannot be explained as a noun with the suffix of the second person: thy humble one, with ' instead of ', so that

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* HOMMEL remarked in his review of SFG, printed in the *Jenaer Literaturzeitung* 1879, p. 521[ai]: We find in HAUPT's book at last the only correct reconstruction and explanation of the perfect forms in parent Semitic, viz. *qatálta*, *qatálti*, *qatálku*. BÖTTCHER in his Hebrew grammar came near finding it, but he lacked the appreciation of methodical comparative grammar, so that he could not pursue the problem.

anâku would stand for *'anâka*, a form like Arab. *'aṣâka*, thy stick, from an intransitive adjective like Heb. *'anâụ*. It is true, we find *-ku* as suffix of the second person in Assyrian; it is preserved also in the plural *-kumu*, e. g. *abukumu*, your father, lit. *father of thee and*
5 *someone*, an agglutination like Sum. *adazunene*, your father, lit. *father of thee and them* (see *Judges* 65, 45) As stated above, the original form of the suffix of the second person was *-ta*, and the *-ka* is due to the influence of the first person *-ku* in *anâku* (JAOS 45, 312[i]).

10 The *â* of *anâku*, which is obscured to *ô* in Hebrew, is retained in the Assyrian permansive, *qatlâku*, I kill. From this first person this *â* has been transferred to the second person which is in Assyrian: *qatlâta*. The correct explanation of this *â* before the affixes of the Assyrian permansive was given in UNGNAD's Assyrian grammar
15 (1906) § 26, b. DELITZSCH compared the *ô* before the affixes of the perfect of the verbs *mediae geminatae* in Hebrew, e. g. *sabbôṭa;* but JAOS **28**, 113 and *Est.* 38[s] (*cf.* BuL 430[i]) pointed out that this *ô* corresponds to the *aụ* in the perfects of the verbs *tertiae* ụ in Arabic, e. g. *gazáụta*. There must have been in Hebrew, not only intransitive
20 forms like *galîṭa* with the intransitive imperfect *iglê = igláị*, but also transitive forms like *galêṭa = galáịta*, from transitive verbs *tertiae ị*, and *galôṭa = galáụta* from transitive verbs *tertiae ụ*. The *ê* appears in the derived conjugations, e. g. *niglêṭa*, *higlêṭa*. The byforms *niglîṭa* and *higlîṭa* are conformed to the Q *galîṭa*. The
25 Assyrian form *qatlâku*, without a vowel between the second and third stem consonants, underlies also the Aramaic *qiṭlêṭ*, I killed, for *qitlâtî*, with epenthesis of the final *i* as in Heb. *sûsêḳ*, thy horse, for *sûsaki* or in Phen. *anêḳ*, I, for *anâkî*.

The original form of the first person singular of the imperfect Q
30 must have been *ana-qtul;* this became *anqtul*, *aqqetul*, and finally *aqtul*. When *ana*, I, in Ethiopic is followed by the particle *sa*, the final *a* of *ana* is syncopated, so that we have *ánsa* instead of *ána-sa*. In HOMER we find *ambatós* for *anabatós*, mountable; Sophocles uses *ámbasis* for *anábasis*.

35 The first person plural of the imperfect in Assyrian is *niqtul*. BA 1, 17, n. 20 (1887) showed that the uniform *a* which we find in the Arabic preformatives, or the uniform *i*, exhibited in the Hebrew preformatives, is less primitive than the diversity of vocalism in the Assyrian preformatives; Heb. *niqṭól* is older than Arabic *náqtul;*
40 but Arab. *táqtul* is older than Heb. *tiqṭól*. Heb. *tiqṭól* is conformed

(AJP 46, 206[m]) to *niqṭól*, and Arab. *náqtul* is influenced by *táqtul*. Ass. *niqtul* is haplological syllabic ellipsis for *nini-qtul*. *Nîni* means *we* in Assyrian: *anaḥna* appears in Assyrian, with ' instead of *ḥ*, as *ana'na* which becomes, with quiescing of the ', *anâna;* with dissimilation, *anâni;* with epenthesis, *anâini;* with monophthongization, *anîni;* with apheresis, *nîni*. It is by no means certain that the various laryngeals and gutturals were as sharply distinguished in parent Semitic as they are in Arabic; the two varieties of ' are not separated in Ethiopic, Hebrew, and Aramaic; nor are the two varieties of *ḥ* distinguished in Aramaic and Hebrew. *Ana'na* we, may be a reduplication of *ana*, I; *ḥ* is often secondary (ZA 33, 63[i]).

The most difficult problem is the origin of the preformative of the third person. Here again Ass. *iqtul* seems to be more primitive than Arab. *iáqtul*. We find *i* instead of *ia* also in modern Arabic (Spitta § 93, b/). In Assyrian, *ia* regularly appears as *i*, e. g. *idu*, hand; *išaru*, straight = *iadu*, *iašaru*. If *ia* is shortened to *i*, *i* may become *ia*. In the syllabary S[a] (AL[4] 83, 19) the name of the character NI, ZAL is not only *i*, but also *ia'u*. This sign has also the value *ili*, which some of the older Assyriologists combined with *ilu*, god, while *ia'u* was identified with the shorter form of Heb. *Iahuê*. Also in the possessive suffix of the first person we find an interchange between *i* and *ia*: *my father* is in Assyrian either *abî* or (in the genitive) *abî'a*. For the origin of this suffix *cf.* JAOS 45, 313.

The preformative *i* appears in Assyrian not only in the imperfect Q and Q[t], Q[tn], but also in the imperfects N, N[t], N[t1]. On the other hand, the preformative in I and Š, as well as in I[t], I[tn], Š[t], Š[tn] is *u*: he killed is *iqtul;* he was killed: *iqqatil* = *inqatil;* he massacred: *uqattil*, and he caused to kill: *ušaqtil*. JAOS 28, 115[i] (*cf.* OLZ 12, 212[s]) combined these preformatives *u* and *i* with the pronouns of the third person, *hû* and *hî*. The differentiation of *hû* and *hî* as masculine and feminine is secondary and as arbitrary as the differentiation of the case endings *u*, *i*, *a*. We find *hî* as masculine pronoun in Aramaic, e. g. *abûhî*, his father, not *abûhû*. In Arabic we have *hi* for *hu* after a preceding *i*-vowel. Here *hu* has not been changed to *hi*, but *hi* has been preserved under the influence of the preceding *i*. Also Aram. *iômêh*, his day, presupposes a form *iômáhi*, just as Heb. *sûsék*, thy horse, stands for *sûsaki*. In Aram. *ra'iônôhî*, his thoughts, the *ô* before *hî*, instead of *ai* or *ê*, may be due to dissimilation. On the other hand, we have in Hebrew, *rîšôn*, first; *tîkôn*, middle; *ḥîçôn*, exterior, *Pîšôn*, the first river of Paradise; *nîmós*, law, for

rôšôn, tôkôn, ḥûçôn, Pûšôn, νόμος (JBL 39, 160[i]). Cf. *Dido* < *Dôdô* (ZDMG 71, 411, l. 13).*

In Arabic, *ja* is prefixed not only to the masculine forms, *jaqtul*, plur. *jaqtulûna*, but also to the feminine *jaqtúlna*. The preformative *i*
5 before the third pers. fem. pl. appears also in Assyrian, Ethiopic, and Aramaic. Even in Hebrew we find occasionally *iqtólna* instead of *tiqtólna*. On the other hand, we find occasionally in Arabic: *taqtúlna* instead of *jaqtúlna* (WdG 1, 56, B). The fuller form *ja* instead of *i* is presupposed by the forms of the verbs *primae u* and ' in
10 Assyrian, e. g. *ûbil*, he brought, for *iûbil, jaubil; êkul*, he ate, for *iêkul, jâkul, ja'kul* (SFG 21[m]). Under the influence of this *ja* the preformative *u* in I and Š became *ju*. The *j* was here transferred from Q and N; otherwise *u* would have become *ua*.

In Ethiopic the pronouns of the third person are *uĕ'ĕtû, iĕ'ĕtî*,
15 while in Hebrew, *h* was prefixed, and in Assyrian: *š* (JAOS 45, 313[s]). The view advanced by Jensen, Brockelmann, and Ungnad (VG 302[i]; *cf.* JAOS 45, 313[s]) that in parent Semitic the masculine pronoun of the third person was *hû'a*, and the feminine: *šî'a*, is not necessary; the forms *šû, šî*, and *hû, hî* may have existed side by side. We have
20 two forms for the suffix of the third person in Sumerian: *-ni, -na*, referring to persons, and *-bi, -ba*, referring primarily to things (SG § 40). Ass. *šû, šî, šâ* may be ultimately identical with Arab. *ḏû, ḏî, ḏâ*, and Heb. *zê*, Eth. *za* (JAOS 45, 315[i]). The preservation in Hebrew of *šĕ* as relative pronoun (WF 217, l. 6) may have been in-
25 fluenced by *ăšăr*. The *š* of Ass. *šû*, he, is a $š_1$ = Arab. *t*; the *f* as suffix of the third person masc. in Egyptian may represent an older *t* (ZDMG 65, 562[s]; JBL 34, 72). For *ḏû* instead of *tû* cf. Heb. *zĕ'êr*, little, beside *ça'îr*; also *zĕ'aqâ* = *çĕ'aqâ*, cry; *Ziprôn* = *Siprôn* (ZAT 34, 144. 231) *i. e.* Sepphoris (ZDMG 64, 706, l. 31; 69, 170[i];
30 JBL 34, 44; contrast AJSL 34, 186. 190).

The *ĕtû, ĕtî*, appended in Ethiopic, may be identical with *âtu* in Ass. *šu'âtu*, fem. *ši'âti*. Ass. *šu'âtu* corresponds to the Egyptian pronoun of the third person masc. (*sut*) which we find in the Pyramid texts. This *âtu* is (see BA 1, 20; JAOS 28, 113[i]; 45, 312) identical
35 with the Hebrew *nota accusativi*, viz. *et, ôt*, also with Heb. *ješ*, existence, being, and the Assyrian adverbial ending *-iš* (cf. MVÄG 30, 2, pp. 36. 44): Heb. *ôtô*, him, is orig. *his being*, his person (*cf.* pB *ôtô hâ'îš*). The final ' in Heb. *hû'* is a remnant of *âtu* which we have

* The name *David* was an epithet (OC 33, 27).

also in the prefixed (or infixed) *t* of the reflexive stems (JAOS **45**, 314). *I'a'u'a*, the cuneiform rendering of the name *Jehu* in the annals of Shalmaneser III (AL[5] 60, 25) shows that the final *a* was still pronounced in 842 B. C. Heb. *Jehû* seems to be dissimilation for *Jôhû*, just as we find afterwards *Ješû'*, Jesus, for *Jôšû'*, *Jĕhôšû*, Joshua (BA **1**, 296. 329. 468; OLZ **9**, 224; **12**, 164; JAOS **45**, 312). Heb. *hû* is shortened from *hû'a* = *hû'at* = *hujât* = *jâtuhu* (see *Proverbs* 51, 30; VG 314, d). For the apocope of the final *t* we may compare Arab. *îjâ*, Eth. *kîjâ*, and the absolute state of the Aramaic nouns in *-ût*.

Brockelmann's combination of the final ' in Heb. *hû'*, *hî'* with the preformative of the first person (VG 303, γ) is untenable.

This explanation of the prefixes *i*, *ja; u*, *ju* was given in a paper presented at the meeting of the American Oriental Society in Cambridge, April, 1899. It is quoted in JAOS **22**, 48, n. 2 and in JAOS **28**, 115 as well as in OLZ **12**, 212. It would seem to be preferable to the view advanced in VG 564, C: Brockelmann identifies the preformative of the third person, *i*, with the possessive suffix of the first person, *î*. In BuL 260 this combination is regarded as uncertain, but the authors believe that the original form of the pronoun of the first person was simply *a* which was amplified either by a prefixed demonstrative *an* or by an affixed *-ku*. It is more natural, however, to explain *a* and *ana* as shortened forms of *anâku*. Of G[29] we have only the first part containing the phonology, so that we cannot tell how Bergsträsser explains the preformatives of the imperfect. The view that the prefixed *i* is connected with the feminine pronoun *hî* is mentioned in Gesenius' *Lehrgebäude* (1817) p. 275, l. 4, but Gesenius regarded this explanation as improbable (*cf.* König's *Lehrgebäude* **1**, 156—159).

In Syriac we find *niqṭól* instead of *iqṭol*. This is a modification of the jussive *liqṭol*. The prefixed *li-* is not the preposition *li*, to, but a shortened form of the 'genitive' of the precative particle *lû*. While in Syriac the common imperfect form has been displaced by the jussive, the regular imperfect form is used in Ethiopic as jussive which DÄG[2], 156 terms *subjunctive* (cf. BA **1**, 17; AJSL **22**, 206, n. 41; JAOS **41**, 185[f]).

Heb. *aḏám*, man, and *ăḏamâ*, earth[*]

In the Judaic account of creation (Gen. **2**, 7) we read that Jhvh formed man from the dust of the ground. The narrator may have connected *aḏám*, man, with *ăḏamâ*, ground, as though *aḏám* meant *earth-born* (γηγενής, γήϊνος) just as Varro and Lactantius combined *homo* with *humus* and χαμαί. This etymology, suggested by the most learned of all Romans, seems to be correct. *Homo* is preserved in Ger. *Bräutigam* for which we have in English: *bridegroom* with intrusive *r* as in *cartridge* = *cartouche* and *partridge* = Fr. *perdrix* = Lat. *perdix*. St. Paul says (1 Cor. **15**, 47): *the first man is of the earth, earthy* (ὁ πρῶτος ἄνθρωπος ἐκ γῆς χοϊκός).

The derivation of *aḏám*, man, from *ăḏamâ*, earth, has been endorsed in KW: König thinks that *aḏám* means *Kulturlandbewohner*. But *aḏám* cannot be derived from *ăḏamâ:* we should expect *aḏmaṯôn*[†] or *aḏmaṯî*, or *aḏmî:* an inhabitant of Gaza or Timnah is called *'Azzaṯî* or *Timnî*, respectively (BN §§ 207, c. 220) [‡] The popular etymologies which we find in the Genesis legends are often incorrect: in Gen. **2**, 23 *iššâ*, woman, is derived from *îš*, man, although the two stems are entirely different (BAL 99; *Pur.* 2, 38). According to Josephus (*Ant.* 1, 1, 2) *Adam* means *red*, because he was formed of the red earth. The ancient Egyptians called the deserts around Egypt the *red land* (WF 196). The name *red earth* for Westphalia, on the other hand, is derived from the blood-ban (power of life and death) exercised by the Fehmic courts (EB^{11} **10**, 237; *cf.* JBL **33**, 297).

Friedrich Delitzsch combined Heb. *aḏám*, man, with Ass. *admu*, child, esp. *young bird*, and *admânu*, edifice, deriving these words from a stem *adâmu*, to build, so that *aḏám* would mean *built*,

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* This paper was written in 1918.

† *Cf.* Heb. *'ăqallaṯôn*, circler (AJP **39**, 307, l. 5; not *crooked* or *coiled*) and *nĕḥuštân*, serpent (*Kings* 269, 10; DB **3**, 510^b; not *brazen*). In Syriac we have *âdamtânâ* earthly, and *ar'ânâ*, earthly being, dweller on the earth.

‡ For the origin of the suffix *-i* see JAOS **45**, 313*i*, 355, d.

formed, and *ădamâ:* tilled (Ger. *angebautes*) land. But for *admu* we must read *atmu*, fledgling (JBL **34**, 79; *cf.* HW 721[a.f]) and for *admânu*, building: *aṭmanu* < *ṷaṭâmu*, to build, which appears in Arabic, with partial assimilation of the *m*,* as *ṷáṭana* (cf. Heb. *śaṭán* = *śaṭám* and JBL **37**, 221[f]. 233[f]; contrast SA 446). Ass. *dadmê*, dwellings, on the other hand, may be a reduplication of the root *dm*, dwell, remain (BA **6**, 4, p. 74, l. 13) which we have in Heb. *dûm* = Arab. *dâma-iadâmu*. In Gen. **6**, 6 it appears, with partial assimilation of the *m*, as *iadôn* (JBL **33**, 221. 228). In Ethiopic we have *adiâm* (plur. *adiâmât*) borders, provinces, from a stem *dêma* (contrast ZDMG **61**, 194, 18).

In Arabic, *ádam* denotes not only *mankind*, but also *skin*, and this seems to be the original meaning. Arab. *bášar* signifies both *skin* and *mankind*, while the corresponding Heb. *baśár* is used for *flesh* and *mankind* (AJSL **26**, 1; JBL **38**, 50[f]; *cf.* ZA **28**, 310; ZDMG **71**, 413, n. 2). We have adopted this Biblical use of *flesh* (JHUC 163, 69) but we use also *skin* for *person:* we say e. g. *to save one's skin*. In German you say of a man: *Er ist eine treue, ehrliche Haut*, and the phrases *seine Haut teuer verkaufen* and *sich seiner Haut wehren* or *seine Haut zu Markte tragen* are quite common. Martial (3, 16, 4) says *de corio suo ludere*, and Horace (*Ep.* **1**, 2, 29; *Sat.* **2**, 5, 38) *cutem* or *pelliculam curare*. Also Ger. *Balg*, skin, is used for *person*, esp. for a lewd woman or a naughty child.

The primary connotation of *ádam*, skin, is *cover*, integument. German sportsmen call the hide of a deer *Decke*. Arab. *ádam* is derived from the root *dm*, to cover, which we have also in *dam*, blood. St. Augustine (*ad* Ps. **136**, 7) says: *Punice edom sanguis dicitur*. We find a prefixed ' also in Aramaic dialects, *e. g.* modern Syr. *admo* and Christ. Palest. *idmâ* (SCHWALLY's *Idiotikon* 2; NBSS 118).†
Arab. *dámma* means *cover* with plaster, or tar, or salve. *Damm* or *dimâm* denotes esp. *eye-salve*. We speak of a *coat* of paint or tar; we say also, *This paint covers well* (cf. Ger. *Deckfarben*). Lat. *color* is connected with *celare*, conceal. *Dam*, blood, meant orig. *cover*, then *paint*, *stain*. In pB Hebrew, *kätm*, covering, is used esp. of *blood-stains*. In Is. **1**, 18 𝔗 *im-iĕhôn hubbĕkôn kĕtîmîn kĕ-çib'ônîm*, if your sins should be blood-red like dyed (red) garments, for 𝔐

* See below, the paper on Heb. *ṭum'â* uncleanness.

† *Cf.* SCHULTHESS, *Grammatik des christlich-palästinischen Aramäisch* (1925) p. 43[f].

im-ihiû haṭa'êkêm kaš-šanîm, if your sins should be crimson. Ass. *napâsu* wool (>Arab. *náfaš*) means esp. *red wool* (HW 445). Also *niktám* in Jer. **2**, 22 means *blood-red*, not *marked* (AV, JV) or *ingrained* (HENDERSON) or *soiled* (CORNILL, GIESEBRECHT, AT[4], ATA[2])
5 or *recorded* (S-S). DUHM has *blood-stained*. Arab. *dámma*, cover, coat, stain, means esp. *dye red*. We say *he colored* (from embarrassment) for *he blushed*, reddened, became red in the face. In the Turko-Tatar languages, *böt*, *bot* means *cover*, *color*, *redness*, *blood;* see VAMBÉRY's etymological dictionary (Leipsic, 1878) No. 220. In
10 Arabic, *katam*, be stained, appears, with partial assimilation of the *m* to the *t*, as *kátina*, but this is merely a differenciation of *kátama*, conceal, orig. *cover*. Arab. *gámara* means *cover*, and *gámira:* be smeared, soiled. Arab. *ásmar*, brown, is identical with Ass. *maršu*, soiled (JHUC 306, 7). For Syr. *rámšâ*, evening, *cf.* Fr. *à la brune*
15 and *il commence à faire brun*. Arab. *kátam* and *kutmân* denote a *hair-dye* (indigo): elderly Mohammedans in India frequently dye their beards with henna and indigo (EB[11] 14, 418; BL 129, l. 1). Similarly Arab. *gáfara* signifies both *cover*, conceal, and *dye* (gray hair).

20 Heb. *aḏóm*, red, means orig. *blood-stained*, blood-colored, blood-red. The idea that *mĕ'uddám* in Is. **63**, 1 (JHUC 163, 49; 306, 33; JBL **33**, 297) means *clad in skins* like a bacchant (EB 61, n. 1) is untenable. Nor can *aḏmônî* and *Edom* mean *hirsute*. But *red* is used also for *brown:* the Bedouins call a bay horse *áḥmar*, red
25 (WF 196[r]; JBL **38**, 161[i]). Heb. *ḥemár*, asphalt is derived from the same stem (*cf.* our *asphalt brown*). In the story of Esau selling his birthright (Gen. **25**, 30) he calls Jacob's thick lentil-soup *hâ-'aḏóm*, the red, *i. e.* brown stuff. We must not revive BOYSEN's conjecture (1762) and read *ĕḏôm* = Arab. *idâm* which denotes anything eaten
30 with the bread, relishes, &c. Esau had no bread. *Idâm* corresponds to the Ger. *Belag* of a *belegtes Brötchen*. The layers of cottage cheese and chopped olives on a Spanish sandwich might be called *idâm*, also leek, garlic, onions, even cucumbers and melons (Num. **11**, 5; *cf.* HA[2] 66) but the original meaning is *cover*. We must remember,
35 however, that *'al*, upon, means also *in addition to* (GB[17] 587[a]; HW 63[a]; *Kings* 142, 24). This is important for the correct interpretation of Lev. **2**, 1 and similar passages (*cf.* JHUC 114, 113 and the translation of Leviticus in PB, p. 63, l. 44).

While *aḏám*, man means orig. *skin*, or primarily *cover*, the
40 *feminine ădamâ*, earth, signifies not *surface* (ZA **28**, 310[m]) but *the*

brown one; humus is dark brown or black (*cf.* CREDNER, *Joel*, 1831, p. 126). We use the term *earthy brown*. Heb. *ădamâ* is a form like *lĕbanâ*, fem. of *labán*, white; *cf.* also *iaráq*, green. For the feminine form cf. *iabbašâ*, dry land; *šĕpelâ*, piedmont, foothills; *'al-ṭĕme'â*, abroad (Fr. *à l'étranger*, Ger. *im Ausland*, *in der Fremde;* cf. Scotch *to go into the fremd*) JBL **35**, 285, l. 5. KW gives *reddish-brown* as an alternative explanation of *ădamâ*, and GT 27^a stated: *fortasse a terrae colore rubro, fusco et subnigro*. Also Arab. *çahrâ'u*, desert, means *tawny;* it is the feminine of *áçharu* (WF 196) and *al-áçharu* denotes the lion. *Tawny* may mean *pale ocher* or *swarthy brown;* the common brown owl is called *tawny owl*.

From the same root *dam*, cover, paint, we have the stem *damâ*, be like; *dĕmûṭ*, likeness, denotes orig. a *painting* (contrast JBL **36**, 141^i; JAOS **45**, 317^i) and Heb. *damâ*, ruin, means orig. *cover*, overwhelm. Ass. *katâmu* and *sapânu* mean both *cover* and *overwhelm*, and Arab. *dámma*, to cover, signifies also *crush*, ruin (syn. *ṭáhana fa-'áhlaka;* contrast JBL **33**, 233. 243). The roots *dam*, cover (Arab. *dámma*) and *dam*, dwell (Arab. *dâma*) may be ultimately identical: *dam*, dwell, may mean orig. *be under cover* or shelter (*cf.* JAOS **37**, 254; CV 34, n. 31). You say in French: *avoir le couvert dans une maison* or *donner le couvert à quelqu'un* or *être à couvert*.

There is no connection between Heb. *adám*, man, and Ass. *amîlu* (GB^{17}, 10^a): Ass. *amelu* stands for *'amîlu* = Arab. *'âmil*, and means orig. *worker*, employer, master (JAOS **37**, 14^i; *cf.* above, p. ***, l. ***). Nor is Heb. *adám* identical with Arab. *anâm* (ZDMG **68**, 288, n. 1) although we have in Egyptian (according to EMBER, ÄZ **50**, 88, § 5) *'nm*, skin (Copt. *anom*). But *Edom* may be a dialectic form of *adám*, man. The ancient Egyptians called themselves *rômet*, men (MuS 514, 2). In the same way *Bantu* means *men* (EB^{11} 3, 356, n. 1). The primary connotation of Heb. *adám*, man, is *cover*, skin, and the original meaning of Heb. *ădamâ*, earth, is *the red* or *brown one*. Cf. the remarks on *Edom*, *Adam*, and *adamâ* in the paper *Was David an Aryan?* (OC **33**, 85—87). For the etymology of Ass. *amîlu* man, see the paper *The Son of Man* in *Mon.* **29**, 124—126; *cf.* JBL **33**, 295; **37**, 217^i, and the brief communications on *Hidalgo and Filius Hominis* and *The Son of Man = Hic Homo = Ego* in JBL **40**, 167. 183; also n. 3 to the translation of Ezekiel's *Song of the Sword* in AJP **47**, ***.

Heb. *ṭum'â*, uncleanness

In addition to the root *dm*, cover (see above, p. ***) we have also a root *ṭm* with the same meaning. *Dm* and *ṭm* may be ultimately identical (*cf.* above, p. ***, l. ***). The primary connotation of Arab. *ṭámi'a*, be unclean, is *be covered*, stained, sullied; *cf.* the remarks on *kátama* above, p. ***, l. ***. Arab. *ṭámala*, be soiled, must be explained in the same way. Arab. *u̯áṭana*, dwell = *u̯áṭama* (see above, p. ***, l. ***) means orig. *be under cover*. The *m* is preserved in *ṭámma-'ṭ-ṭâ'iru-'š-šájarata* and in *aṭma'ánna* = *qárra* (AJSL **23**, 243) *u̯a-sákana*, also in *u̯átama*, lower a veil or curtain, prop. *cover*, hide; cf. *sitr*, veil, curtain, and *sátara*, cover, veil, a stem with infixed *t* (see above, p. ***, l. ***)<*sr*>*sirr*, and *sarírah*, secret. *Šorĕrḗḵ*, thy pudendum (Cant. 7, 3) is mispointed for *šĕrarḗḵ*, and this stands for *sĕrarḗḵ*< *serár* = *sirar*, a form like *leḇáḇ*, heart.

While *u̯áṭama*, lower a veil, is derived from *ṭm*, the stem *u̯áṭama*, trample, must be connected with *u̯áṭi'a* (cf. *qáhii̯a* = *qáhima*, AJSL **23**, 228). For *ṭamm*, sea, cf. *gámrah* <*gámara*, cover (JHUC 306, 22). Other stems derived from this root are Arab. *ṭámara*, hide, bury; *ṭamn* and *ṭumái̯'in*, quiet, orig. *sheltered*, secure. Also *sáṭama*, shut (the door) is derived from this root (*cf.* AJSL **23**, 248; JBL **35**, 320): Ass. *katâmu* means both *cover* and *close*, and Arab. *kámma*, which represents the root from which *katâmu* is derived, has the same meanings (*cf.* JAOS **43**, 123[1]). Arab. *áṭṭama* signifies *cover*, veil (a howdah) and *âṭama:* shut (a door). In Hebrew we have *saṭám* with *t* instead of *ṭ* (ZA **30**, 100) just as we find in Assyrian instead of Heb. *šap̄áṭ*, to judge: *šapâtu*. Arab. *sádama*, to shut the door (which appears also in the form *dásama;* for *rádama* see JAOS **43**, 423, l. 14) is derived from the root *dm*. Arab. *dásima*, be fat, means orig. *be greasy*, smeary (*cf.* above, p. ***, l. ***, and AJSL **26**, 16). In Hebrew we have *dašén* with partial assimilation of the *m* (AJSL **1**, 21, n. 1). Similarly we have in Arabic: *sidn*, veil, curtain, instead of *sidm*. Another phonetic modification is *sidl* (ZAT **34**, 230, *ad* p. 210).

In Hebrew we have *ṭamán* instead of Aram. *ṭemár* (cf. above, p. ***, l. *** and JBL 40, 172[1]).

We find a similar change in *hádar* = *hadam*, unpunished bloodshed. There may have been an intermediate form *hadan*. The verb *hádana* is said to have the meaning *kill* (syn. *qátala*). This is derived from *dam*, blood (contrast ZDMG 69, 171, 26) while *hádana*, rest (syn. *sákana*) means orig. *be under cover*, secure (*cf.* above, p. ***, l. ***). *Hádana* signifies also *bury* (syn. *dáfana*), the primary connotation is *cover*. A transposed doublet (*cf.* above, p. ***, l. ***) of *hádana* (= *hadama*) is *dáhana*, daub, dye = Syr. *dĕhán*, be anointed. Syr. *dĕhín*, fat, is ultimately a transposed *Hip̄'îl* of *dm*, and Heb. *dašén*, fat, a transposed Š of the same root. *N* instead of *m* appears in Arab. *dánisa*, be soiled, which is a transposed doublet of *dásima* (for *sádima*). Cf. the remarks on *kátina*, be soiled = *kátama*, conceal, orig. *cover*, above, p. ***, l. ***. *Kátina*, stick, cling, hold together, on the other hand, is a phonetic modification of *kátila* (= *talázzaqa ṷa-talázzaja*) and this is derived from the root *kl* (AJSL 22, 205). In *lákiṭa* (= *láçiqa*) and *lákida* we have the transposed form *lk* for *kl* (cf. above, p. ***, l. ***). For the infixed *t* see above, p. ***, l. ***. We find *n* instead of *m* also in Arab. *dárin*, soiled, which is a transposed doublet of *dámar*. The *m* is preserved in *rádama*, close, stop (syn. *sádama;* cf. above, p. ***, l. ***). The transposed doublet *rámada* means *overwhelm* like Ass. *katâmu* and *sapânu*, orig. *cover* (see above, p. ***, l. ***). *Dáhama* has the same meaning (for the medial *h* see AJSL 20, 171, l. 8 and the remarks on *naháġ* in *Nah.* 46[m]). The primary connotation of Arab. *ádham*, black, is *covered*, obscured (cf. *ġáṭâ-iaġṭû*, to cover, overwhelm, be dark). Also Arab. *mádara*, fill the crevices with clay, is a transposed doublet of *dámara*, and *mádar*, town, must be explained like Heb. *qîr*, wall (BL 139; contrast ZAT 29, 284, n. 3) whereas *mádana*, dwell (syn. *aqâma*) is derived from *madînah*, city, and *dîn*, in Arabic as well as in Persian, is ultimately Sumerian (MuS 506, 6; AkF 24). For verbs derived from nouns with prefixed *m* see above, p. ***, l. ***. Similarly we have in Arabic: *má'ira*, to become bald, bare, destitute < *mar'át*, bare part of the body or bare place, destitute of vegetation (< *'áriṷa*). Both Eth. *damána*, cloud, obscure, and Arab. *dámana* (or *dámala*) manure (*cf.* Heb. *domn*) mean orig. *cover*. We use *clay* in the sense of *cover* or *manure with clay*.

Also Heb. *ṭîṭ*, mud, clay (= *ṭînt*, *ṭîmt;* see *Nah.* 32[1]) is derived from *ṭm*. The original meaning of Aram. *ṭîna* (< *ṭîma*) is *daub*.

* This is also the primary connotation of Heb. *kopr*, asphalt, henna, ransom, village (BL 128). Similarly Syr. *mĕlâṭâ* denotes *cement*, mortar, and the verb *mĕlâṭ* means *cover*, clothe oneself, and smear, rub over (BL 130). Arab. *taṭáiiana* signifies *be mudded*, i. e. be
5 covered or bedaubed with mud. *Mud* a log house means fill the crevices between the logs with mud or soft clay. Arab. *ṭînî*, earthly, is in the last resort identical with Syr. *âḏamtânâiâ* (see above, p. ***, l. ***). Instead of *ṭâna-iaṭînu*, fashion, form, we find in Arabic also *ṭâma-iaṭîmu* with the original *m* (syn. *çâga-iaçûgu*) but the stem
10 *ṭâma-iaṭîmu*, to do well (*hásuna 'ámaluhu*) is a phonetic modification (JAOS **32**, 19, l. 7; **43**, 425, l. 8) of *ṭâba-iaṭîbu* (cf. Heb. *heṭîb*). Arab. *ṭámâ-iaṭmî*, rise, said of a river, or the sea, or passion, is orig. synonymous with *gámara* (cf. above, p. ***, l. ***, and JHUC 306, 22).
The original meaning of *ṭimṭim*, stammering, gibbering, jargon-
15 ing, is *speaking in a covered*, i. e. *obscure way;* cf. Fr. *dire quelque chose à mots ouverts* (JHUC 325, 38[i]; JAOS **43**, 123[i]). *Dánna*, speak indistinctly, stands for *dámma;* for the partial assimilation of the *m* cf. *dînah* = *dîmah*, incessant rain, Syr. *dîmṭâ*, outpour (BL 54, 8) = Heb. *šikbâ* (Ex. 16, 13) < *šakáb*, pour out = Arab. *sákaba*,
20 *sábaka*, *sáfaka*. The *p* in Heb. *šapák* = Ass. *šapâku*, is due to partial assimilation; *cf.* Ass. *dišpu*, honey = *dibšu*, *dibašu* (see *Kings* 251, 1). Ass. *sakâpu*, throw down = Heb. *šakáb*, lie down (the *š* for *s* may be due to the final labial; *cf.* above, p. ***, l. ***) appears in Arabic as *bákasa* (JBL 38, 47[i]). For the Hebrew equivalent of Arab. *sáfaḥa*
25 see above, p. ***, l. ***. For Arab. *dann*, wine-jar, see the paper on the Sumerian origin of *tun* and *barrel* in MLN **33**, 433 (*cf.* JHUC 306, 25; WZKM 31, 279).

Heb. *iauén*, misery*

Heb. *iauén*, which is found exclusively in Pss. **30**, 3; **69**, 3, does not mean *mire*, ooze, slime, viscous mud, although 𝔊 has ὕλις (*cf.* the privative ὑλίζειν) = ἰλύς, mire, and ὕλη, feculence; 𝔍 *faex* and *limus;* 𝔗 *ṭîšṭûšâ*, slime. The real meaning is *misery*, wretchedness. The correct translation of *miṭ-ṭîṭ hai-iauén* in Ps. **40**, 3 (for which Rosenmüller compared the Plautine *lutulentum caenum* in *Bacchid*. 3, 1. 17; cf. *miry slime* in *Titus Andronicus* 3, 1, 139) is *from the mire of misery.* 𝔖 has *min-sĕiânâ da-ḥĕbâlâ*, from the mire of destruction, and *min-gúbba dĕ-dă'ônâ*, from the pit of misery, for the parallel phrase *mib-bôr šă'ôn*. It would have been more accurate if 𝔖 had used *dă'ônâ* (= *dâuônâ* < *dauâ;* NSG[2] § 228, B) for *iauén*, and *ḥĕbâlâ* (cf. Arab. *xabâl*) for *šă'ôn*. In the same way 𝔊's rendering ταλαιπωρία for *šă'ôn* would have been more appropriate for *iauén*. The original meaning of *šă'ôn* (which is derived from the same stem as *šô'â;* see *Mic.* 75) is *crash*. Kittel's *grausige Grube* (following Luther's *grausame Grube*) is incorrect as is also ψ[J] *eduxit me de lacu famoso et de luto caeni. Famosus* may be a corruption of *fimosus* (< *fimum*, *fimus*) just as *stella maris* has been substituted for *stilla maris* = Heb. *mar-iam* (cf. EB 2954[c]; RE[3] **12**, 310, l. 7; Lagarde, *Onomastica*[2], p. 41, § 14, l. 8). For the etymology of the name *Miriam* see AJP **27**, 162[i]. AT[4] has for *miṭ-ṭîṭ hai-iauén* in Ps. **40**, 4: *aus schlammigem Grund;* ATA[2]: *aus Schlamm und Schmutz;* Duhm[2]: *aus schlammigem Kot.* 𝔐 *bîuén mĕçûlâ* in Ps. **69**, 3 is rendered in AT[4]: *im tiefen Schlamm;* ATA[2]: *im Schlamm der Tiefe;* Duhm[2]: *in den Schlamm der Tiefe.*

Hitzig referred the phrase *bôr-šă'ôn* in Ps. **40**, 3 to Jer. **38**, 6. Lagarde (*Prophetae Chaldaice*, xlvii) suggested that *šă'ôn* might allude to the Egyptians, and *iauén* to the Greeks, just as Franz Delitzsch considered it possible that *lag-ga'iônîm* in the gloss at the

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* The present paper was referred to in JSOR **1**, 7 (March, 1917).

end of Ps. **123**, which Saadya combined with *legiones*, might contain an allusion to the Greeks (Syrians) of the Maccabean period, while GRÄTZ believed that the *Qĕrê* might be explained in this way. The correct punctuation of the *Qĕrê* would be *lĕ-ge'ê-iônîm*, with Çerê
5 after the *g*. The double *i* of the *Kĕtîb* indicates the consonantal character of the semivowel (JBL **34**, 65, l. 19). Also *hal-la'g* before *haš-ša'nannîm* (cf. Zech. **1**, 15; JBL **32**, 109) is mispointed; we ought to read the infinitive Hip̄'îl *hal'ég*, a form like *ha'lém*, obscurity, in Eccl. **3**, 11 (JBL **31**, 120; GB[17] 572[a], l. 11). Apart from *la'gâ* in
10 2 K **19**, 21 = Is. **37**, 22 (*Kings* 278) and *lô'ég*, Jer. **20**, 7; Prov. **17**, 5, also *nil'ág*, Is. **33**, 19, all forms of *la'ág* in OT may be pointed as *Hip̄'îl*. The *Hip̄'îl* is used in pB Hebrew, and the *Ap̄'él* in 𝔗. LAGARDE, of course, never thought of reading *Javán* instead of *iauén* in Ps. **40**, 3, as NOWACK in HUPFELD[3] supposed. The same misunder-
15 standing is found in BACHMANN's *Präparation und Kommentar zu den Psalmen* (Berlin, 1890).

Some may be inclined to read in Ps. **69**, 3 *bi-mçûlát iauén*, in the depth of misery; but the Maccabean poet used *bîuén-mĕçûlâ*, in misery of depth, for *in deep misery* (GK[28] § 128, p). 𝔖 has for
20 *iĕuén* in Ps. **69**, 3 *háutâ*, abyss, precipice, pl. *hauuâtâ* = Heb. *hauuôt*, disaster, ruin, Pss. **57**, 2; **91**, 3 (*cf.* Arab. *áhuâ Allâh al-mu'tafikât*, i. e. Sodom and Gomorrah, *e. g.* Sur. **9**, 71; **69**, 9). *Háutâ* = *hauuĕtâ* = *hauiata*, just as Heb. *Ḥauuâ*, Eve, stands for *Ḥauiat* = Aram. *ḥiuiâ*, serpent (JAOS **32**, 14, n. 29; CoE 511; contrast ZDMG
25 **71**, 413).

Later Jewish interpretations of *iauén* need not influence our judgment any more than the use in modern Hebrew of *dûda'îm* (CoE 510) for *violets*, or *rêm* (ZDMG **64**, 713[i]; JBL **36**, 249) for *reindeer* (J. ROSENBERG, *Hebr. Conversations-Grammatik*, pp. 154. 158).
30 JD 569 thought that *iauén*, which he connected with *iain*, wine, denoted *thickness;* but Heb. *iáin* is an Indo-European loanword (WZKM **31**, 10[m]).

Heb. *iauén*, misery, corresponds to Arab. *uána*[n] or *uanâ'u*[n], languor < *uánija-iáunâ*, be languid. *Languor* was formerly used also
35 for *suffering* and *sorrow*, just as Sp. *fatiga* means not only *fatigue*, but also *pain*, suffering (*cf.* Lat. *tormentis fatigatus* or *fatigare de aliquo*). In *Titus Andronicus* (**3**, 1, 18) the Schlegel-Tieck version has *des Herzens Gram* for *my heart's deep languor*. Horace (*Epod.* 11, 9) uses *languor* for *listlessness*, apathy, dejection, gloominess
40 (cf. *languere*, Catull. 64, 99). Our *pain*, which denotes both *labor*,

exertion and *suffering*, distress, is the Lat. *poena*, punishment. Heb. '*amál* means *labor*, work, and *suffering*, misery. Heb. '*injân* signifies *work*, and '*ônî:* suffering (*cf.* JBL 33, 164). We use *labor* and *travail* for the *pangs of childbirth*. Heb. *jagê'*, weary, work, is the Arab. *uáji'a*, be afflicted with pain, suffer. Arab. *la'â-jál'â* (= Heb. *la'â*, weary; ZAT 29, 282; JAOS 32, 17) means not only *be languid*, but also *be poor*, wretched (Arab. *ál'â* = *uáqa'a fi-'l-la'uâ'i*. The noun *la'j* denotes *languor* and *trouble*, calamity; *cf.* above, p. 161, l. 33.

PAULUS (1815) *ad* Ps. 40, 3 combined Heb. *jauén* with Arab. *uánâ*, also (*ad* Ps. 69, 3) with Eth *jauuéha*, be soft, gentle, meek; soften, assuage, placate; but there is no connection between Heb. *jauén* and Eth. *jauuéha*. Arab. *uánâ* is also referred to in FR s. *jauén*. But both PAULUS and FÜRST adhered to the traditional rendering *mire*.

Oriental Notes

The following Notes contain abstracts of the original observations and reports on new books, &c., presented at the weekly Journal Meetings of the Oriental Seminary in the Johns Hopkins University during the session 1925/6. The minutes of these meetings, comprising also the communications of EMBER, BLAKE, ROSENAU, &c., were lost when Professor EMBER's house burned down on May, 31, 1926. The minutes of these meetings in previous sessions (1918—1925) were printed in the Annual Reports of the President of the Johns Hopkins University (JHUC 320, 50; 327, 56; 334, 59; 341, 46; 348, 47; 354, 46; 364, 57).

Sept. 29: Read 2 S **18**, 5 (𝔍 *servate mihi puerum*, 𝔗 *istĕmirû;* cf. v. 12): *Lôṭ* (GK § 113, bb) *lî lan-nâ'r*, cover (= *protect*, shield from harm) for my sake the boy; *cf.* Arab. *sátara* and Heb. *bal-lâṭ* = *bas-sétr*. Heb. *lûṭ* = Arab. *láṭṭa-ialiṭṭu* (syn. *sátara*). *S* in Aram. *istĕmár* (= Ass. *šitmuru*, Heb. *hištammér*) due to labial (*cf.* Ass. *sâmnu*, eigth; *sêba*, seven; *bussuru*, bring glad tidings; *kabâsu*, tread) as it is also in Heb. *ma'ás*, contemn = Ass. *mášu-imêšu;* Heb. *sĕḇîḇîm*, surroundings, neighborhood (Syr. *šĕḇâḇûṭâ*) = Ass. *šibbu*, belt; Aram. *šaḇĕḇîn*, rings; Arab. *sábab*, cord.

Sept. 30: '*Irâq* = *girâq*, submersion; ' for *g* due to *r;* cf. JAOS **22**, 97[i] and *ridâ'*, lagoon (l. 31 of 'Ántarah's *Mo'állaqah*) = *ridâg* = *gadîr* (JAOS **43**, 423, l. 5). Arab. *nátana*, smell = *give out* an (offensive) odor (JAOS **43**, 422[m]) and προσβάλλειν (ὀσμήν). Read NE 59, 6: *ana lîṭ*, to the hidden place; cf. *Maqlû* 1, 62 and Heb. *lĕhaṭîm*, *lâṭîm* (contrast AJP **46**, 209[m]). For Ass. *lîṭu*, hostage, *cf.* Arab. *anâṭa* (JHUC 320, 51, Ap. 3). Ass. *nêšu*, lion = *nagšu;* cf. Arab. *lagûs* (= *la'ûs*< *lá'asa* = *lá'iça*) and Heb. *ôkél* (Jud. **14**, 14). Bees in skeletons and skulls (Verg. *Georg*. **4**, 300; Herod. 5, 114). Honeycomb on remains of Petrarch (EB 513).

Oct. 6: Read Is. **13**, 20 *tûšáḇ* and *tuškán* (GK[28] § 52, u). *Ô* in *tiškôn* (Jer. **33**, 16; **30**, 39) due to dittography; contrast GB[17] 323[b],

l. 5; 828ᵃ, e. Ass. *epru*, dust = *gaparu; b* in Arab. *gâbarah* and *gubâr* due to *r;* also ʿ in *ʿâfar* due to *r*. Heb. *ʿiqqêr*, hock (Ger. *hessen*) = Arab. *ʿârqaba;* cf. Arab. *urqûb*, tendo Achillis; Aram. *ʿiqqârâ*, root = Arab. *ʿirq*. Heb. *abâd*, perish (= Ass. *abâtu*, destroy) orig. *stray*, prop. *part<bad*, part. *D* due to partial assimilation. 5
T preserved also in Arab. *fi-batt* = Heb. *lĕ-bad*, apart. Root *bt*, cut >Arab. *bátara, báta'a, bátaka, bátala*, and *sábata* (>our *sabbath*).

Nov. 17: *Ṭ* in Arab. *ṭábar*, axe< Pers. *tabár* due to *r;* cf. Arab. *ṭibr*, pure gold<*tibr*, plur. *tubûr*<Aram. *tĕbár* = Ass. *šabâru*, break; Cairene *ṭôr*, bull<*tôr*<*ṭáur* (SPITTA § 2, No. 3; LÖHR, § 1, 10
sub *t, ṭ;* ZS **2**, 274; ZAT **34**, 144. 231). Date of Deuteronomy not 630, but *c*. 500. Heb. *ṭaššér därk* (AJP **46**, 201) and our *hit the road*. *Dempster*, or *deemster*, and *doomster; p* intrusive; cf. *b* in *number* = Lat. *numerus* and Gr. μεσημβρία. *Deemster* title of the two chief justices (northern and southern) in Isle of Man. Origin of lynch-law. 15
Heb. *çaráʿt*, leprosy = Arab. *naçâʿah*, whiteness (JAOS **43**, 163, c; *cf*. Ex. **4**, 6; Num. **12**, 10; 2 K **5**, 27) = Eth. *çernéʿt*, and the line *whiter than white is the leper* in Chinese poem quoted in DONN BYRNE's story *A Quatrain of Ling Tah Fu's*. Quotations from Canticles and Proverbs in modern English literature, esp. in DONN BYRNE's story 20
Wisdom buildeth her house. Terrible as an army with banners (Cant. **6**, 10; *cf*. BL 2, i; OLZ **18**, 180, n. 4) in modern English novels. Modern parallels to Zeph. **2**, 13. 14 (JBL **39**, 160; SEP x/31 '25, p. 22ᶜᵐ).

Nov. 24: Boycott, lynch-law, vigilantes, Kuklux Klan, Fehmic 25
Courts. Heb. *gärš*, expulsion (of fetus) = *šalléh hebl* (see *Mic*. 82). Arab. *ḥábal-al-ḥábalah*, embryo. Read Deut. **33**, 14: *mim-mägd tĕbûʾôṭ šadáịm u-mim-mägd gärš raḥm* (cf. Gen. **49**, 25). *Ḥél* (Ezek. **27**, 10): bulwark, *i. e.* barrier running around a ship: they hung their shields outside along the bulwarks as did the vikings 30
(EB[11] **28**, 66ᵃᵐ; NSD 2652ᵇ; RB 1412; MK[6] **17**, 766/7, pl. 1, No. 6; BuA **1**, 253/4). Intervocalic ʾ and *i* in Aramaic (ZA **2**, 260ⁱ. 275ⁱ).

Dec. 1: Heb. *mägd*, choice fruit (cf. *migdanôt*, precious things) = Arab. *majd*, glory<*gd*>Heb. *gad*, luck, fortune (*cf*. Syr. *ṭâb gáddâ; bîš gáddâ*) and Arab. *ụa-jáddika, jáịịid*, good; *jiddaⁿ*, much; *ụájada*, 35
find (prop. *ụájada-'l-maṭlûba*, come upon by seeking, gain by effort). *Cf*. also Heb. *maçâ*, suffice (Num. **11**, 22; Jud. **21**, 14) and Ass. *maçî*, enough; Arab. *ụájada-'l-mâla* and *áụjadahu* = *agnâhu* as well as our *find* = *supply*, provide, support. Is. **63**, 1—6 (JHUC 163, 49) and E. M. ARNDT's poem on the Battle of Leipsic (1813): *Wo kommst du* 40

her in dem roten Kleid | *Und färbst das Gras auf dem grünen Plan?* | *Ich komme her aus dem Männerstreit,* | *Ich komme her von der Ehrenbahn.* Ass. *xâbu-ixûb,* purify, prop. *free from sin,* Heb. *ḥiṭṭê;* cf. Syr. *ḥáụbĕṭâ,* guilt>Arab. *ḥáụbah.* Overflow = enjambe-
5 ment. *Z* in Heb. *ḥăzîr,* hog, due to *r;* stem *ḥaraça*>Arab. *ḥâriç* and *ḥarîç,* greedy; Ass. *xumçîru* = *xunçîru* = *xuççêru.* *M* before *ç* pronounced *n,* just as *inamdin* was pronounced *inandin.* Ass. *bêlu,* weapon = *baḥlu;* cf. Arab. *láḥaba,* strike with the sword <*lḥ*>Arab. *láḥata* and *láḥaja,* strike; *lúḥima,* be killed; Heb. *milḥamâ,* battle
10 (for Ps. **76**, 4 see ZDMG **61**, 287). Arab. *lá'ama,* mend, solder; *rá'ima,* love; *na'îṭ,* groan = *láḥama, ráhima, naḥîṭ.*

Dec. 8: Ass. *bûlu,* cattle, not = Heb. *bûl,* produce (KAT[2] 540) or Heb. *bĕ'îr* (GB[17] 109[a, s]) or = *bul'u,* eaters (KAT[2] 499) or *brute,* stupid (*cf.* Arab. *bulh*) or *troop,* herd (*cf.* Arab. *abûl*) or *walking* (cf.
15 Arab. *baggala fi-'l-máši̯i* and *mâši̯ah*) but orig. *property* (like Heb. *miqnê,* Arab. *mâl,* Gr. κτῆνη) = *bu'lu,* from the stem of *bêlu,* lord; *cf.* Eth. *bá'l,* rich, possessor. Our *fee* (= Lat. *pecus;* cf. *pecunia*) in German the common word for *cattle;* had this meaning formerly also in English; *cattle, chattel, capital* orig. identical (JAOS **42**, 375[i];
20 AJP **45**, 57, l. 6). Ass. *tâbûlu* and *išullânu* (NE 44, 58. 64) not proper names; *tâbûlu* synonym of *utullu,* herd (*cf.* NE 44, n. 15; HW 439[a]; SGl 46) i. e. *utûlu* = *nutahhulu,* lying down (*cf.* AJSL **22**, 201[i]: Ass. *rubçu,* Heb. *marbéç,* Arab. *márbiḍ*). For *išullânu* cf. Arab. *'áṭil,* large, fleshy (syn. *galîz u̯a-ḍáxam*). Ass. *tâbûlu* form like
25 *tâlûku* (AG[2] 182) or *taxlûbu* (*b* due to *l*) stem *abâlu*>*ibilu,* camels (SGl 14[i]) = Arab. *ibil;* cf. the Ishmaelite *Ôḇîl* 1 Chr. **27**, 30; also Syr. *ibáltâ, hĕbáltâ,* herd (esp. of camels) and the Biblical name *Abel* (Heb. *häḇl;* see CoE, n. 24; GB[17] 173[a, i]). Ass. *atúdu,* he-goat (< Arab. *'ádâ-i̯á'dû*) = assailant, butter. *Sun of righteousness*
30 *with healing in his wings* (Mal. **4**, 2) not referring to heliotherapy, ultra-violet rays, radium, but equivalent to *genial sunshine* (JHUC 326, 27). Heb. *i̯iddĕ'ônî,* not *familiar spirit,* but *wizard*<wit, Ger- *wissen;* cf. Arab. *šá'ir.* Arab. *xálaqa,* create, orig. *make smooth* (cf. JHUC 354, 47*i*; JAOS **44**, 168, b). Ass. *çêru,* depression (*cf.*
35 AJP **46**, 201[i]) not = Arab. *çaḥrâ'u* (cf. DPd 80) but = Arab. *ḍarû',* low, humble, Heb. *çanû'* (JAOS **43**, 424[m]). Ass. *ekêmu* = Arab. *má'aqa,* syn. *járafa,* orig. *be deep,* Arab. *má'uqa* = *'ámuqa* (cf. JB[2] 6). Arab. *'árbas,* confuse, and *ḥálbasa,* go away (syn. *ḍáhaba*) causatives = *sá'raba, sáḥlaba* (cf. Heb. *ḥaláp̄; b* in *ḥálbasa* due to *l*).
40 Ass. *alâlu,* tie, hang (>*allu,* chain; *ullu,* leash; *tâlultu,* harness)

identical with *alâlu*, be strong (>*illatu*, power; cf. *ilu*, god, orig. *power*, Heb. *ieš lĕ-'ĕl iadî*, and the trees *elâ*, *elôn*, *allôn* (contrast ZDMG **71**, 445). *Cf.* Arab. *qauîi*, strong, and Heb. *qau*, string (JBL **38**, 181) as well as Eccl. **4**, 12. *Alâlu*, be weak (>negative *ul* privative = *destitute of strength*. Heb. *talâ*<*alâ* = *alâl*. Strong = *leader* (cf. Arab. *áuualu*, first; AJSL **22**, 250[i]). Strong = *stout*, fat; fat = *foolish* (cf. *fat-brained*, *fat-witted*, Lat. *obesus*, fat and gross): Heb. *äuîl*, fool. Ass. *ellu*, bright = Syr. *hallil*, cleanse, purify (ZA **34**, 193[m]). Ass. *elêlu*, play = Heb. *'alâl*>*'ôlâl*, *'ôlêl*, child; *cf.* Arab. *ta'állâ*, amuse oneself, play with a woman (Gen. **26**, 8).

Dec. 15: Read Zech. **9**, 12: *ăsîrê tiqrâ* (AJSL **26**, 10[m]) = 𝔊 δέσμιοι τῆς συναγωγῆς, 𝔖 *ăsîrê da-kĕnúštâ; tiqrâ* = *miqrâ-qódš*. Similarly *miquê* (Gen. **1**, 10) miswritten for *miqrê* (JHUC 364, 61, l. 8) = Arab. *máqra*[n]. For Arab. *qára'a*, read, orig. *collect*, cf. Lat. *legere*>*colligere*, and Ger. *lesen* (JBL **36**, 85). Restore Zech. **9**, 16. 17: *Bai-iôm hah-hû mitnôsăsîm bahhûrîm u-bĕtûlôt kĕ-'abnê nezq*, at that time youths and maidens will rally around the banner (FV 280, n. 16) like stones of a diadem. This is a gloss to v. 13. Genuine portions of vv. 16. 17 must be read: *Uĕ-hôšî'ám Iahuê ĕlôhêhém kĕ-çôn ir'ém 'al-admatô* ‖ *Mat-tûbâh u-mâi-iopiâh* | *dagân uĕ-tîrôš tĕnôbêb*. Ass. *nismatu* = Heb. *nĕšamâ;* cf. WF 220, vi and Heb. *näpš* = desire; Ass. *s* due to labial; *cf.* above, Sept. 29. Heb. *hiššî*, deceive<*náša'a*<Arab. *mása'a* = *xáda'a*, *xâtala;* cf. Arab. *násata*, wring out<*másata*<*st* (VG 162[m]) and Heb. *našâ*, forget = Ass. *mašû* (VG 160[m]). Arab. *š* = Heb. *š* in Arab. *tauáššuq*, ardent desire = Heb. *tĕšûqâ;* Arab. *nášiqa*, sniff, snuff = Heb. *našáq*, kiss (JAOS **28**, 120). According to Cato, Romans kissed their female relatives in order to find out whether or not they smelled of wine (Plin. **14**, 90). *Cf.* also Arab. *nášiia*, smell, scent, learn (JHUC 316, 24[m]). Heb. *šohm*, malachite = Arab. *ásham*, *asxam*, black, Syr. *šĕhîm*. Complexion of Semites called in Syriac: *šĕhâmâ*, i. e. *olive*. Roman poets call myrtle and ivy *niger;* for *s* in Ass. *sâmu* (fem. *sându*<*sâmtu*) cf. above, Sept. 29 and Arab. *hásama* = *hášama*. For *h* instead of *h* cf. Arab. *árhafa*, sharpen = *árhafa; ánaha*, breathe heavily<*ánaha;* Syr. *gĕhán*, incline = Arab. *janaha;* also Arab. *çáhada*, scorch< *çáxada* (JAOS **43**, 422[i]. 424[i]).

Dec. 22: Translate Zech. **10**, 7: they will be like the Hero of Ephraim, *i. e.* Jacob (Gen. **32**, 29; Hos. **12**, 4. 5; *cf.* JBL **37**, 226). Story of Jacob's wrestling with a god Ephraimitic (*cf.* Skinner's *Genesis* 404[f]). Original meaning of Jacob *descendant* (cf. Arab.

'âqibah, 'aqûb, mi'qab). Israel not = *God rules*, but *God flashes*, sends forth flashes of lightning; *cf.* Arab. *šárija* = *láma'a* (JBL **36**, 141; **37**, 222). Chronology of Biblical quotations. Iberians in South Wales (Tac. *Agric.* 11; AJP **45**, 258). Tacitus' *Germania* 10 (EB[11] **3**, 638[af]). Long vowel before suffixes in Syriac forms like *qĕṭaltônân(î)* original; *cf.* Arab. *qataltumûhu, jurîkumûhum*, and *Judges* 65, 45 (contrast ZA **16**, 403). Heb. *qĕṭaltûhu*<*qĕṭaltumûhu;* cf. Bab. *Dûzu* <*Dumûzu*, Tammuz (ZA **2**, 270; EB 4894[f]; contrast VG § 262, h) and our *uncle*<Lat. *avunculus*.

Jan. 5: Read Prov. **30**, 31: *Zarzîr nôšê karbaltô* | *bĕ-ṭôk tarnĕgôlôtâu* || *Taiš nĕgîd 'ădrô* | *u-mălk maqhîl qĕjômô*, the cock lifting up his comb | in the midst of all his hens. || The ram, the leader of his flock | and the king haranguing his retinue. *'Ammô* (not *'immô!*) at the end of v. 31 is an explanatory gloss to preceding word. Read *qĕjôm*, followers, for *jĕqûm* in Deut. **11**, 6. In Gen. **7**, 4. 23 *jĕqûm* (read *qĕjôm*) = 𝔖 *kul dĕ-qâ'ĕm*, everything that is (contrast VG 359[f]). First syllable of *moṭnájm* after *zarzír* (= Arab. *çárçar; z* in *zarzír* due to *r;* JHUC 364, 58, l. 6) gloss to *zarzîr; meṭ* orig. *membrum virile*, esp. ἰθύφαλλος (JHUC 348, 48, l. 12). *Găbr* in pB Hebrew = *membrum virile*, male, cock. For *mêṭîbê* 2⁰ in Prov. **30**, 31 read *magbîhê* (JBL **29**, 106, l. 5). Syr. *akkĕdâjâ*, cock, hen, prop. *Accadian*, a name like our *Leghorns, Hamburgs, Plymouth Rocks*, &c. Original of Mark **9**, 49 (AJP **45**, 241) perhaps not *kol ba'ĕš jomláh* (Torrey) but *kol bĕ'îštâ iṭmĕláh*, all that is (liable to become) foul (or fetidly rotten) is salted.

Jan. 12: Men and everything belonging to them devoted to Jhvh, *i. e.* utterly destroyed (Num. **21**, 2; Josh. **6**, 17; 1 S **15**, 8; Lev. **27**, 29) just as Teutonic peoples devoted enemies to Odin (EB[11] **26**, 684[af]; *cf.* EB 468). OHG *odowaldt*, desolate forest, popular etymology; original meaning of Odenwald: *Odin's forest; cf.* the *Odenberg* (Odin's mountain) near Gudensberg (Woden's mountain) between Cassel and Fritzlar. *Wütendes Heer* (or *Wuotisheer, Wudesheer*, &c.; *cf.* Fr. *chasse sauvage, bande infernale*) popular adaptation of *Woden's army*. Aram. *êrôgâ*, temple < Ass. *ekurru* < Sum. *e-kur*, mountain house; *cf.* the houses on artificial mounds on the *Halligen* (EB[11] **11**, 2333[bf]). *G* for *k* due to *r*. Ass. *arnu*, sin, not < *armu* = *ḥarmu* (GB[17] 259[bf]) but = Arab. *ḥirân*, recalcitrance (JHUC 316, 23[f]). *Cf.* Ass. *xîṭu* (= *xiṭ'u*) and Arab. *'içjân* = rebellion and sin. *N*<antedental *m* in *ant* = *emmet*, Ger. *Ameise; aunt*<Lat. *amita*, sister of father; *matertera*, sister of mother <

mater altera; uncle = Lat. *avunculus*, brother of mother (*cf.* above, Dec. 22).

Jan. 19: Southward diversion (*via* 'Ammân instead of French route *via* Palmyra) of English trans-desert route (AJP **46**, 200) from Mediterranean to Bagdad. Construction of harbor at Haifa. Ger. *Hallig* (cf. above, Jan. 12)< LG *hal*, dry, connected with *Helling*, inclined plane on which vessel is supported while building. Ger. *Dünung*, ground-swell, and Eng. *dune, down*. Dunes in deserts resemble waves of the sea (EB[11] **8**, 93[a], l. 5; **23**, 1004[ai]). LG *dunen* denominative.

Jan. 26: *G* in *grail* (<*gradale*< *cratella*, diminutive of *crater*) due to *r* (JHUC 364, 58[i]; AJP **46**, 205[i]). Read Zech. **11**, 8 *baḥĕlâ* for *baḥĕlâ* (cf. *mĕḇuḥḥălṯ* for *mĕḇôhălṯ* in Prov. **20**, 21; *cf.* **13**, 11). Heb. *bahél*, be uneasy, privative of Syr. *bĕhíl*, be quiet. Modern Arab. *báhil*, be stupid (cf. *imbáhal*, *ábladu*, *buhlûl*) and Heb. *naḇál*, *nĕḇalâ* = *bálih*, prop. *quiet*, secure, over-confident. Root *bl*>*bálbala*, incite, excite; *báliqa* = *taháiiara; bálaqa* and *bálhaça* = *ásra'a*. Emendation *ga'ălâ* or *ba'ălâ* for *baḥĕlâ* gratuitous. *Ba'álti* in Jer. **3**, 14; **31**, 32<*ba'l*, lord, husband (JBL **34**, 46, l. 8; contrast ATA[2], Jer. **31**, 32). No connection with Arab. *bá'ala 'aláihi* = *ábâ* or *bágala* = *hájjana* or Heb. *nibbál*.

Feb. 2: read Zech. **12**, 3 *šôṭ iššôṭû;* cf. Ez. **16**, 57; **28**, 24. 26 and Ass. *šâṭu-išîṭu*, syn. *nâçu* = Heb. *ni'éç*. Weight-lifting in Greece and Palestine. Heb. *šaráq* Š of *rq*>Heb. *rîq, rêqám;* Syr. *šĕrîqûṭâ*, emptiness, hollowness. Eg. *ğrğr* and Heb. *gêr*, stranger, foreigner; Ass. *gârû* or *gîrû* (<*gîr*) enemy (JBL **32**, 141). Ass. *ušuzzu* < *uzuzu* < *nuzzuzu* (BA 5, 471[i]; LSS 5, 6, p. 38[i]). Ass. *šadâšu êmid* (ZN[11] 4; AO **25**, 3, p. 15[m]) and our *he went west*. *While they stand on their feet* (Zech. **14**, 12) and our *die in one's boots;* cf. *he had been dead on his feet for a year* and *she was dying on her feet, the way elephants do* (SEP I/30 '26, pp. 115[c], l. 2; 150[bm]).

Feb. 9: *Grass* connected with *grow* and *green*. Read Zech. **13**, 7: *ḥărḇ 'ôrî 'al-rô'îm*, intr. imp. (like *bô'î*)< *gâra* (>*magârah*, cave; *cf.* Eth. *ba'át*< *bô'a*)< *gr*, enter>*gáraba, gáraza, gárasa, gáriqa*. Syr. *mĕ'ártâ* and Heb. *mĕ'arâ* (Gr. μέγαρα)< *garra* = *gâra* = *ḍáhaba fi-'l-'árḍi* or *náḍaba*. Arab. *gâuara* and *agâra* = invade, fall upon. Also *'ôrér* (2 S **23**, 18; Is. **10**, 26) >*gâra;* cf. *gáraza* and *garb* = arrow-head. *'Ûrâ han-năḇl* (Ps. **57**, 9) different.

Feb. 16: *G* in Scotch *gravat* = *cravat* (It. *cravatta, croatta*) < *Croat* (Fr. *cravate*, Croation horseman) due to *r* (JHUC 348, Oct. 10; 364, 58, l. 7. 62[m]). *Catalonia* < *Gothalania* < Goths and Alans

(cf. *camel<gamal;* AJP **45**, 239^{i}). Alani, who dwelt originally in the Caucasus, invaded Spain 409 A. D. Raven in Flood legend a crow. Heb. *'aḵbâr* and Arab. *fa'r* = mouse and rat. Vikings said to have taken ravens along and let them go in order to see whether they
5 would find land. Greenland said to have been discovered in this way. For Heb. *asáp̄*, cure (2 K **5**, 3; Mic. **4**, 6) *cf*. Eg. *pḫrt*, remedy, and Ass. *puxxuru* (NE 143, 206). Ass. *puxru* = Heb. *ḥorp̄* = *asíp̄* (JHUC 341, 47, Feb. 7). *Cf*. our *go to pieces* = break down in health. After a breakdown the parts must be reassembled.
10 *Cf*. also our *gather oneself up* or *together*. The *three shepherds* in Zech. **11**, 8^{a} the Maccabee Simon and two of his sons (1 Mac. **16**, 16). Zech. **11**, 8^{a} gloss to **12**, 10 (AJP **45**, 63^{i}). Heb. *i̯ûsáḇ* (< *saḇáḇ*) and *i̯ûqám* (< *qûm*) conformed (AJP **46**, 206^{m}; BuL § 56, z') to *i̯ûšáḇ* (< *i̯ašáḇ*). Heb. *i̯ussáḇ* (= *i̯ûsáḇ*) conformed to *i̯uggáš* (< *na-*
15 *gáš;* cf. GK^{28} § 67, g, note, footnote 1). Heb. *qômém* (< *qûm*) conformed to *sôḇéḇ* = *sâḇíḇ* = *sabbib* < *saḇaḇ* (BuL § 58, w). Heb. *āqṭĕlâ* (BuL § 36, m) partly = Arab. *aqtulan* (GK^{28} § 48, c, n. 1) = *aqtulânna* = *aqtulá-ma* (GK^{28} § 105, b, n. 3; *Cant*. 73^{m}; ZDMG **64**, 465, l. 27) and partly = *aqtula*, used in Assyrian paratactic clauses
20 (GK^{28} § 49, e; BA **1**, 314, l. 4). Heb. *u̯au̯ consecutive* (GK^{28} § 49, b; BuL § 36, 9) not < *hau̯â* > *hai̯â* (contrast impf. after Heb. *u̯ĕ-hai̯â bai̯-i̯ôm hah-hû*). Syr. enclitic *heu̯â* and prefixed Arab. *kâna* different. Heb. *u̯au̯ consecutive* connected with Heb. *consecutio temporum* (GK^{28} §§ 49^{a}; 112, b). *Cf*. Ass. *attášib-ma abákî* = Heb. *i̯ašáḇtî u̯â-*
25 *āḇkê* (Neh. **1**, 4) and the Arab. *ḥâl muqârin* (WdG **2**, 20, B; AG^{2} 372).

Feb. 23: Arab. *silâḥ*, weapon, not = Heb. *šălḥ*, missile (javelin, dart) < *šalaḥ* (Ass. *šalû*, send, dispatch, discharge) = Arab. *sáraḥa*, but S of *lḥ* > *láḥaba* = **baḥal* > Ass. *bêlu*, weapon (see above, Dec. 1). Heb. *šălḥ* (Cant. **4**, 13) = conduit = vulva; *cf*. Lat. *fossa* and Gr.
30 βόθρος. Arab. *hárbaça*, water (a field) = **saḥraba*, privative S of Heb. *ḥaréḇ*, dry (*ç* due to *r;* ZAT **29**, 144^{m}. 231). Arab. *qádara*, be able, connected with *qidr*, pot (Ass. *diqaru;* ZDMG **58**, 631^{i}) just as Heb. *i̯aḵól* is connected with *kĕlî*, vessel (AJSL **22**, 205, l. 15). Ez. **23**, 5. 12 read *qĕrôḏîm* = Ass. *qurâdê*, mighty men, warriors
35 for *qĕrôḇîm* (GB^{17} 727^{b}, before 2). Ass. *baxûlâti* = Heb. *baḥḥûrîm;* cf. Arab. *faḥl* = Ass. *buxâlu* (*b* due to *l*) and our *buck* = male Indian. Ass. *çûxu*, splendor < *çûx* = Heb. *çaḥáḥ* (Lam. **4**, 7) = Syr. *çaḥ* > *çaḥḥîḥûṭâ*, splendor. Root *çḥ* also in *naççîḥûṭâ* and *niçḥânâ;* Heb. *neçḥ* (cf. JHUC 364, 58^{m}) and pB *niççaḥôn;* Arab. *çáḥii̯a*, be clear,
40 bright; *çáḥçaḥa*, be clear, indubitable; *náçaḥa* (and *náça'a;* Spitta

§ 6[a]) be pure; *náhaça* (and *náça'a*) clear off debts (*cf.* our *clearing house*). Ass. *kar(a)šu*, stomach = Arab. *káriš*, *kirš;* Ass. *karâšu*, leek = Arab. *karrât;* Ass. *karašu*, destruction = Arab. *raks*, prop. *reversion*, eversion; 𝔗 *sĕrák*, Lam. 3, 9. 36). Ass. *karašu*, camp, connected with Heb. *rĕkûš* (passed into Assyrian as *rukûšu;* AkF 41[i]; *Mic.* 68) orig. *mounts*, pack-horses (Arab. *maṭâiâ*). In 2 Chr. 21, 14 *rĕkûš* = train, suite. Ass. *surqînu*, not *Räucheropfer* (HW 727[b]; *cf.* JBL 36, 91[i]) or *Schüttopfer* (KB 6, 501) but *altar* < *sarâku*, present = Heb. *šakár* (JAOS 36, 418). *Cf.* Heb. *minḥâ*. Ass. *šarâqu* (with *q*) = Arab. *sáraqa*, steal. *Šurkînu* = *šurkênu* = *šurkânu* with vocalic assimilation as in *šurmênu*, *kušêru* (BA 1, 133, l. 11; JBL 36, 86[i]; 37, 219[m]; AJSL 32, 66[m]; ZDMG 64, 604, l. 14). *Gaine* = *vagina*, sheath.

March 2: Rare Arabic verb *ṭámṭam*, stop, bung (> *ṭimṭim*, stopper = stone stopping a hole; *cf.* θυρεός, *Odyss.* 9, 240, mispronounced *símsim* in tale of Ali Baba; cf. *irbássa* = *irbáṭṭa*) = Heb. *šamém*, Syr. *tan* > *ittannán*, be stupefied, and *tĕnáḥ*, become rigid (> *tânûḥûṭ 'áiné*). *Tan* < *tam* > *tĕmáh*, be rigid, stupefied. Heb. *tamáh* (> *timmahôn*) Aramaic loanword (*cf.* JBL 34, 62, l. 9). *Ṭámṭam* connected with *fam* (< *pâmi*, old plural of *pû*, mouth; JBL 36, 86[m]) just as Fr. *boucher* denominative privative > *bouche*, mouth. In Arab. *fadâm* (ZDMG 64, 713[i]) infixed *t* partially assimilated to *m*. Read in gloss Zech. 14, 6: *lô ihiê horḅ* (not *ḥom!*) *ṷĕ-qippa'ôn*, there will be no frost or heat, and in following verse translate: there will be one weather; Ass. *ûmu* = day, weather, storm; *cf.* Lat. *tempestas* and Fr. *temps;* 𝔐 *ṷĕ-qârût*, preceding *ṷĕ-qippa'ôn*, tertiary explanatory gloss. Digamma preserved in pB *aṷér* < ἀήρ. For Heb. *çara'ṯ*, leprosy = Arab. *naçá'ah*, whiteness (above, Nov. 17) *cf.* Arab. *ábraç*, leprous, and *al-ábraç*, moon (Heb. *lĕḅanâ*). Arab. *sar'*, tendril, vine-branch < *sarg* (cf. *ridâ'* < *ridâg* = *gadîr*, above, Sept. 30 and JAOS 43, 423, l. 5) < Heb. *šârîgîm* whose etymological equivalent in Arabic is *šájarah*, tree, shrub. Ass. *rasâbu*, slay = Arab. *rábasa*, strike with hand; *f* in *ráfasa*, strike with foot, due to partial assimilation; *ç* in modern *ráfaç* due to *r*. In Heb. *ramás m* for *b;* cf. Ass. *balâṭu* (*b* due to *l*) = Heb. *maláṭ*, *paláṭ* and Ass. *pašâšu*, rub = *mašâšu*, Heb. *mašáš* (JAOS 45, 320, l. 7).

March 9: Read in gloss Zech. 14, 7, after *ṷe-haiâ iôm āḥḥáḏ-hû*, there will be one weather (*cf.* above, March 2): *iṷṷa'éḏ lĕ-Iahṷĕ lô-iôm ṷĕ-lô-láilâ*, there will be appointed by Jhvh neither day nor night; enclitic *-hû* before *iṷṷa'éḏ* emphasizes preceding *āḥḥáḏ* (see

Mic. 97, l. 15; WdG **2**, 265, A; GK[28] §§ 136, c; 141, h). Heb. *sâs*, moth < Ass. *sâsu* < Sum. *zis* (SGl 225[r]). Ass. *tanuqatu*, lamentation, not < *nûq* (HW 454) but < *anâqu;* cf. Heb. *ănaqâ;* form like *taqšuxtu*. For Ass. *erištu*, desire, *cf.* Arab. *ụáraša* (syn. *ṭámi'a ílâ*). Heb. *ărăšt* should be spelled with *ś* (JBL 37, 214[m]). Gr. ἀρά, curse (Aesch. *Sept.* 70; Soph. *El.* 111) > Areopagus, and Ass. *arratu* = Heb. *mĕ'ērâ* (cf. WF 220, 208, n. 61; 1 Mac. 5, 5; *Mic.* 30, n. 47; Zech. **14**, 11, and above, Jan. 12). For Heb. *bagád*, deceive, and *bägd*, garment *cf.* our *put one over* and Ger. *zudecken*, also *pull the wool over one's eyes*. For Heb. *gaụá'*, die = Arab. *jâ'a*, be hungry, *cf.* Ger. *sterben*, die = our *starve* which Chaucer uses for *die*. For Heb. *gûr*, visit, stay with, orig. *turn aside* (like *sûr*) cf. Arab. *taiâjara* = *'ádala 'áni-'ṭ-ṭarîqi*. For Heb. *hâmôn* < *hûm* cf. Arab. *jaiš* < *jâša-iajîšu* (e. g. *jâša-'l-báhru*). *Ç* in Heb. *çaláh*, succeed (not = Arab. *çálaha*) due to *h;* original meaning *put through;* cf. Ass. *saxâlu*, pierce = Arab. *zálaxa* (*z* due to *l*). Syr. *zĕláh*, cleave, and *zĕláh*, succeed, identical, as are also Heb. *çaláh*, penetrate (e. g. *ụat-tiçláh 'alâụ rûh Iahụê*) and *çaláh*, succeed; *cf.* Arab. *fálaha*, split, plow, and *áflaha*, succeed; also *fálaja*, split and succeed. Arab. *šálaxa*, cut in pieces = *šádaxa* (JAOS 43, 423). Also *z* in Syr. *zĕláh*, sprinkle (= Ass. *salâxu*, *saxâlu*) due to *l;* Heb. *saláh*, forgive, orig. *sprinkle*, expiate. For Arab. *láhaba*, strike > Ass. *bêlu*, weapon (above, Feb. 23) *cf.* also *láxaba*, *láxafa*, *láxama*, and *lâmaxa*. For Arab. *çánam* = Ass. *çalmu* cf. Arab. *náçamah* (syn. *çûrah*). Heb. *mišpahâ* not < *sapáh*, join, gather = Arab. *háfaša* (*ç* in *háfaça* due to *h*) but < *šapáh*, pour out (ZDMG **65**, 562, l. 15; *Mic.* 62, n. 9). Arab. *sáfaha*, shed (blood, water, tears, &c.) S of *fâha*, bleed (cf. *náfaha*). *Fáhama*, dry up (old well) privative.

March 16: Original pronunciation of Geez. Initial consonant of Ass. *kurmatu*, food, *q;* cf. Arab. *qárama*, gnaw, nibble. Ass. *ikkiltî*, was roused (HW 725[b]) and Arab. *katta'a* = *qáṭa'a;* original meaning of Assyrian verb *cut in*, interrupt. Arab. *kálata*, *kátala*, *káṭala*, *takáụụala*, gather, amass < *kl* (AJSL **22**, 105). For *kátila* (< *kl* = *lk*) = *talázzaqa ụa-talázzaja* cf. *lákiṭa*, *lákida* = *láçiqa*, *lázima;* for *inkátala* = *máḍâ*, pass, *cf.* Heb. *nä'sáp* and *ussáp*, be taken away. Arab. *bagl*, mule < Eth. *baql* (VG 124[s]) < *tabaqqála*, be revengeful (*cf.* AJP **45**, 241, l. 6) = Heb. *hiṭnaqqém* (VG 272[r]). *Cf.* also *taqaiiáma*, be revengeful < *qîm*, revengefulness.

March 23: Translate Prov. **25**, 11: Like carvings on silver mirrors is a word spoken in the nick (JAOS **43**, 163[r]; above, p. ***, l. ***). *Gold* secondary; *pittuhîm* was written *pittûhî* (JBL 34, 81[m]).

Maśkît < *śakâ*, look (>Syr. *sákkî*, look for; Eth. *maskôt*, window, prop. *place of outlook*). Cf. Ass. *nâmaru*, mirror (>Syr. *náura*, AkF 36, l. 5) < *amâru*, see; Heb. *mar'â* and Arab. *mir'ât*, mirror < *ra'â;* pB *mahzît* < *hazâ;* Lat. *speculum* (>Ger. *Spiegel*, It. *speglio*, *specchio*) < *specere;* Gr. κάτοπτρον, mirror, and κάτοπτος, visible; our *mirror* < Lat. *mirari*, gaze in admiration (It. *mirare*, Fr. *mirer*, look at). Lat. *species* = seeing, sight, look, form, figure, apparition, &c. Arab. *šakl*, likeness, form, figure, species; *šikâl* and *šikâh*, likeness; Ass. *mušâlu*, mirror, and *tanšîlu*, likeness (JBL **36**, 141[i]; JAOS **45**, 317[i]). Arab. *hárima*, be decrepit (cf. *háriba*, *hármala* = *bálija kibara*[n], also *hirt* = *taub xálaq*, and modern *hirs*, decrepit) privative < *hurmân*, spirit, sense = Ass. *râmânu* < *rahmânu*, self (JHUC 364, 63, Ap. 7): lit. *senseless*, intellect impaired by old age (CoE 505; AJP **45**, 251, l. 9). Term *hatêp* in Hebrew grammar not = *shortened* (G[28] § 8, f) but = *rapid* (< *rapere*). Also pB *hatâp* means *hasten* (cf. BuL 108[s]). Arab. *xáṭifa* (cf. also *xabâṭ*) = Ass. *xabâtu*, rob, plunder; *ṭ* for *t* (orig. reflexive; *cf.* Heb. *hatâp*) due to *x* (AJSL **23**, 249[i]; *Kings* 207[i]). *F* partial assimilation of *b* to *t* (cf. Eth. *xafáṭa*, strike = Arab. *xábaṭa*). Arab. *xábasa* (>*taxábbasa* and *xubâsah*, *xabîsah*) transposed S of *xb* > *xába-iaxûbu*, be impoverished.

March 30: Eth. *sâr* (med.') skin-bottle = Heb. *šêr* (not *šĕ'ér!*) = Ass. *šîru*, flesh = Arab. *ṭa'r*, blood-revenge = Syr. *têrtâ*, midriff; original meaning *skin;* cf. Arab. *ádam*, *bášar* (OC **33**, 87; *cf.* ZDMG **71**, 413, n. 2). Heb. *Shĕbâ* = Eth. *sáb'ĕ*, men (ZDMG **63**, 514[s]) orig. *skin;* cf. Arab. *sába'a*, to skin, and *sabî'ah* (or *sabîiah*) slough, cast skin of a serpent, Ass. *quluptu*, NE 147, 306; *cf.* Arab. *sálaxa*, S of *lx* > *imtálaxa* = *intáza'a*, *istálla;* for *málaxa* = *inqáta'a mina-'ḍ-ḍirâbi* cf. *láxaça* = *qata'a; lx* transposition of *xl* > *istáxlaba*, *xálaja* = *intáza'a*, *ixtálasa*, *taxállasa*, *xála'a*. Ass. *zamû*, debar = Arab. *ḍábba* (syn. *dáfa'a*, *mána'a*) construed with double accus. (GK[28] § 117, cc; WdG **2**, 47, D). Ass. *zâmânu*, enemy = *zahmânu;* cf. Arab. *zâhama*, be hostile (syn. *'âdâhu*). Arab. *záhima*, stink < *záxima* (JAOS **43**, 422[i]). Ass. *zîmu*, sight, apparition, aspect, face (>Aram. *zîuâ*) not = Arab. *zi'm*, eye, aspect (*cf.* Heb. *'ain*) but = *zahu* splendor, beauty, beautiful aspect, beautiful flower (cf. *záhâ náur al-nábt*). For Hebrew month *Zîu* (AV *Zif*, RV *Ziv*) cf. Heb. *Iiár* (< Ass. *Âru*) and Fr. *Floréal* (ZA **30**, 66). For Ass. *têdiqu* < *edêqu* > *idqu*, sheepskin *cf.* Syr. *'idqâ*, crisped bush of hair, curled lock, and Arab. *gadâ'ir*, locks, tresses; also *istágdana*, be long and dense (said of hair) and *mágada*. Ass. *mesû*, wash = Arab. *másahahu bi-'l-*

mâ'i. For Arab. *máṭaxa 'irḍahu* cf. *ṭáxa-iaṭûxu*, insult; *táxṭaxa*, join; Ass. *texû* (= *ṭaxâ'u*) come near; *cf*. Ger. *zunahetreten* (JHUC 364, 6, Jan. 13). Read NE 146, 283: *u-k[ašâd* (cf. l. 286) *šâm balâṭi* (see *Proverbs* 36, 38) *l]uqbîka*. Our *catch* formerly used for *reach*,
5 arrive at. *Kašâd* preferable to *katimti*, hidden place. *Lô namût* &c. Hab. **1**, 12 gloss on **2**, 4 (JBL **40**, 182). Chapters **1**. **2** were written in two parallel columns (CoE, n. 37). Read Hab. **1**, 12[b] *šâmô* for *šamtô*, and *çiuuâhû* for *çûr*, also *iĕsûdaṭô* (Ps. **87**, 1) for *iĕsadtô* (cf. 2 Mac. **6**, 12; **7**, 33). Read *mišpáḥ* (miswritten *mišpáḥ* Is. **5**, 7)
10 for *mišpaṭô* Hab. **2**, 7; so, too, Ez. **7**, 23 (*cf*. above, March 9*f*). Also *mĕsappêḥ* (Hab. **2**, 15) corruption of *mišpáḥ* (cf. *Kings* 184, 6; GB[17] s *mĕkassê*). Arab. *sábaka* (>Ass. *kaspu*, silver, JAOS **43**, 117) not = Ass. *šapâku*, but *šapâku* = Arab. *sákaba*. For Heb. *šapáḥ* = Ass. *šapâku* cf. Heb. *tamák* = Ass. *tamâxu* (cf. *Kings* 231, 43; AkF 32[1]).
15 For *u-šĕ'eṭô* (Hab. **2**, 7) read *šêt*, and for *ieçê: iôçâ* (Eccl. **10**, 5). For *iapêḥ* (Hab. **2**, 3) read *iûpê* (cf. Arab. *uáfâ* and JBL **38**, 163, n. 7). In v. 5 read *hai-iônê*, the oppressor (not *hai-iĕuanî*, the Greek) for *hai-iáin*, and *iônĕká* for *inuê*. Hab. **1**, 17 read *ha-ha-mĕ'auuêl* for *ha-'al-kén* (*h* interrogative misattached to preceding *barî* in v. 16)
20 and *ḥarbô* for *ḥärmô*, also *iamîd* (from the stem of *tamîd*; cf. remarks on *met*, above, Jan. 5) and *gôiî* for *gôiîm*. Insert at beginning of Hab. **2**, 2: *uâ-'är'ê mar'ôṭ ĕlôhîm* (Ez. **1**, 1; **8**, 3; **40**, 2). For *mĕzimmáṭ pĕnêhém qĕrîsâ* (Hab. 1, 9; see JBL **39**, 171[1]) *cf*. our *design* = drawing, outline, plan, purpose. Heb. *ḥaṭûp* correctly rendered
25 *flüchtig* GK[28] § 8, a, fn. 1; *cf*. above March 23.

April 13: *Iscariot* (𝔖 *sĕkariôṭâ*) not *man of Jericho* or *man of Kerioth*-hezron (Josh. **15**, 25). Delitzsch's and Salkinson's rendering *îš-Qĕrîiôṭ* unwarranted; *îš* Hebrew, not Aramaic. Not <Lat. *sicarius*. May be connected with Aram. *šaqqâra*, liar, hypocrite,
30 secret sinner (John **12**, 6) and Arab. *saqqâr*, rascal, scoundrel, liar (*cf*. Heb. *šiqqár bä-'mûnâ*). Initial *i* prosthetic; *cf*. Tatian's Σχαριώτης and Fr. *esprit*<*spiritus*. For variant ὁ ἀπὸ καρυωτοῦ (John **6**, 71, &c.) *cf*. Strab. 800; Plin. **13**, 4, and Arab. *ásqara*, bear honey-sweet dates.
35 April **20**: For Heb. *tĕhôm* (masc. to Ass. *ti'âmtu* = Arab. *Tihâmah;* ZDMG **61**, 295, 12; Hitzig *ad* Ps. **71**, 20)<*hûm* (>*mĕhûmâ* and *hâmôn;* OLZ **17**, 421; above, March 9) *cf*. βρόμος, roaring (esp. of waves) and Eng. *brim*, sea, ocean, water, flood (>*brim-sand* = sea-sand) connected with Ger. *brummen* and Lat. *fremere*.
40 Heb. *tô'ebâ* (>*nì'táb, iĕtâ'êb iat'ib*)<*ua'ab*<*'b*>Arab. *'áib*, cause

of reproach, and *ma'ịûb*, shameful; Heb. *'âḇ*, thicket, cloud = Arab. *ġâbah* (OLZ **19**, 45). For Aram. *nĕṭár* (Dan. **4**, 11) *cf*. Arab. *tanâṭara*, fall off (leaves, hair). Modern Arab. *mášaq*, remove branches or leaves of mulberry trees (also, in general, pluck leaves of trees> *mamšûq*, branchless, leafless) transposition of *šaqam*< Heb. *šiqmîm* (Š of *qm*>Heb. *qômâ;* fig-mulberries may be 50 feet high). *Múšiqa*, be slender (>*mamšûq*, slender, thin) different stem. *D* in Arab. *ládaġa* = *látaġa*, sting, bite, due to *l*. Ger. *Wagenburg* and Eng. *wagon-fort* (EB[11] **10**, 717[a]) or *corral*, *laager*.

April 27: Read Hab. **2**, 15 *mišpáḥ*, bloodshed for *mĕsappéḥ* (cf. above, March 30) and the following gloss: *ḥămatĕká ụĕ-'appĕká šĕkarô*, Thy wrath and Thy anger (O Jʜᴠʜ) is his liquor (which makes him stagger) and Hab. **2**, 16: *tištĕ gam-attâ ụĕ-hor'él* (<*ra'ál*>*tar'elâ*, Is. **15**, 17. 22) = thou, too, wilt drink and stagger (𝔊 σαλεύθητι καὶ σείσθητι, 𝔖 *iṭṭarráp̄*>*iṭṭarráp*, 𝔍 *consopire*, Luther: *daß du taumelst*). Heb. *šäqr*, lie (*cf*. above, April 13) Š of *rîq*, empty; cf. *daḇár rêq* (Deut. **32**, 47) and *šâụ*, emptiness, vanity; lie, falsehood; also Arab. *ráhaqa* = *káḏaba*. Heb. *śôr* (not *śĕ'ôr!* Aram. *sĕ'ôrâ;* JBL **38**, 155[i]; Mᴀʀɢᴏʟɪꜱ § 2, l) leaven (Lat. *fermentum*< *fervere*>*fervent*, *fervid*) and Arab. *šá'ala*, kindle, inflame (JBL **36**, 257). Heb. *šip̄'â* = Arab. *sábġah*, abundance, profusion, *S* of *bġ*> *baġr* and *baġị*, heavy rain; *baġš*, light rain (NBSS 67) and *ụábaġah*, multitude. Heb. *šĕp̄elâ*, foothill region (EB[11] **3**, 1[b]) = Ger. *Vorhügellandschaft*. For Heb. *šaná*, year (prop. *change;* AJSL **22**, 256) *cf*. Arab. *ḥáụl*, change and year. For Arab. *šá''a*, scatter (urine, &c.) cf. *šáġġa* and *ụášaġa*, *šáġara*, *tášġiịah*.

May 11: Ez. **21**, 15[b]. 18 tertiary glosses to secondary addition 17[b]. Read: *ô-naśîś*, *šeḇṭ bĕnô mô'és kol 'eç* = or, rather, let us rejoice, the rod (Nebuchadnezzar) for His son (Judah) beats (lit. *makes contemptible*) every stick, *i. e.* we must be glad that Judah and Jerusalem were destroyed by the mightiest king on earth. A less optimistic glossator has added in v. 18: *for it* (the rod) *had been tried* (in former campaigns) *and what* (difference would it make) *if it had not been a super-rod*. Read *lĕ-má'n ihịĕ-lâh* in v. 15, *mĕraççéḥ* for *morṭá* in v. 16, and in v. 17: *muggarĕ* (cf. **35**, 5; Jer. **18**, 21; Ps. **63**, 11)< *ịaġár* (= Eth. *ụaġára*, throw)>Aram. *ịáġrâ*, *ôġĕrâ*, heap of stones (contrast above, p. ***, l. ***). For *šĕlîšîṭâ* in v. 19 read *ụi-tĕšulláš;* the sword is slashing right and left so rapidly that there seem to be two or three swords. *Ḥalál* in v. 20 is not an adjective like *ḥakám* or *ịašár*, but a substantive like *'amál* or *ra'áḇ*. For *hiṭ'aḥḥădî* in

v. 21 read *hithaddădî* = ℑ *subacuere*, 𝔊 ὀξύνου. Genuine lines may be arranged in three triplets with 3 + 2 beats.

May 18: Syr. *qáiṣâ* (NBSS 145, n. 1) = Heb. *'eç;* for *q* = ' *cf.* JAOS **42**, 376ˢ, for *s* = *ç:* AJSL **1**, 231, l. 8. Root of Heb. *šanâ*, 5 year (prop. *change;* cf. above, April 27*f*) in Arab. *ásina*, change (of water in color and taste = *tagáiiara láunuhu ua-ṭá'muhu*). Root of Heb. *rahîṭ*, rafter (Arab. *ráuṭ*) in Arab. *márata* (= *ásra'a*) and *ẓárâ* (= *járâ*). Arab. *sámaha*, be appalled (= *dáhiša*) and Heb. *šamém*, desolate (orig. *appalling*). Cf. *dismals* = swampy tracts of 10 land (in North Carolina). *D* for *t* in Arab. *sámada* and Heb. *hišmîḍ* due to *m*. Arab. *sámaqa* and *sámaka*, be high, connected with *samâ'*, heaven (S of *mâ'*). Heb. *nišbá'*, swear = Arab. *sába'a* (syn. *šátama*, abuse, revile) S of *báia'a*, swear allegiance; *ba'l*, lord, derived from same root. Ass. *purîmu*, wild ass, not = *fára'* + *gáim* (GB[17] IX[a], 15 l. 9) but = *fára'* + *hîm*, plur. of *haimâ'*, waterless desert. For pB *qapdân*, choleric, touchy, *cf.* Arab. *qádafa* = *dáfaqa*, pour out > Heb. *qippóḍ*, bittern (JBL **40**, 160ˢ). Ass. *utlu* and Arab. *iṭl;* ancients did not clearly distinguish between hypochrondriac regions and lumbar regions (AJP **42**, 163ˢ. 166ᵐ). Ass. *sûnu* and Arab. *tasáuuana* 20 (= *tasáuuala*, which is used of hypogastrium, also of clouds). *Cf.* Num. **5**, 21. Same root in Arab. *sahn*, soft sand (cf. *raxxâ'*) and *uásina*, sleep (prop. *relax*) as well as in Syr. *sĕiâna*, mire (*cf.* our *ground* = sediment and AJP **27**, 159) and Eth. *šauuána* (more correctly *sauuána*) froth, foam. *T* in Arab. *ist* (NBSS 143) due to partial 25 assimilation; *d* in Ass. *išdu* more original. Ass. *namçaru*, sword, and Arab. *çáruma*. For Heb. *qāls*, scorn, scoff, *cf.* Arab. *láqasa*.

Reports

Sept. 29: Arabic introduction to Hindustani work on religion in light of modern knowledge by 'INÂYATULLÂH KHÂN, of Peshawar.

30 **Oct. 6**: C. A. WILLIAMS, *Oriental Affinities of the Legend of the Hairy Anchorite* (University of Illinois Studies in Language and Literature, vol. **10**, No. 2). MICHA JOSEF BIN-GORION, *Sinai und Garizim, Forschungen zum Alten Testament auf Grund rabbinischer Quellen*.

35 **Nov. 17**: Recent promotions of German orientalists. Meeting of Society of Biblical Literature in New York, Dec. 28/9. New edition of MANDELKERN's Concordance. AJSL **42**, No. 1; JAOS **45**, No. 3; JSOR **9**, Nos. 3. 4. *Commentationes in honorem Knut Tallqvist.*

Autran, *Sumérien et Indo-Européen.* Ehelolf, *Wettlauf und szenisches Spiel im hethitischen Ritual.*

Nov. 24: Acknowledgment of President of Hebrew Union College.

Jan. 5: Papers read at meeting of Society of Biblical Literature, New York, Dec. 28/9. Excavations at Ur (*cf.* Peters, *Nippur* **2**, 300). Samaritans and Samaritan Literature in EI. Gunkel's commentary on the Psalms. A. Jeremias' Babylonian poems, epics, and legends (AO **25**, 1). H. Bauer's *Menetekel* in *Festschrift* for fourth assembly of German numismatists at Halle, Sept. 30—Oct. 3. JAOS **45**, 4; JBL **45**, 3. 4; ZA **36**, 3. 4.

Jan. 12: Erman-Grapow's Egyptian Thesaurus. Blackman-Röder's Hundred-gated Thebes. Geo. Landerer's Palestine.

Jan. 19: E. Harder's Arabic-German pocket-dictionary. New edition of Sachau's Al-Bêrûnî's *India*. New edition of L. Gautier's Ghazali's *al-dúrrah al-fâxirah*. Part 6 of new edition of Brockelmann's Syriac lexicon. Vol. **2** of fourth edition of Chantepie de Saussaye's history of religions. A. Jirku's Old Testament viewed in the light of ancient Oriental cultures. Second edition of Volz's Biblical antiquities. Second edition of Öttli's history of Israel down to Alexander the Great. Third edition of A. Schlatter's History of Israel from Alexander the Great down to Hadrian. Fourth edition of Sellin's *Einleitung*. Goldschmidt's translation of the Babylonian Talmud. Selections from the Babylonian Talmud, translated by J. Fromer, Vol. **2** of S. Wininger's Jewish biography. Thesaurus of Hebrew typography. Vol. **2** of S. Dubnow's history of the Jewish people. S. Feist, *Stammeskunde der Juden*. Third edition of H. Steinthal's lectures and essays on Jews and Judaism. *Qiççûr šulḥân 'arûk*, pointed and translated by S. Bamberger. New Jewish prayer book (*siddûr šĕpâţ ĕmèt*). G. Quell's conception of death in Israel. E. Meyer's Races of Asia Minor. New edition of Viëtor's *Kleine Phonetik. Berliner Beiträge zur Keilschriftforschung*. B. Meissner's studies in Assyrian lexicography (MAOG **1**, 2). New edition of Koldewey's *Babylon*. Ebeling's incantation in Aramaic-Assyrian. Ebeling's myth of the god of pestilence. U. Steindorff's tales and stories of the ancient Egyptians.

Jan. 26: Bulletin No. 20 of American Schools of Oriental Research. AJSL **42**, 2. Dalman, through Egyptian desert to Palestine. Kretschmer's protindogermanic stratum. Esper's Technique for the experimental investigation of associative interference in artificial linguistic material. Jüthner, Servius *ad* Vergil's fourth eclogue.

Feb. 2: Part 1 of ERMAN-GRAPOW's Egyptian thesaurus. Sect. II, part 7 of WRESZINSKI's *Atlas* illustrating Egyptian cultural history. UNGER's Sumerian and Accadian art. WITZEL's gems of Sumerian poetry. BERTHOLET's lecture on present form of Islam. Vol. 6 of BEN-
5 JEHUDA's Hebrew thesaurus. HEIDEL, *The Calendar of Ancient Israel*. PRAETORIUS' poems of Amos and new notes on Hosea. BACON's *Gospel of Mark*. Fifth edition of vol. 1, part 2 of ED. MEYER's history of antiquity. Annual bibliographies of *Literar. Zentralblatt*.

Feb. 16: Prehistoric finds at Ur of the Chaldees. $ 10,000,000
10 for Egyptian museum and archæological institute in Cairo. SETHE's vocalization of Egyptian (ZDMG 77, 145—208). Part 1 of new German translation of OT by BUBER and ROSENZWEIG. Part 3 of *Qiççûr šulḥân 'arûk*, pointed and translated by SELIG BAMBERGER. Phonetics by PANCONCELLI-CALZIA (*Tabulae biologicae* **2**, 237—265).
15 McCOWN, Hebrew and Egyptian Apocalyptic Literature. Hundred pictures of Palestine, taken by German aviators, selected and explained by DALMAN. PREMERSTEIN, *A libellis* and *libellus* in PAULI-WISSOWA-KROLL **13**. JSOR **10**, No. 1.

Feb. 23: LEANDER's reply to BEER and HORST. MARTINOWITCH's
20 catalogue of Turkish and Persian MSS belonging to ROBERT GARRETT (*cf.* General Meeting of Archæological Institute of America, Dec. 26—29, 1900, p. 22). PIERRE MONTET, *Les scènes de la vie privée dans les tombeaux égyptiens de l'ancien empire*. RENÉ BASSET, *Mille et un contes, récits et légendes arabes*. No. 20 of *Isis*, international
25 review devoted to the history of science and civilization.

March 2: Egyptian mummies of horses. New dam at Makwar 70 m S of Khartum to irrigate 300,000 acres admirably suited for growing cotton. Papyri of Georgian and Russian collections, edited by ZERTELI and KRUEGER (Tiflis, 1925). Part 8 of BIN-GORION's *Sinai*
30 *und Garizim* (Garizim texts in Deuteronomy). Part 5 of GUNKEL's commentary on the Psalms. SCHLOBIES, Accadian weather-god in Mesopotamia (MAOG 1, 3). GÖTZE, Selected Hittite texts (historical and legal). FORKE, Origin of Chinese on basis of their old picture writing.

35 **March 9**: Exhibition of Hittite texts in Turkish Museum at Constantinople. Skeletons of early Sumerians brought to England. Wild tribes of Central India (Bhils and Gonds) older than Dravidians in Southern India. Dravidian dialect in Baluchistan. *Curry* and *Mulligatawny* Tamulian. FRIEDRICH, Hittite religious texts (AO **25**, 2).
40 Hittite fragments of NE (AJP **46**, 209). Gilgameš called *Gišgimmaš*,

Xumbaba: *Xuuaua*. KEES, Views of ancient Egyptians concerning life after death. F. ROSEN's Omar Khayyam.

March 23: Oldest tomb yet uncovered in Egypt; may contain mummy of mother of Kheops (*c.* 2900). Diorite statue of goddess Bau, seated on throne supported by geese, found in temple of moon- 5 goddess near Ur of the Chaldees. Drink offered Christ on cross not vinegar or mirion (distilled from root of mandrake; *cf.* BL 64, n. 4) but opium (JBL **36**, 80[f]). Oldest Hebrew MS (BuL 106[f]). Original meaning of *šĕuâ* (BuL 109). New Arab party in Jerusalem. BAUMGÄRTEL, Dolmens and mastabas. AUER-SIEMENS, King Ekhnaton in 10 el-Amarna. SCHWARZ, Medieval Iran in Arabic geographers. THILO, Chronology of Book of Daniel. UNGER's articles in EBERT's *Reallexikon der Vorgeschichte* on Dûr-sargon, Haran, Dagan, trident, diptych, double ax, &c. Fourth edition of KEEN, *I believe in God and in Evolution*. RENDEL HARRIS, *Apollo at the back of the north wind*. 15

March 30: DIBELIUS' history of early Christian literature. KIECKER's historical Greek grammar. BERGSTRÄSSER's history of the text of the Koran. ROSADI's trial of Jesus. KOLLECKER's appendix to RÜDENBERG's Chinese dictionary. Fourth edition of BEZOLD's Nineveh and Babylon. Second edition of STEINDORFF's *Blütezeit des Pharaonenreiches*. JEAN 20 CAPART's *Thebes*.

April 13: Bulletin 21 of American Schools of Oriental Research.

April 27: International Institute of Intellectual Cooperation. Cable from Cairo (April 18) confirming conjecture that mummy found in oldest tomb yet uncovered in Egypt (see above, March 23) 25 was mother of Cheops. KRAUSE's History of Far East (China, Japan, Korea). FROIS' history of Japan, 1549—1578. First French embassy to China, 1698—1700. LIDZBARSKI's translation of Mandean *Ginza*. PRAETORIUS' poems of Hosea. *Language* **2**, No. 1; JAOS **46**, No. 1; EI, part D (*Sassanids, Seljuks, Senegal*). OLZ **29**, Nos. 1—3; 30 ZS **4**, No. 1; ZDMG **79**.

May 18: Deaths and new appointments of European orientalists. Indexes to COHN-WENDLAND's edition of Philo. KÖNIG's Psalms. SETHE's origin of alphabet. TSCHUDI's califate. LÜTHI-SCHANZ, Hebrew in Switzerland. Mrs. QUIBELL's *Egyptian History and Art*. SULZ- 35 BERGER's *Status of Labor in Ancient Israel*. LEVI CHISDA-GOLDBERG's *Roi* as name of Osiris (*cf.* LM **1**, 210). Part 5 of SELIG BAMBERGER's *Qiççûr šulḥân 'arûk*. Part 10 of BIN-GORION's *Sinai-Garizim*. ZDMG **80**, part 1; OLZ **29**, No. 4.

APPENDIX[1]

The Cuneiform Name of the Home of 'Omar Khayyâm

The *Voltaire of the East*, the great Persian astronomer and
5 epigrammatist 'Omar Khayyâm, was born *c.* A. D. 1040 in or near
Nîshâpûr where he is said to have died in 1123. His tomb is eastward of the present city. Nîshâpûr is the capital of the province of
Nîshâpûr in northern Khorasan. It is situated, at an elevation of
3920 feet, *c.* 49 m W of Meshed (*Mašhad*) on the eastern confines of
10 Persia, close to Afghanistan. The original form of the name seems
to be *Nêw-Šâhpuhr*.[2] The city is said to have been founded by
Shâpûr II, but it may have been as old as Susa when that great Sassanian king (310—379) rebuilt it.[3] It is certainly one of the most
ancient and famous cities of Iran. According to Persian tradition,
15 Nîshâpûr is said to have been founded 3777 B. C.[4] There must have
been a settlement in this region long before the Christian era, because
on the southern slopes of Mt. Ali-Mirsai, NW of the village of Mâdan
(=Arab. *má'dan*, mine) 32 m NW of the city of Nîshâpûr, at an
elevation of 5100 feet, are the famous turquoise mines which have
20 probably been worked for 3000 years.

The founder of the second Assyrian empire, Tiglath-pileser IV
(745—728) whose original name was Pul (2 K 15, 19) as well as Sennacherib's father and son, Sargon (722—706) and Esarhaddon
(681—668) call this mountain *Bikn*[5] which may represent an Old
25 Persian *Vikn* (or *Vikn*) just as Arrian (*Anab.* 3, 19, 4) has Βιστάνης
for *Vištâna*[6] (cf. Sp. *Vizcaya* = *Biscaya*, Biscay). The Babylonian
form of this Persian name is *Uštâna*, just as the name of the father
of Darius I, Hystaspes, Pers. *Vištâspa*, is given in the Babylonian
version of the Achaemenian inscriptions as *Uštâspa*.

30 This explains the Assyrian designation of the blue stone found
at Mt. Bikn,[7] *uknû*, i. e. *biknite* or *viknite*.[8] It is a name like *anna-*

bergite (i. e. *nickel-ochre* or apple-green hydrous nickel arsenate)<Annaberg in the *Erzgebirge*, Saxony; or *aragonite*<Aragon in northeastern Spain, W of Catalonia; or *almandine*<*alabandine*<Alabanda in Caria; or *chalcedony*<Chalcedon or Calchedon (Plin. **37**, 72) on the Bosporus, opposite Byzantium, S of Scutari; or *malachite*<*Meluxa*, Nubia.[9] The Assyrians used *uknû* not only for *turquoise*, but also for *lapis lazuli*. They distinguish, however, *uknû ebbu* (or *banû*) brilliant viknite,[10] from the ordinary *uknû*, i. e. *turquoise*. The lustre of turquoise is feeble, while the color of lapis lazuli is a brilliant blue.

Ass. *ebbu* = *ḥabibu*, just as Ass. *ellu*, clear, pure, corresponds to Syr. *ḥallil*, cleanse, purify (ZA **34**, 193). Heb. *halál*, shine, and *hillél*, glorify (*cf.* Arab. *tahlîl*) may be connected with this stem (*cf.* below, the remarks on Ass. *sându* in n. 9). Syr. *ḥabbîḇ* means *glowing*, shining. Arab. *aḥábba*, love, means orig. *glow;* cf. Lat. *ardere* and *torrere* (e. g. Hor. *Od.* **3**, 9, 6. 13). The words for *shine* may also mean *blossom* (cf. Arab. *záhara* and ZA **30**, 66) and *blossom* (Ger. *Blüte*) may denote *exanthema*, efflorescence; *cf.* Arab. *ḥábbah*, pimple, and *ḥabûb*, boil, bubo, plague-sore.

The synonym of *ellu* and *ebbu*, Ass. *banû*, light, bright (= *bánihu*) corresponds to Eth. *bĕrûh*<*bárha*>*berhân*, light) which appears in Arabic as *báhara* (cf. Heb. *bahhărt*, bright spot, and Syr. *šaḇhár*, glorify). For the interchange of *n* and *r* (cf. Aram. *bar*, son; plur. *bĕnîn*) see JAOS **42**, 376[r]. The *r* is preserved in Ass. *bêru*, interval, distance (also *double-league;* ZA **25**, 386) or *space* = *bîru* = *birru* = *birhu;* the *e* is due to the *r* (OLZ **12**, 250[r]). *Bîrêti* (HW 185[b]) denotes *open spaces*. We call any void space or vacant surface a *blank*, and *blank* means in German: *shining*, bright. We also call a tract of land cleared of wood for cultivation a *clearing* (Ger. *Lichtung;* cf. Heb. *bêrêṯ* Josh. **17**, 15. 18) and the space between two bodies in which no third body intervenes is termed the *clear*, e. g. *ten feet in the clear;* Ger. *i. L.* = *im Lichten; Lichtweite* or *lichte Weite*, Lat. *lumen*. To *glance*, look, meant orig. *shine* (Ger. *glänzen*) and Heb. *hibbîṭ*, look, corresponds to Ass. *nabâṭu*, shine; in the same way Ass. *barû* (= *barâhu*) has the meaning *look*, inspect. The primary connotation is not *cernere* (JBL **19**, 57[i]; *cf.* LM **1**, 219). Ass. *bêru*, space, and Heb. *bên*, interval, are ultimately identical, but Ass. *bêru* = *birhu*, and Heb. *bên* = *báiṇ* (contrast KAT[3] 499). We have the same root in Ass. *barîru* and *birbirru* = *šarûru*, splendor (JBL **36**, 141) and Arab. *báriha*, be white; *bárî'*, pure, free, guiltless; Heb. *barûr*, pure, Zeph.

3, 9; Prov. 5, 18 (JBL **29**, 91[i]; contrast BL 88) and *bôrîț*, vegetable alkali, prop. *cleanser* (JBL **36**, 143[f]) as well as *baráq*, lightning. We use *white* for *bright*, clear (e. g. *white* armor) or *stainless*, guiltless (the *whitest* virtue) or *honorable*, reliable (a *white* man) or *gracious*, favorable (a *white* hour; *cf.* Ass. *damqu*, JBL **34**, 55; **37**, 227). *White art* or *white magic* means *innocent magic* in contradistinction to *black art* (= ML *nigromantia*, a corruption of *necromantia*, necromancy) which involves a league with evil spirits. We also call a well-meant falsehood a white lie. We can hardly assume that Heb. *bar*, clean, means *empty* in Prov. **14**, 4, although we find *niqiôn šinnáįm* in Am. **4**, 6, and the Chinese refer to a period of famine as a period of *cleanness of teeth* (SEP VI/18' 21, p. 78[c]). Heb. *bar*, wilderness (Job **39**, 4) = Syr. *bárrâ* (*cf.* Arab. *barr*, *barrîįah*, and *barrît*=Syr. *barrîțâ*) which might be explained as *vacant space*, seems to be a Sumerian loanword (JBL **36**, 143[f]).

The Assyrian name of the Karûn, which is known also as the River of Tustar or Shushter, is *Uknû*.[11] Ibn Baṭṭûṭah (**2**, 24 of the Paris edition) calls it the Blue River (*an-náhr al-ma'rûf bi-'l-ázraq*) adding: *I never saw a river whose water was so blue except the River of Balakshan* (Arab. *fa-lám ára ka-zúrqatihi íllâ náhr Balaxšán*). The River of Balakshan is the Kokcha which traverses Badakshan from SE to NW (JAOS **18**, 145[f]). We have *l* instead of *d* (JBL **35**, 322[f]) also in Arab. *baláxš*, balas-ruby; Fr. *balais*, i. e. a pale rose-red variety of spinel. *Kokcha* means *Blue River;* the name is identical with the name of Lake Gokcha (or *Gökchai*<Turk. *gök*, sky-blue, and *čâį*, water) NE cf. Mt. Ararat, Armenia. The *Uknû* is not identical with the Biblical Ulai, *i. e.* the Kerkha or Choaspes. Herodotus says of τοῦ Χοάσπεω ποταμοῦ τοῦ παρὰ Σοῦσα ῥέοντος that the Persian kings insisted on drinking boiled water from this river, wherever they went, so that it had to be carried along, in silver vessels, on four-wheeled wagons drawn by mules (contrast Ps. **110**, 7 which refers to Zerubbabel, JSOR **2**, 81). In Judith **1**, 6 the Choaspes appears as Hydaspes, but 𝔊 has *Ulai*.

Ass. *uknû* has passed into Greek as κύανος (*e. g.* Plato, *Phaedon*, c. 61). 'Η κύανος is the name of the *cornflower* or bluebottle (*Centaurea Cyanus.*) Schiller's poem *Das eleusische Fest* (1798) begins:

> Windet zum Kranze die goldenen Ähren,
> Flechtet auch blaue Cyanen hinein.

We call the *blue-disease* (the blue jaundice of the ancients) *i. e.* a blue or more or less livid color of the surface of the body, *cyanosis*. Dark-

blue lapis lazuli may appear almost black by artificial light as do also some of the Siamese sapphires. Therefore κυάνεος is used for *dark*, black; *cf.* the Homeric Κυανοχαίτης, Κυανῶπις &c. and the remarks on ὑάκινθος, BL 35. Platen in his *Hymnus aus Sizilien* (1835) speaks of dark hyacinths gathered by Proserpine. Mörike says in his translation of Anacreon (Stuttgart, 1864) p. 142 that the Greeks called the blue iris *hyacinth*. The Biblical *šûšán*, from which our *Susanna* and the Spanish *Azucena* (e. g. in Verdi's *Trovatore*) are derived (LM **2**, 18[1]) may have been the *Iris Susiana* whose flowers are almost black. It was brought to Europe from Persia in 1873 and is called in German: *Dame in Trauer* or *Fürstin in Trauer*.

In a cuneiform hymn to the Moon-god (AO 7, 3, p. 11, l. 10) his beard is said to be cyaneous or azure (*ša ziqni uknî zaqnu*). Lat. *caeruleus* (<*caeluleus*<*caelum*, heaven) is used in the same way: it is applied not only to clouds and rainstorms, but also to meadows and cucumbers, just as myrtle and ivy are called *niger*. Pliny (**33**, 162) uses *caeruleum* for the azure-blue *azurite* (or *chessylite*) which is a basic copper carbonate as is also the emerald-green malachite. In Plin. **37**, 119 *cyanus* seems to denote *turquoise*, but the statement *inest ei aliquando et aureus pulvis quasi sappiris; in iis enim aurum punctis conlucet* is erroneous: lapis lazuli frequently contains disseminated particles of iron pyrites of gold-like appearance, so that the stone seems to be sprinkled with gold (*cf.* Job **28**, 6) suggesting the starry heavens.

In the cuneiform account of the Deluge (KB **6**, 240, 165) the goddess Istar, after having chased away, with the great flabella (JAOS **41**, 181) of her father Anu, the gods who swarmed around the sacrifice of the Babylonian Noah like flies (since there had been no offerings during the Flood; *cf.* Ovid, *Met.* **1**, 248) swears by her azure necklace (which corresponds to Freya's *Brisingamen* in Norse mythology) that she will never forget the days of the cataclysm (*cf.* above, p. 96, l. 6). *Callaïs* (κάλλαϊς) in Plin. **37**, 151 is a bluish-green turquoise, and *callaina* (Plin. **37**, 110. 147) a pale-green variety. Some mineralogists sometimes term turquoise *callaite*. The Latin equivalent of καλλάϊνος is *venetus* which we have in the name of Lake Constance, *Lacus Venetus* (or *Brigantinus*): the water of this lake is light bluish-green.

The ancients used *sapphire* for lapis lazuli, *amethyst* for violet sapphire, *hyacinth* for our amethyst, *chrysolite* for crystals of cinnabar, *topaz* for peridot, *chrysoprase* for chrysoberyl, *minium* for cinnabar,

white lead for tin, *chalcedony* (which is now the name of a micro-crystalline form of quartz) for a variety of malachite from the copper mines of Chalcedon in Asia Minor (BL 35. 59. 60). According to Plin. 37, 65, there were twelve kinds of *emeralds*,[12] including, it may
5 be supposed, dark-green spinels and felspars, also green turquoises, sapphires, and garnets, as well as fluorite or fluor-spar, green jasper, jade, and malachite.

Plin. 37, 74 states that, according to Egyptian accounts, a Babylonian king is said to have sent to an Egyptian king an *emerald* which
10 was 4 cubits long and 3 cubits wide; also that there was in an Egyptian temple an obelisk, consisting of four *emeralds*, which was 40 cubits high by 2—4 cubits wide. This obelisk may have consisted of emerald-green malachite. In 1835 Russian miners found in the Demidoff copper mines at Nizhne-Tagilsk (on the eastern slope
15 of the Ural Mountains, 88 m N of Ekaterinburg, W of Perm) a mass[13] of malachite which was 17 feet long, 7 feet wide, and more than 3 feet high; it weighed 250 tons.

The large *emerald* sent from Babylonia to Egypt may have been jade, or fluorite, or serpentine. Serpentine may be carved into
20 columns, mantelpieces, and other ornaments. A Scottish serpentine was used for the pillars in the great hall of Versailles (EB[11] **24**, 676[a]). There is a magnificent monolithic cenotaph of jade over Tamerlane's grave at Samarkand. The difference between the two varieties of jade (nephrite and jadeite) was not established before 1863. Many
25 carvings regarded as jade are serpentine. On the other hand, there is an exceptionally hard green serpentine, now termed *bowenite*, which was formerly taken for jade. A similar mineral occurs in Afghanistan from the northeastern end of which (Badakshan) the Assyrians received their lapis lazuli. The famous murrine vases, it
30 may be supposed, were made of fluorite. Pliny (37, 22) says of them: *aliqua est in odore commendatio.* Some varieties of fluorite emit ozone.

According to Herod. **2**, 44, there was an *emerald* pillar in the temple of Heracles (Melqarth) at Tyre, which was remarkably
35 brilliant at night (στήλη σμαράγδου λίθου λάμποντος τὰς νύκτας θωμαστὴ μέγαθος). This may have been the variety of fluorite, known as *chlorophane*, which exhibits a bright green phosphorescent light when heated. The heat may have been radiated by a lamp or a cresset. In the same way the handwriting on the wall at Belshazzar's
40 feast appeared over against the candlestick, *i. e.* a lamp-stand or a

cresset. The characters may have been written with sympathetic ink (*e. g.* juice of lemons, onions, leek, cabbage, or very dilute sulphuric acid; PAPS **61**, 236) which became visible under the influence of the heat radiated by the candelabrum. ***Mĕnê mĕnê tĕkêl u-pharsîn*** means lit. There has been counted a mina, a shekel, and half-minas, 5 *i. e.* the empire of Nebuchadnezzar, represented by a mina, the largest Babylonian weight, will be divided into half-minas, *i. e.* given to the Medes and the Persians, because of the unworthiness of Nebuchadnezzar's successor, Belshazzar, who is worth but a shekel, which is the sixtieth part of a mina. In the Talmud the unworthy son of a 10 great father is called *a half-mina, son of a mina* (BL 131[i]; contrast AT[4] **2**, 473, note *e*).

Just as the ancients used the term *emerald* for a variety of different green precious and ornamental stones, so they called rubies, spinels, and garnets *carbuncles*, and the Assyrians used *uknû* not 15 only for blue turquoise, but also for lapis lazuli,[14] blue azurite, sapphire, &c. They may have had turquoise from the district of Nîshâpûr before they had lapis lazuli from Badakshan in northeastern Afghanistan, although some of the oldest Babylonian cylinder-seals are of lapis lazuli.[15] 20

According to the investigations of Professors Brögger and Backström, of Oslo,[16] there are but three regions where lapis lazuli is produced: it occurs occasionally in ejected limestone fragments of the Vesuvian region, but this is quite exceptional; as a rule, lapis lazuli comes from Chile, or from the Siberian mines near the southern 25 end of Lake Baikal, or from the famous mines at Mazar-i-Ilakh, 1500 feet above the bed of the river Kokcha in Badakshan.[17] The lapis lazuli from each of these localities has a distinctive character, so that an examination of various specimens enables us to determine where they came from. Abulfedâ's Geography[18] mentions a lapis 30 lazuli mountain (*jábal al-lâzuárd*) in the hills W of the Nile, S of the Fayyûm; but no lapis lazuli has ever been found there. Nor is it true that the Egyptian kings sent lapis lazuli to Babylonia.[19]

Mt. Bikn is generally identified with the extinct volcano Demavend,[20] the highest mountain of the Elburz range, situated in 35 northern Persia, *c.* 50 m NE of Teheran; but there are no lapis lazuli or turquoise mines in that region. Nor can it have been the Mazar-i-Ilakh in Badakshan (BL 60) because Esarhaddon states[21] that the *uknû*-mountain was at the border of the salt-desert,[22] *i. e.* the *Dasht-i-Kavir* of Khorasan (EB[11] **21**, 190). We must therefore assume that 40

Esarhaddon uses *uknû* for *turquoise*, and that the Bikn (or Vikn) is the peak Ali-Mirsai near Nîshâpûr, on the southern slope of which the famous turquoise mines are situated. We know that Esarhaddon invaded Egypt and Nubia,[23] so we need not hesitate to assume that
5 he advanced as far east as Nîshâpûr. Under the reign of Esarhaddon (681—668) the Assyrian dominion extended from Nîshâpûr, near the border of Afghanistan,[24] to Tarshish, W of the Pillars of Hercules.[25]

Esarhaddon calls the region of Nîshâpûr *Patuš'arra*. He carried to Assyria two local chieftains,[26] Šitirparna and Eparna, who
10 had not submitted to him, also their men, horses, chariots, cattle, flocks, asses, camels, and other valuable spoils. Uppis of Partakka,[27] Zanasaṇa of Partukka, Ramatea of Urakazabarna,[28] in this remote part of Media, who in the days of Esarhaddon's royal ancestors had never crossed the border of Assyria, were so much impressed with
15 the power of Nineveh that they brought to the Assyrian capital great war-horses, viknite, the pick of their country (*i. e.* turquoise) and kissed the feet of the Assyrian king. These names, which are 150 years older than the names found in the Old Persian inscriptions of the Achaemenidae, are clearly Aryan.[29] As I emphasized in my
20 paper on Tarshish (VHOK 234[f]) we must remember that at the time of Esarhaddon (681—668) the Assyrians pronounced *š* as *s*, and *s* as *š*.[30]

Partukka has been identified with *Paraetacene*, which is connected with Skt. *párvatas*, mountain, rock; but this name was given to a
25 number of districts in Media, just as there were a number of Palestinian places called *Gibeah*, hill.

Patuš'arra (not *Patušarra*)[31] has been combined with Πατεισχορεῖς (Strabo 727[f]) which appears as *Paiddišxuriš* = Pers. *Pâtišuụariš*,[32] Elam. *Bauttišmarriš*[33] in the trilingual inscriptions of Darius Hystas-
30 pis at Naqš-i-Rustam (two hours N of Persepolis) where Darius' lance-bearer Gobryas (OP *Gaubaruụa*, Babyl. *Kubarra*) is called a Patischorian. The later form of this name is *Pâdišxụâr* which may mean *over against* = *in front of* = *east of Khâr*, the ancient *Choara* or *Choarene*. In the OT, *qiḏmáṯ*, in front of,[34] is used for *east of*.
35 According to Oriental ideas, the East is in front, West behind, North left, and South right. In the Biblical description of Paradise (Gen. 2, 14) the Tigris is said to be *qiḏmáṯ Aššûr*, i. e. *east of Assyria*. The Biblical writer did not know the ancient capital of Assyria, *Aššûr* (now called *Qál'at Šerqâṭ*) which is situated on the western
40 bank of the Tigris; he thought the Euphrates was W of Assyria, and

the Tigris on the E, although the Assyrian empire extended beyond the Tigris. Pliny (**6**, 117) says: *Mesopotamia tota Assyriorum fuit*, and in § 137 he states that according to Augustus' friend and son-in-law Agrippa, who was appointed governor of Syria in 17 B. C. and under whose supervision a complete survey of the Roman empire 5 was made, *Mesopotamiam ab oriente Tigri, ab occasu Euphrate, a septentrione Tauro, a meridie mari Persico inclusam*.

Chorene and Comisene (Χωρήνη, Κωμισηνή, Strabo 514[f]) form the connecting link between Western and Eastern Iran; south of this narrow belt is the salt-desert. Pliny (**6**, 44) calls Choara *Parthiae* 10 *amoenissimus situs*. According to ZA **12**, 56, Choarene was the region on the southern slopes of the Elburz range down to the salt-desert; the central place of this region is Samnân (now pronounced *Semnûn*) which is situated, in an altitude of 3740 feet, 145 m E of Teheran (EB[11] **24**, 114[bf]). There are copper mines in the province 15 of Samnân (EB[11] **21**, 197[af]) but no lapis lazuli or turquoise is found there. Mt. Bikn[35] was more than 350 m farther E, near Nîshâpûr, the home of 'Omar Khayyâm.

Notes

(1) The following eight papers were written three years ago. 20 They were intended for ZA, ZS, OLZ, ZDMG. The editor of ZA wrote to me on II/28'23, asking me to send him for his Journal, as soon as possible and as frequently as possible, some papers of ½—16 pages. I therefore sent him on IV/13'23; VI/25'23; VII/6'23 five articles which would have filled about one signature of his Journal, 25 and three additional papers on VIII/17'23, suggesting that some of them might be given to ZS, OLZ, and ZDMG. I had been asked repeatedly to help these journals as much as possible, and I believed that a few articles in English would increase the number of subscribers. The papers were sent in the following sequence: 31. 32. 30. 33. 29. 30 26. 27. 28.

After I had sent off the last three papers, I received a letter from the editor of ZA, dated VII/28'23, in which he informed me, he could publish my articles only if I permitted him to translate them into German and state this fact in an editorial note. I could not accept this 35 proposition. The translation would have been rather difficult, esp. the metrical renderings of Biblical texts, and his proposed editorial note would have made a strange impression in this country, inasmuch

as our Oriental and Biblical journals (*e. g.* JAOS, AJSL, JSOR, JBL, AJP) have always published articles in German. The statement on the inside page of the front cover of AJSL, that articles would be published in German, French, and Latin as well as in English, was not changed during the War.

The editor of ZA informed me also that the editors of the other journals published under the auspices of DMG would not print any of my articles unless they were translated into German. I therefore told the editor of ZA (VIII/20'23) that I could no longer be a member of DMG, and I sent my resignation to the manager of DMG at the beginning of 1924.

I have not made any essential changes in these eight papers, but I have tried to establish uniformity in abbreviations, &c. and I have added a few references to recent publications. A few of the statements first made in these articles have been published elsewhere during the past three years, but I deemed it better not to omit them.

(2) See NÖLDEKE, *Tabari* (Leyden, 1879) p. 59^{f}; *cf.* JACKSON, *From Constantinople to the Home of Omar Khayyam* (New York, 1911) which contains a good map of Persia and Afghanistan.

(3) *Cf.* NÖLDEKE, *Aufsätze zur persischen Geschichte* (Leipsic, 1887) p. 98.

(4) See JACKSON, *op. cit.* (*cf.* n. 2) p. 248.

(5) See ROST, *Tig.* 137; WS 237; KGF 265; DPd 126^{f}.

(6) Not identical with *Tatnai* (Ezr. 5, 3): see JAOS **37**, 314^{f}.

(7) The final *i* in *Bikni* is the Assyrian genitive ending after the preceding construct state *šad*, mountain. If we use the forms *Bikni* or *Muçri*, we might just as well say that the Arabic name of the Euphrates is *Furâti*, because you say *náhru-'l-Furâti*, Ass. *nâr Purâti*; see *Kings* 120, 53; OLZ **12**, 213, n. 11.

(8) *Cf.* AW 95; AG^{2} 195.

(9) ZA **10**, 368. 372 Ass. *sându* was explained as *malachite* (<*Meluxa*). This explanation was abandoned in KB **6**, 570; but it has been revived in AJSL **34**, 230; **36**, 259; **39**, 18^{f}. 31; JEA **6**, 90^{f}. Malachite is found in the mountains between Nubia and the Red Sea (JEA **7**, 83). *Sându* does not mean *pearl* (ZA **10**, 368): instead of *sandâniš* (HW 504^{a}) we must read *sanṭâniš*<*samṭu* (=Arab. *simṭ*) which denotes *stringer*, Ger. *Kiemenschnur* (JBL **33**, 293). Ass. *sându* (=*sâmtu*=*saḥmatu*=*sáḥamatu*) was correctly combined with Aram. *šĕḥám*, to be black, by HALÉVY more than 45 years ago; see

his *Mélanges* (1883) p. 157. *Black* is used for *dark green:* Ovid and Virgil call myrtle and ivy *niger;* in Syriac the Hamites are called *ukkâmê*, black; the Japhethites *hiuuârê*, white, and the Semites: *šěhamê*, olive. We use *olive* for *brunette*. An *olive* complexion denotes a dull tawny color with a greenish tinge in the shadows. For 5 the *s* instead of *š* in Ass. *sâmu* cf. VG 166, η (the *s* is due to the labial; PHAV 311, §9) and for the *h* in Heb. *šohm* instead of *ḥ* see *Pur.* 39, 20. *Cf.* AJP 47, ***. In Abulfedâ's Geography (p. 417 of the Paris edition, 2, 2, p. 165 of the French translation we find the statement that in the Persian place-name *Nohâwand* (S of Hamadan, SE 10 of Kermanshah) where the last Sassanid king of Persia, Yazdegerd III, was defeated by the Moslems in 641, the *h* was originally a *ḥ*, because the first syllable represents the name Noah. Similarly Nakhichavan (between Lake Gokcha and Lake Urumiah) is supposed to mean *Noah's First Station* (see Jackson, *Persia*, p. 22). 15 In the 'Irâq we hear *ihda'š* for *iḥdâ-'ášrah*, eleven (BA 5, vii, l. 35). We have *h* instead of *ḥ* in Arab. *hirq*, tattered garment < *xirq* (cf. *xíraq* and *ẋálaq*, rags) and in Syr. *gěhín*, bend, bow, incline, which appears in pB Hebrew as *gaḥán*, and in Arabic as *jánaḥa*. Heb. *gâḥôn*, belly, is not derived from this stem, but a 20 form like *hâmôn*< *hûm* (OLZ 17, 421): it must be combined with Arab. *ajáḥḥat*, she was advanced in pregnancy (Ger. *hochschwanger;* cf. our vulgar *big-bellied*, Arab. *'áẓuma báṭnuhâ*) and the intransitive Heb. imperative *gôḥî*, expel (the fetus; Ger. *stoße aus die Frucht*) in Mic. 4, 10 (*Mic.* 82). Heb. *bäṭn*, belly, womb, signifies in 25 Syriac: *conception*, and *baṭnâtâ* denotes *pregnant women*. We have the root of Heb. *gâḥôn* also in Arab. *májaha*, be proud, prop. *be swelled*, puffed up (syn. *takábbara;* cf. OC 33, 33). This is also the primary connotation of *májiha* (or *bájiha*) rejoice. Heb. *šamáḥ*, rejoice, corresponds to Arab. *šámaxa*, be proud, and Ass. *šamâxu*, 30 be luxuriant; γαῦρος, which is connected with *gaudere*, means both *proud* and *glad;* the original meaning of *laetus*, glad, is *fat*, luxuriant; cf. *armenta laeta*, *segetes laetae* (AJSL 19, 199[f]). Heb. *çamáḥ* is a doublet of *šamáḥ* (cf. *Iśḥáq* and *Içḥáq*) and Syr. *šěuáḥ*, sprout, flourish, is an Assyrian loanword (AkF 70). 35

(10) See HW 57[b]; KA 1536; AoF 1, 105. *Uknû*, of course, does not mean *antimony*. Berthelot called the material of Sargon's magnesite tablet *carbonate de magnésie*, because *magnésite* is used in French for *meerschaum;* cf. JHUC 114, 111[b]; also AkF 59[f]. Magnesite, which is usually intermixed with more or less meerschaum, is 40

common, but crystalline masses are rare. The Sargon tablet consists of pure crystallized magnesite.

(11) See the map at the end of KB **2**; *cf.* OLZ **2**, 243^{s}; contrast the map in BuA. Some orientalists seem to be under the impression that Susa and Shushter are identical. Susa is W of Shushter. The River of Shushter is the Karûn=Ass. *Uknû*, and the River of Susa is the Kerkhah = Choaspes = Ulai.

(12) *Cf.* Schwarze, *De smaragdo veterum* (Gorlicii, 1802).

(13) Ass. *dakkassu* (MVAG **26**, 1, p. 37; *cf.* MDOG 55, 43; contrast JAOS **37**, 255^{i}; JBL **36**, 140^{i}) = Heb. *'āšt* in *'āšt šēn* (Cant. 5, 14). If this word were Semitic, we might compare Arab. *dákasa*, amass; also *dakîšah*, troop, means prop. *mass;* cf. Arab. *jamâm* and *jamm*, *júmmah*, *jamâr*, *jumhûr*.

(14) *Cf.* Pinches in S. A. Smith, *Keilschrifttexte Asurbanipals* **3**, 97^{i}; see also JAOS **14**, cxxxvi; BA **1**, 507; ZA **7**, 194; **8**, 185; *The Tell el-Amarna Tablets in The British Museum* (1892) p. xxxi; Bezold, *Oriental Diplomacy* (1893) p. 69; Meissner-Rost, *Bauinschriften Sanheribs* (1893) p. 29^{s}.

(15) See *e. g.* W. H. Ward, *Cylinders and Other Ancient Oriental Seals in the Library of J. Pierpont Morgan* (New York, 1909).

(16) *Zeitschrift für Mineralogie und Krystallographie*, vol. **18** (1890), pp. 231—271; *cf.* JHUC 114, 112^{a}.

(17) *Cf.* ZA **7**, 195, n. 2.

(18) See p. 67 of the Paris edition; **2**, 1, p. 86 of the French translation.

(19) HW 57^{bi}; contrast KA 83, 56; 89, 43; BuA 61^{s}. 351^{s}; *cf.* also ZA **5**, 143, 10; 149, 19.

(20) See *e. g.* Ed. Meyer in EB^{11} **18**, 20^{b}; **21**, 253^{ai}; BuA 350^{m}; WS 237^{ai}; ZA **12**, suggested the *Sirdâra-kûh*, i. e. the *Caspian Gates;* cf. Jackson, *op. cit.* (n. 2) p. 127^{i}.

(21) KB **2**, 133, 8. A translation of this text by H. F. Talbot was published in RP **3**, 118 (1875). A new translation, based on a careful collation of the original text, was given in AJSL **4**, 109^{s}. For the ideogram for *salt-desert* see AJSL **3**, 180^{i}. 184^{s}.

(22) See Rost, *Keilschrifttexte Tiglath-Pileser's III* (1893), p. 51, l. 23; p. 63, l. 32.

(23) See KAT^{3} 89; OLZ **16**, 488; **17**, 342; JEA 6, 90; 7, 86; JAOS **42**, 317.

(24) Nîshâpûr is *c.* 500 m E of Teheran and *c.* 50 m W of Meshed which is close to Afghanistan.

(25) See A. Schulten, *Tartessos* (1922) p. 6; *cf.* WZKM **31**, 286. Contrast JAOS **42**, 319[i]; JPOS **1**, 192, l. 6.

(26) They were rulers of small cities or city-states like the kings of Hebron, Lachish, Eglon in Josh. **10**, 5; *cf.* the description of the rock-fastness of Chorienes (Χοριήνου ἡ πέτρα) in Arrian, *An.* **4**, 21, 1. The rendering *city-officers* (AJSL **4**, 109, 14) is misleading. In Sir. **10**, 2 we find *rôš 'îr* = 𝔊 ὁ ἡγούμενος τῆς πόλεως, 𝔍 *rector civitatis*.

(27) We might also read *Paršumka*. Is is natural to read *Partakka*, but it seems strange that two districts in the same region should be called *Partakka* and *Partukka* which cannot be explained as dialectic forms of *Parthia* (OP *Partaua*, Bab. *Partû*) as was suggested by Tiele. If we had only one passage with the name *Ištar*, we might be inclined to read it *Iššil*. English spelling is just as *polyphonous* as the cuneiform script: we know that *choir-aisle* should be read *kudirail*, and *quay*: kî; also that *gaol* (= Fr. *geôle*) and *gauge* represent *jēl* (jail) and *gēj*; and that *gills* = branchiae must be pronounced *gils*, and three *gills* = three fourths of a pint: *jils*. In the same way the scribes of Esarhaddon no doubt knew whether the name of Uppis' city-state was to be read *Partakka* or *Paršumka*.

(28) For *bar* we might read *maš* or *mas*

(29) *Cf.* the literature referred to in Jackson, *op. cit.* (see n. 2) p. 137, n. 3. For another list of 23 Median chiefs and their districts, who paid tribute to Sargon in 713, see Delitzsch's *Kossäer* (1884) p. 48; *cf.* Ed. Meyer's GA **2**, 42.

(30) See AJSL **26**, 9; ZDMG **63**, 516, 36; **64**, 707, 7; GA[3] xviii; JEA **7**, 81[r]. The Babylonians retained the old pronunciations of the sibilants.

(31) The ' may represent a *u̯* (ZA **2**, 285). A *x* would have been expressed by *x*.

(32) See Weissbach, *Achämeniden* (1911) p. 152[m]. For OP *Pâtišuu̯ariš* cf. Brugmann's *Grundriß* **2**, 264. The Babylonian rendering of the name shows that OP *pati* was pronounced *paidi*; so the epenthesis of the *i*, which we find in Avestan, and the change of *t* to *d*, which we observe in modern Persian (EB[11] **21**, 247[am]. 248[a]) must have existed as early as B. C. 520, although these phonetic changes were not indicated in the OP script. For the Babylonian *dd* in this name *cf.* ZA **2**, 264[i]; Sievers, *Metr. Stud.* p. 15, n. 1. *Cf.* JAOS **44**, 158, d.

(33) The *m* may represent *v* or *u̯* (ZA **2**, 269; AJP **39**, 307).

(34) 𝔍 has *contra Assyrios* in Gen. **2**, 14; but *ad orientalem plagam Eden* in Gen. **4**, 16, and *ad orientem* in 1 S **13**, 5; Ez. **39**, 11. 𝔗 has *millĕqadmîn*, eastward, in Gen. **4**, 16; *la-mdinhâ*, eastward, in Gen. **2**, 14, and *madnáh*, east, in 1 S **13**, 5; Ez. **39**, 11. 𝔊 has πρὸς
5 τῇ θαλάσσῃ for 𝔐 *qidmát hai-iám*, east of the (Dead) Sea in Ez. **39**, 11, while in Gen. **2**, 14 (and **4**, 16) we find κατέναντι (but 'ΑΣ, ἐξ ἀνατολῆς) and in 1 S **13**, 5: ἐξ ἐναντίας. Ποτί is the Doric equivalent of πρός; we may have this preposition also in the name of the Dorian city on the isthmus joining the peninsula of Pallene to
10 Chalcidice (*cf.* OLZ **12**, 246). The spelling Ποτείδαια shows that the *i* after the *t* in Ποτίδαια was long; also Πατεισχορεῖς shows an *î* after the *t* (AJP 39, 310[c]; contrast LM **1**, 148, f; **3**, 260[f]). We may have ποτί = πρός also in the name *Poseidon* which appears in the (Doric) forms Ποτιδᾶς, Ποτειδάν, &c. It cannot be combined with
15 ποταμός and πόντος, nor can it be explained as *Husband* (πόσις) *of the Earth* (Δᾶ). It may mean *Cleaver*, splitting with the trident (τρίαινα) &c. Δάσασθαι, divide (< δαίομαι; *cf.* δατέομαι) may mean orig. *split*. For the ποτί *cf.* προσκόπτω, προσπταίω, προσκλύζω, προσερείδω, προσαράσσω, &c. 𝔈 has *qédma* in 1 S **13**, 5, but *tâhta mešrâq*
20 in Gen. **4**, 16, and *lâ'la Fârĕs* in Gen. **2**, 14; *Fârĕs* is used for *Babylonia:* in the Ethiopic version of the *Paralipomena Jeremiae*, known as *The Rest of the Words of Baruch* (GJV[4] **3**, 393) Nebuchadnezzar is called (DILLM. *Chrest. Aeth.* p. 6, l. 12) *nĕgûša Fârĕs*, King of Persia. The Greek text has simply ὑπὸ Ναβουχοδονοσορ
25 τοῦ βασιλέως; 1 MS adds Βαβυλῶνος (ed. HARRIS, p. 53, v. 21). According to Rashi, *qidmát Aššûr* means *lĕ-mizrahâ šăl Aššûr*. Saadya has *fî šarqîii-'l-Máuçili*, E of Mosul; see for this name, which seems to be an adaptation of Μέσπιλα = Ass. *mušpêlu*, built of shell-limestone, JBL **40**, 171[i] (*cf.* LAGARDE, *Orientalia* **2**, 44).
30 (35) In an incantation (HALÉVY, *Mélanges*, 1883, pp. 152. 158; BuA 350, n. 13) the lapis lazuli (or turquoise) mountain is called *Dapara;* cf. DPd 102, 13; RP **11**, 147. The modern name of the mountain range between Nîshâpûr and Meshed is *Binalûd Kûh;* cf. JACKSON, *Zoroaster* (1901) p. 216.

Sum. *nimur*, salt, smoke, salt-swamp

Sum. *nimur* does not mean *salt*, *ashes*, *lye* (SGl 192) but *salt*, *smoke*, *salt-swamp*. The litanic form is *šemur* (ZA 1, 184; 30, 247; PSG § 83). The meaning of the line in the bilingual psalm iv R[2] 19, No. 3, 39 is: instead of the sweet smoke (DB 2, 467[a]; AJP 43, 245[r]) of the offerings in thy temple we have now pillars of smoke ascending from the houses &c. set on fire by the enemy; and the preceding line means: instead of the holy water of the laver (*egubbû*) in which the sacrifices were washed, the blood of thy people has been spilled. The Maccabean *šapĕkû damám kam-máim* (Ps. 79, 3) is different; we may, however, compare 1 Mac. 1, 24. 31. 45; 4, 38; 2 Mac. 5, 13—16; 10, 3; contrast JR 2, 109 where *imšu'*, he plundered = Sum. *kar* (HW 428; SGl 114[r]. 279; SA 518) was taken in the sense of *imáši*, he will forget, be unmindful = Arab. *idnsá* (VG 160[m]). Ass. *mašâ'u*, plunder, is not identical with Arab. *mássaha* (also *mášaha*) rub, anoint (KB 6, 379[r]) or with *násaʻa*, which appears in Hebrew as *nasá'* = Ass. *nesû*, but with Arab. *mášaʻa* (= *xálasa*) which is found also as *nášaʻa* (= *intázaʻahu bi-'ánfi[n]*). We have the same root in Eth. *mašáṭa* (cf. Arab. *našíṭah*).

The *k* of the syn. *ekêmu* is really a *q*, as it is in *kirbu*, interior, and *kirêtu*, banquet (>Heb. *kerâ*, 2 K 6, 23) <*qarâ* (= *qáraʻa*) call, invite (*cf.* Arab. *qarâhu-'ṭ-ṭaʻâma*, he entertained him at a meal, and *qira[n]*, meal placed before a guest, VG 660[r]) whereas Heb. *qarâ*, meet = Aram. *'ârâ'* (Syr. *'ĕrâ'*) = arab. *'áraḍa* (JAOS 42, 376[r]). Ass. *ekêmu* = *'aqâmu* = Arab. *máʻaqa*, carry off (syn. *járrafa;* cf. Heb. *gĕrapâm*, it engulfed them, Jud. 5, 21, not swept them away, 𝔍 *traxit*, 𝔊 ἐξέσυρεν (JAOS 34, 423; WF 224).* The primary connotation is *gulp* (i. e. *swallow eagerly* or in large draughts) or *gobble* which we use now for *seize upon with greed*, appropriate graspingly, capture. Also

* Syr. *gĕráp* means *carry off*, but the primary connotation is *overflow*, overwhelm; cf. *agrip* and *gĕrúpiá*, rushing flood. For *magrĕpôt*, Joel 1, 17, we must read *mĕgûpôt* (see *Joel*, n. 59; *cf.* above, p. ***, l. ***).

iqtáma'a means *gulp*, drink eagerly, and both *qáma'a* and *má'aqa* are transposed doublets of *'ámuqa*, be deep>*'umq*, depth, which appears in modern Arabic as *ġumq;* cf. our *gulf*, deep place in the earth, and *gulf* (or *engulf*) = swallow up. The Assyrian adjective
5 *ekkimu* = *'aqqamu* corresponds to 𝔗 *'uqqâmâ* (or *'aqmân*) vicious, malicious>*'aqmânûṭâ* = *'ămâqûṭâ* (Hos. **7**, 16). *Deep* may mean *insidious*, plotting. The root seems to be *q';* cf. *qu'b*, *qa'r*, mod. Arab. *qa'ṷâš*.

In ZIMMERN's *Bußpsalmen* (1885) p. 74 Sum. *šemur* was ren-
10 dered *incense*, and on pp. 76f. 111b the Assyrian equivalent *tumru* was translated *smoke* and combined with pB *timmér*, ascend. HOMMEL, *Sum. Lesestücke* (1894) p. 98 gave *ṭâbtu*, incense; *idrânu*, ashes; *ximṭîtu*, flame; *tumru*, smoke. But this correct interpretation of *tumru* was abandoned in HW 711; ZR 95, n. 2; KB **6**, 447f. 511m;
15 KAT[3] 442f. Ass. *tumru* does not mean *date* (KAT[3] 594) or *palm* (ZK **2**, 6f) or *salt* (KB **6**, 447f) or *ashes* (SGl 192) but *smoke* = Heb. *tîmôrâ*, column of smoke (JAOS **42**, 377).

PINCHES (RP[2] 1, 85) rendered *tumre* in iv R 10, No. 3, 40 *hailstones;* but the Assyrian word for *hailstones* (Heb. *ăḇanîm*, Josh. **10**, 11
20 = *aḇnê ḇaráḏ*, Syr. *kêp̄áị bárḏâ;* Talmud. *kêp̄ê ḇárḏâ*, BT 3, 762, 25) is *kêpâti* (= Talmud. *kêp̄âṯâ*) which is written *kibâti* (KB **6**, 236, 91; ZDMG **73**, 165, 30; *cf.* above, p. ***, l. ***) just as *kâpê*, rocks, banks (*cf.* Talmud. *kêp̄ê ḏa-Pĕrâṯ; kêp̄ê ḏĕ-Ḏiglâṯ*, banks of the Euphrates or Tigris; BT 3, 762, 26. 27) is written *kabi* (KGF 129f; HW 346a;
25 BAL 103). For *kâpu* = *kêpu* cf. *râšu*, head (KB **2**, 106, 56) = *rêšu*, and for the meanings *stone*, *rock*, *bank*, cf. Lat. *ripa* which is connected with ἐρίπνα and Ger. *Riff*.* Fishermen call a bank or shoal a *reef* We speak not only of the *banks* of a river, but also of a *sand-bank* (cf. the banks of Newfoundland or the Dogger bank in the North
30 Sea) and *bank* may denote an artificial *embankment* or *mound:* AV has *bank* for Heb. *sôlĕlâ* in 2 S **20**, 15. This shows that Arab. *kûfah* or *kaṷfân* (round) sand-hill (*rámlah mustadîrah*) is derived from the same stem. Arab. *takáṷṷafa*, be assembled, means prop. *be amassed* or *massed* (see p. 301 of the Paris edition of Abulfedâ's Geo-
35 graphy). *Bank up* means *heap* or *pile*. We call a mass of clouds a *bank* of clouds. Ass. *askuppatu*, threshold (>Syr. *iskúp̄tâ*>Arab.

* The name of the range of mountains in northern Morocco, nearly parallel with the Mediterranian, is derived from Lat. *ripa;* cf. FISCHER, *Islamica* **1**, 553f.

uskúffah; GB[17] 862a[r]) is a S of the same root (*cf.* Lat. *limen* and *limes*).

Še in Sum. *šemur* = *nimur*, salt, smoke, salt-swamp, may be connected with *šeš*, bitter (SGl 265). For the apocope of the *š* cf. *eš* and *e*, house (SGl 37[r]; PSG § 41). *Bitter* is used also for *salty:* the Persian Gulf was called *nâru marratu.** Lat. *amarus* may be connected with Semitic *mar*, bitter; the combination with Skt. *amlás*, sour, is unsatisfactory, although in Syriac, *mar*, bitter, means also *sour*. Also Lat. *muria*, brine (> *muriatic*) may be Semitic: Pliny (31, 87) speaks of the *bitterness* of salt, and we call the mother liquor (Plin. 31, 92: *salsugo* or *salsilago*) obtained from sea-water or brine after the crystallization of the salt, *bittern*. In German, *Süßwasser* (sweet water) is the common term for water that is fresh, *i. e.* not salt.

Sum. *šeš*, bitter, salty, may be identical with *šeš*, weep. Shakespeare calls tears *brine*. Tears consist of slightly saline water, and we say *weep bitterly* (cf. *e. g.* Is. **22**, 4; Matt. **26**, 75). In Sum. *ašer*, lament (SGl 263) which afterwards (OLZ 17, 454; ZDMG **69**, 565[r]) became *aner* (SGl 202) we may have the same word with rhotacism.† Also *šeš* (or *ses*) hostile (SGl 247) may mean orig. *bitter;* we speak of *bitter* enemies, and *embittered* may mean *exasperated*. Our *rancor*, bitter animosity, grudge, means orig. *rancidity* (cf. Ger. *sauertöpfisch*). Sum. *šeš*, brother, is perhaps identical with *šeš*, hostile; *cf.* Ass. *axu*, brother, and *axû*, stranger; also our *guest* = Lat. *hostis*.‡ Sum. *šeš*, rub, may signify prop. *rub with salt* (cf. Ez. **16**, 4). The flesh of newly killed animals was rubbed with salt in order to deplete it of every particle of blood (EB 4248).

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* *Nâru*, river, and *nûru*, light, are derived from the same stem: *nâru*, river, means orig. *shiny*, reflecting light. Whittier says: *The waters of my native stream are glancing in the sun's warm beam* (JBL **36**, 81[r]). The verb *náhara*, stream, is denominative. The stem of *nûru*, light is a N of Heb. *ôr* (cf. above, p. ***, l. ***).

† We find *r* for *š* not only in Assyrian (AG[2] 129; VG 237[r]; cf. ZA **15**, 396) but also in Arabic, e. g. *rádaxa* = *šádaxa* which appears also in the forms *fádaxa*, *fádaga*, *ṭádaga*, *hádaga*. The root is *dx* (> *dáuuaxa* or *dáiiaxa*, subdue, prop. *crush*) and *dx* = *dq* = *dk* (cf. Arab. *middqq*, pestle = Heb. *mĕdôkâ*, mortar and AJSL **23**, 241). The *g* in *fádaga, ṭádaga, hádaga* is due to partial assimilation of the *x* to the *d;* for *f* = *ṭ* see JAOS **42**, 376m; *cf.* ZDMG **74**, 465. For *hádaga* cf. *harâqa* = Heb. *herîq* = Ass. *sarâqu* (see now JAOS **43**, 423[r]).

‡ Ass. *šânû*, other, is, of course, identical with *šânû*, second = *šâniiu* (OLZ **16**, 531) and not derived from *šanû*, change (HW 67a) which is connected with *šattu*, year (= *šantu*) and *Šin*, moon (AJSL **22**, 256; JEA **7**, 80[r]).

The second element of Sum. *nimur*<*šemur* may be a modification of *mun* = Ass. *ṭâbtu*, salt; cf. *Uruk*, Erech = *Unuk* (SGl 53[s]). We have *šudun* and *šudul*, yoke; *udun* and *udul*, oven (PSG § 65)<*dun*, *tun*>our *tun*, *ton*, *tunnel*, *tonneau*, &c. (JHUC 306, 25). The Baby-
5 lonian tuns or casks were large jars made of clay, and the ovens were large earthen crooks sunk in the ground (DB **1**, 318[a]; **2**, 73[a]; **3**, 637[a]; *cf.* HA[2] 65).

If the sign MUN orig. represented a jar (BA **9**, **2**, p. 59) it may have been a ταρίχου κεράμιον or ταριχηρόν (*cf.* LM **2**, 12). The U
10 prefixed in the ideogram for *kakkul* (SGl 113) = Ass. *namsîtu*, receiver of a still for the distillation of brandy (JAOS **40**, 219[c]; WZKM **31**, 7[s]) denotes *vessel*. In this sense the character U was no doubt read not only *bur* (>Heb. *Pûrîm* and our *barrel* (JHUC 306, 25; *cf.* AJSL **24**, 127; AkF 33) but also *u*, just as ŠA, food (GAR) must have
15 been read not only *ninda*, but also *ša* = *še*, grain, which appears in Greek, with the Assyrian feminine ending, as σῖτος (JBL **40**, 171[i]; *cf.* WZKM **31**, 279[i] and above, p. ***, l. ***). *U*, food (ŠAM) may have meant orig. *pot*,* and the older form of this word may have been *ur*, which we have in *uru*, city, but whose primary meaning may have
20 been *excavation*, foundation. The ideogram for *kakkul* may be explained as *vessel of fume*, i. e. a vessel in which steam is generated. The ancients did not distinguish between steam, fume, and smoke. Both salt and smoke are acrid.

KB **6**, 170, 59 Ass. *tumrê* has the meaning of Heb. *qĕṭôrt;* for
25 *šapâku* in this connection cf. *attábak* in KB **6**, 240, 159 and *sarâqu* (SA 265[i])>*surqênu* = *surqânu* (AJSL **32**, 66[m]; JBL **37**, 219[m]). The denominative stem *támmara* means in Arabic: *cut up and dry meat* (cf. our *smoke-dried* meat). Our phrase *cut and dry* = *ready for use* does not refer to meat, but to seasoned timber. The synonym of
30 Ass. *ṭâbtu*, salt, *ximṭîtu* (SGl 193) may refer to the use of woodsmoke in connection with salt for the preservation of meat. Cooking, too, is a preservative. Arab. *xámaṭa* means not only *roast*, but also *remain sweet*, i. e. not become sour or rancid, or putrescent (cf. *xámaṭa-'s-siqâ'u ṷa-'l-lábanu idâ ṭâbat rîhuhu*). Sum. *mel* = Ass.
35 *ximṭîtu*, which may correspond to the Bavarian *Geselchtes* (καπνιστὰ κρέα) and *nimlû* (= Arab. *mamlûh*) is an Assyrian loanword (<*mîlu* = Arab. *milh*). Curing by means of wood-smoke has pro-

* *Pottage*<*pot*. We use *pot* for *cook in a pot* or *preserve in a pot;* cf. also Fr. *femme pot-au-feu*, &c.

bably been used from the earliest dawn of civilization. Soon after the discovery of the New World the Indians of South America were found to smoke the latex of the rubber trees in order to prevent putrefactive changes of the coagulated milky juice (EB[11] **23**, 798[am]; **10**, 612[a]).

Ass. *ṭâbtu*, salt, means *sweetener*, i. e. *keeping things sweet*, preventing putrescence and rancidity which would make them offensive, *i. e.* ill-smelling. The saying (Matt. 5, 23) *Ye are the salt of the earth* means *Ye keep the earth sweet*, preventing corruption and decomposition (contrast Matt. **16**, 6; **1** Cor. 5, 8). *Salted with fire* (Mark 9, 49) does not mean *salted and smoked* (Lat. *sale et fumo induratus*) although πυροῦν may mean *fumigate* (cf. *Od.* **22**, 481). Nor can it be rendered *purified with fire;* salt does not purify. The meaning seems to be *seasoned* (and hardened) *in the fire* (of affliction; *cf.* the *furnace of affliction*, Is. **48**, 10). A modern writer might have used *steeled*, i. e. *made firm*, as hard as steel.

Shakespeare uses *season* for *keep sweet*, fresh, preserve from decay. Timber is seasoned by drying and hardening it. A *salted* ship is a ship filled with salt between the timbers and the planks for the preservation of the wood. Posts that are to be fixed in the ground have their buried ends charred; *cf.* the Balearic πεπυρακτωμένον ἀκόντιον and the πεπυρακτωμένοι οἰστοί of the people of Endera near Meroë (Strabo 168. 771) as well as the ξύλα πεπυρακτωμένα (Diod. 3, 25, 2) and ἐπυράκτεον ἐν πυρὶ κηλέῳ (*Od.* 9, 328). Also the insides of barrels are often charred: American whiskies used to be stored in very heavily charred barrels; the cleansing and purifying effect of the charcoal formed by the burning of the cask helped to mature the liquor (EB[11] **28**, 593). We may also refer to the *ferrum candens* of the old surgeons. Wood is often treated with creosote which smells like smoked meat. Creosote may be obtained from pyroligneous acid (*acetum pyrolignosum crudum*) which is used also for the preservation of meat (Ger. *Schnellräucherung*). Export tobacco, cured over open slow open wood fires, kindled on the floor of the barn, which impart to it a creosotic flavor, is called *fire-cured*. In South Africa a horse immune from endemic horse-sickness by reason of a previous attack is called a *salted* horse. We call a person experienced in some occupation *salted*.

In Mark 9, 49 *salted* means *not easily broken* or impaired, toughened, firm, strong, able to endure hardship. We call a severe test a *fire-ordeal* or a *crucial test* (crucial < *crucible*, not < *crux*). We say also *make it too hot for one* or *be in hot water* or *get out of*

the frying pan into the fire (εἰς τὸ πῦρ ἐκ τοῦ καπνοῦ βιάζεσθαι, *ire de fumo ad flammam*). In OT a great trial is often called a *furnace* (for smelting ore, esp. iron; *cf.* Matt. **13**, 42. 50): in Deut. **4**, 20; 1 K **8**, 51; Jer. **11**, 4 (see also Ez. **22**, 20). Egypt is called the *iron furnace* of Israel (*i. e.* the Edomite ancestors of the Jews: JBL **36**, 93). According to Torrey, the Semitic original of πᾶς πυρὶ ἁλισθήσεται was כֹּל בּאשׁ יִמָּלֵח, everything that is (liable to become) ill-smelling, must be salted. Cf. below, l. 19.

Mark **9**, 49 does not allude to the purifying and refining of metals, although πυροῦν may mean *purify with fire* (e. g. χρυσὸς πεπυρωμένος) and we have this figure in Mal. **3**, 3 (JHUC 316, 28) and 1 Cor. **3**, 13.* The last two verses of Mark **9** represent later additions (contrast Wellhausen *ad loc.*): v. 49 (πᾶς γὰρ πυρὶ ἁλισθήσεται) may be an illustrative quotation (BL 26*) while v. 50^a is taken from Matt. **5**, 13, and v. 50^b may be tertiary. For Mark **9**, 48 (*where their worm does not die and the fire is not quenched*) see JHUC 306, 13^f; JBL **38**, 46. See now AJP **45**, 241—244.

The primary connotation of Ass. *ṭâbu* is *sweet-scented* (ZA **30**, 61) just as *bîšu*, evil, means orig. *ill-smelling* (JBL **39**, 154). Therefore the strong-smelling goats (Ass. *enzu*, with secondary *n* (*cf.* above, p. ***, l. ***) < *ezzu* = *'azizu*, strong) symbolize evil (JAOS **42**, 376^f). We use *sweet* of things that please the smell, taste, eye, ear, and mind. *Ṭâbtu*, benefit, is something sweet (*i. e.* pleasing or grateful) to the mind, heart, or desire = characterized by kindness. We can say *It is very sweet of you* instead of *It is very kind of you.*

Herodotus' statement (1, 198; *cf.* PAPS **61**, 232^m) that the Babylonians put dead bodies in honey (ταφαὶ δέ σφι ἐν μέλιτι) may be due to a misunderstanding of the term *ṭâbtu*, sweetener, just as the rainbow in the Biblical story of the Flood may be based on a misreading of the ideogram for *muscaria* in l. 164 of the cuneiform account of the Deluge (KAT[2] 58^f. 517^f; JAOS **41**, 181^f; *cf.* above, p. ***, l. ***). KB 5, 398, 52 (contrast KA, p. 210, note *d*) the ideogram for *nim*, fly (prop. *riser*, i. e. *rising in the air*) was mistaken for *pan*, bow (SGl 203. 74) and in Tallqvist's *Maqlû* 163^b *ṭâbtu*, salt, was supposed to mean *honey*.† In *Maqlû* 88, 93—101 *ṭâbtu*, salt, is apo-

* For the addition at the end of v. 15 (οὕτως δὲ ὡς διὰ πυρός) *cf.* Zech. **3**, 2 (JBL **32**, 119) and Am. **4**, 11 (*ûd muççál mê-'ēš* or *miš-šĕrēpâ*) as well as Is. **7**, 4.

† *Ṭâbu*, ASKT 85, 36, may mean *salty* (AJSL **20**, 171, n.*) although the Sumerian version has *lal*, honey (SGl 168). Contrast JR **1**, 368. For *tarîtu* in this incantation see ZA **30**, 220^f; MVAG **21**, 217^m; contrast JBL **36**, 259.

strophized (*attî*) and construed as a feminine. Pliny (31, 98) calls salt *defuncta etiam a putrescendi tabe vindicans ut durent ita per saecula* (cf. SA 404, *ad* p. 61) although the preserving power of salt is but moderate (EB[11] **10**, 613[ar]). It is true, Plin. **22**, 108 states: *mellis quidem ipsius natura talis est ut putrescere corpora non sinat.*

HW 298 *ṭâbtu*, salt, was separated from *ṭâbtu*, benefit (Arab. *ḥásanah*) and the question was raised whether it should not be read *ṭabtu*. HW 30[a]. 43[b] it was read *dabtu* (cf. KB **2**, 207[i]). AW 181 read *dâbtu*, languishment, pining away, combining it with Heb. *dĕ'abôn*. The two words *ṭâbtu*, salt, and *ṭâbtu*, benefit, are, of course, identical. Sum. *mun* is used for both (AL[5] 11, 69) and this is not due to a confusion of ideograms (HW 310[ar]) or to the fact that salt is good (καλὸν οὖν τὸ ἅλας) Luke **14**, 34 (AL[5] 164[ar]; SA 640) although among inland peoples a salt-spring was regarded as a special gift of the gods (EB[11] **24**, 90[ar]). Nor did *mun* denote orig. *ashes of saline plants*. SGl 193, however, correctly referred to Arab. *milḥ*, salt, and *malîḥ*, handsome, graceful. Arab. *mul(l)âḥ* means *handsome*, fine, good, just as Arab. *ḥásan*, handsome, is used for *good*, and Ass. *damqu*, fine (orig. *pulverized*) for *gracious* (JBL **37**, 227[m]).

There is no evidence that ÇI-PA is to be read *ṭâbtu* (SAI 2787). *Çîpu* (=*çippu*=*çip'u;* cf. *çîlu*, rib=*çil'u*=*çila'u*) may be connected with Arab. *çáfaga*, sprinkle with a medicative powder.* The verb *powder* may mean *corn*, pickle, sprinkle with salt, spices, or other seasoning. Also the noun *powder* may denote *salt* or *spices*. Plin. **31**, 90 speaks of *favilla salis*, and in **31**, 73 he says: *omnis e stagnis sal minutus atque non glaeba est.* Our *corning* (i. e. *salting* beef and pork for preservation)<*corn*, which is a doublet of *grain*. Ben Jonson (1614) says: *Not a corn of true salt, not a grain of right mustard.*

Heb. *çip̄'ônî* (or, rather, *çip'ôn*; see JBL **36**, 82[s]) may mean *sand-snake*, desert-snake; it may denote the horned viper (*cerastes cornutus*) which buries itself in the sand (Diod. **3**, 50, 2). This exceedingly venomous snake is supposed to be identical with the asp (Shakespeare, *Ant. and Cleo.* 5, 2, 345; *aspic*) which Cleopatra is said to have applied to her bosom. 𝔊 has κεράστης for *çip̄'ônî* in Prov. **23**, 32[b] (JBL **36**, 83) and ἀσπίς in the late addition Is. **59**, 5, while Is. **11**, 8 (which refers to the reign of Zerubbabel; see AJP **40**, 69; *Mon.* **29**, 296) we find ἔκγονα ἀσπίδων (so, too, for *çāp̄'*, Is.

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* This is preferable to combining it with Arab. *ḍibḥ*, ashes.

14, 29). Jer. 8, 17 *nĕḥašîm çip'ônîm* is rendered ὄφεις θανατοῦντες, but it may mean *sand-snakes.*

Heb. *šĕpîpôn* (Gen. 49, 17; 𝔊 ἐγκαθήμενος; 𝔈 *za-içáněh*, preceded by *arụê medr*) is not identical with *çip'ôn*, but must be
5 combined with *tĕšûpénnû* (𝔍 *insidiaberis*) in Gen. 3, 15, which is connected with Arab. *ṭáfa-iaṭfû* and *ta'áṭṭafa* (JBL 35, 158; contrast *ibid.* p. 160, l. 11).

Arab. *çáfaga* may be connected with *sáffa*, take a powder or pill. *Súffah* is *medicine in the form of pills or powders;* also *safûf* signifies
10 *medicinal powder.* Arab. *sáfaⁿ* denotes *dust*, and *sáfsaf:* sift flower; *násafa*: pulverize, scatter (*dákka ụa-ḍárra*). For *ç* = *s* cf. Arab. *çáfa'a* = *sáfa'a*, slap the face; Heb. *sûp*, seaweed (Jon. 2, 6) = Arab. *çûf al-baḥr;* Heb. *sāl'*, rock = Arab. *çúllā'* (VG 169ᶠ). In Arabic we find *ḥafaša* = *ijtáma'a* (which corresponds to Heb. *nispĕḥu*, Is. 14, 1)
15 > *ḥáfaça* = *jáma'a* (but *ḥáfaça*, drop = *ḥáfaḍa*). Eth. *tasaffáụa*, expect, hope, trust, prop. *look forward*, is the Heb. *çippâ*, watch, look forward with expectation, which appears in Assyrian as *çubbû*, watch, keep an eye upon, observe, notice; but Ass. *çebû*, desire = Aram. *çĕbâ*, which must be combined with Arab. *açâba* = *arâda*, and *teçbîtu*,
20 prayer (HW 559ᵃᶠ) should be read *tesbîtu* = Arab. *tásbiḥah* < *sábbaḥa* = Ass. *suppû* (HW 507ᵇ) in which the *p* is due to partial assimilation, and which is not connected with Arab. *tašáffa'a.* Heb. *iasáp*, add, may be identical with Ass. *uççupu*, add (= *iuççupu*) > *çiptu*, increase (Heb. *marbîṯ* and *tarbîṯ*) i. e. *interest;* cf. Syr. *aụsip*,
25 lend on interest (see AkF 17; IṢ 32; GB[17] 305ᵃ. 689ᵃ) and *izápṭâ* (Talmud. *iĕzípṭâ*) loan; 𝔗 *ôzâpûṭâ*, loan < *iĕzap*, borrow (Talmud. *ôzíp*, lend). Ass. *uççupu*, increase for *ussupu* = *iussupu* may have been influenced by *uççupu*, double = Arab. *ḍá'afa* (AJSL 22, 260 m).*

Sum. *nimur* denotes not only *ṭâbtu*, salt, and *tumru*, smoke, but
30 also *idrânu* which does not mean *lye* (HW 30; SGl 192) or *saltpeter* (KB 6, 447ᶦ): the idea that the Assyrian kings sprinkled saltpeter on a destroyed city (BuA 111) is strange; saltpeter (sodium nitrate) is used as a fertilizer. The reading νίτρον in Diod. 3, 50, 1 is improbable; moreover, νίτρον does not mean *saltpeter* (JBL 36, 143ᶠ;
35 PAPS 61, 232ᵐ). The rendering *salt* (suggested for *idrânu* in ABP 132ᵐ) was better. Plin. 31, 80 says: *omnis locus in quo reperitur sal sterilis est nihilque gignit.* Lye (*i. e.* water impregnated with

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* An Arab. *ḍif'áni* is not quoted in AJSL 22, 260, n. 10 (VG 273ᶦ). If it had appeared there it would have been a misprint for *ḍi'fuⁿ*.

alkaline salt imbibed from the ashes of wood by the process of leaching) would not do much harm. The ancients, of course, had no caustic soda, which we call *concentrated lye*, or the very impure caustic soda (two thirds of which is common salt) which is sold as *solid lye*. Even SAYCE's explanation of *idrânu* as *watering-place* (ZK **2**, 6[f]) was preferable, and his rendering of *tumru* as *palm* was not much worse than the translation *salt* (KB **6**, 447[f]) instead of *smoke*. A combination of *watering-place* and *salt* would be a *salt-lick*. Moreover, a good many watering places in the desert are salty.*

Ass. *idrânu* denotes *salt-swamp* (Arab. *sábxah*) such as are common not only in Persia (EB[11] **21**, 190[af])† but also in Mesopotamia.‡ They are covered with brine in winter, and in summer with an incrustation of salt (EB[11] **15**, 780[af]). Therefore one of the Sumerian equivalents of *idrânu* is *saxar šeš* (SGI 235) which does not mean *bitter earth* (KB **6**, 447[f]) but *saline dust*. In Northern India there are whole districts of land as white as if covered with snow and entirely destitute of vegetation. This is due to a saline efflorescence which consists chiefly of sodium sulphate mixed with more or less common salt (sodium chlorate) and sodium carbonate. It is known in the Northwest Provinces of India as *reh*, and further west, in the Upper Punjab, as *kalar* or *kullar* (CD 5052[a]).

We might feel inclined to identify *idrânu*, salt-swamp, with *idrânu*, grief, lament; Heb. *ăgám* means *swamp* (contrast Arab. *jámmah* = Heb. *miqué*, Ex. 7, 19) and *agmê năpš* signifies *grieved* (cf. Arab. *uájim*). Dismal (<*dies mali*) means *gloom*, melancholy, and in North Carolina and elsewhere in the southern Atlantic States it denotes *swamp*. The denominative verb *swamp* means *plunge into inextricable difficulties* (cf. JBL 39, 165, l. 10). But *idrânu*, swamp, and *idrânu*, gloom, are merely casual homonyms, just as Ass. *šêru*, morning = *šâru* = *ša'ru* = *šaḥru* = Heb. *šaḥr*, whereas Ass. *šêru*, flesh = *šîru* (the *e* being due to the *r;* OLZ **12**, 250[f]) = *ši'ru* = Heb. *šĕr* (not *šĕ'ér!*) = Eth. *sâr* (med.') skin-bottle (*cf.* above, p. ***, l. ***). According to OLZ **18**, 360, the name of the month Adar does not mean *gloomy*, dark; nor can it be combined with Aram.

* The German term for *brine* is *Salzlake*, and *Lake* is connected with OHG *lacha*, swamp, puddle, pool (= Ger. *Pfuhl*).

† *Cf.* JACKSON, *From Constantinople to the Home of Omar Khayyam*, pp. 135. 189. 230.

‡ *Cf.* MPG **1**, 318; **2**, 2. 430[c]. For the salt-swamp at Palmyra see also EB[11] **20**, 652[bf].

iddár, threshing-floor, which may be an Assyrian loanword = **haddár* circle (ZDMG **64**, 706; **65**, 562, 22; JBL **32**, 140. 274) just as ἅλως denotes both *circle* (Syr. *ḥúḏrâ*) and *threshing-floor;* but it may be connected with Heb. *'aḏár*, hoe, weed, so that it might be
5 rendered *Sarcularius* or *Runcinus*.

Ass. *udru*, camel, esp. the Bactrian camel (>Heb. *addärt še'ár*, also miswritten *addärt Šin'ár*) might be explained as *roarer*<*hádara* = Heb. *dahár* (ZDMG **69**, 171, l. 21). We might compare *ka-'l-muháddiri fi-'l-'únnati* and *mâ lahu ṭâgiịatuⁿ ụa-lâ râgiịatuⁿ* (cf.
10 *rugâ'uⁿ* in l. 20 of Ḥâriṯ's Mu'állaqah) but this would be merely a popular etymology. I believe *udru* (cf. ZA **34**, 197) is a Persian loanword (*cf.* AW 193, n. 1) = *uštra*, camel, which we have in the name of Zarathushtra: the *š* was elided, and *t* became *d* under the influence of the *r*. I shall discuss this word in a paper on the etymo-
15 logy of *camel* which must be combined with Arab. *júblah*, hump (see now AJP **45**, 239[f]).

Ass. *adâru*, to fear, is connected with Heb. *addîr*, majestic, which means prop. *awful* = inspiring with awe, filling with dread (see now AJP **46**, 205[r]; contrast AW 167).

20 The stem of *idrânu*, grief, which is used esp. of the obscuration of the light of the moon, sun, or other heavenly bodies, corresponds to Arab. *táraḥa*, be sad, so that *idrânu* = *ḥitrânu*. A synonym of *táraḥa* is *gámma*, cover, which is used of the overcast sky, the invisibility of the new moon, &c. *Táraḥa*<*tr*>*táriba*, be hopeless,
25 desperate, miserable, the original meaning of which may be *be covered* with dust (*turâb*) &c. (*tatárraba;* cf. Ps. **113**, 7; 1 S **2**, 8; AJP **40**, 64). *Cf.* also *tárija*, be hidden. *Turs*, shield, is *cover*. Heb. *taḥrâ*, coat of mail (Ex. **28**, 32; **39**, 23) may be derived from *táḥara* = *táraḥa*, cover. The stem *sátara*>Heb. *seṭr*, cover, is a S of *tr*, and
30 *nátira*, perish, a N. Also *ụátara*, cheat (*cf.* BL 128[i]) belongs to this root, possibly also pB *ḥärṭ*, ink (Lat. *atramentum*).

The *d* in Ass. *idrânu* instead of *t* is due to the *r:* according to Pliny (**3**, 120) the Adriatic (*Hadria*) was orig. called *Atriaticum;* cf. Heb. *Ḥaḏráḵ* = Ass. *Xatarikka;* Syr. *gúprâ* = Talmud. *kúprâ*
35 (Arab. *kâfûr;* JBL **35**, 282[i]; JAOS **42**, 345. 354. 362) spathe of a palm; Γεννησαρ (with transposition and *s* for *ṭ;* PAPS **58**, 243[s]) = Heb. *Kinnärt*, fem. of Syr. *kinnârâ*>Arab. *kirân* (VG 661[s]) which is also plur. of *karînah*. Ass. *guxlu* = Arab. *kuḥl*, fine powder of antimony; Ass. *balâṭu*, live = Heb. *paláṭ*, survive; Heb. *Tigláṭ-*
40 *pil'äsr* = Ass. *Tukulti-bal-ešarra;* Arab. *ládaga*, bite, sting = *látaga*.

Arab. *'ard*, hard, stiff = *'atr*, membrum virile = Eth. *rĕtû'*, erect, upright, right, true, just; *cf.* εὐθύς and ἰθύφαλλος), also Ass. *ruttû* = *ruttu'u*, erect, set up (HW 630; DPr 41f). In *Sargôn* = Ass. *Šarru-kênu*, the true king (JAOS **42**, 375m) the *g* instead of *k* may be due to the *n* (cf. AJP **45**, 255s). A *d* instead of *t* owing to an adjacent *n* 5
is not infrequent: we have *e.g.* Ass. *nadânu*, give, and Arab. *ṭádina* = *ṭátina* = *ṭanita* = *náṭita* = *ántana*, give out an offensive odor < *tn* which we have in Heb. *tannîm*, jackals; *cf.* Syr. *tĕnânâ*, smoke = Arab. *natânah*, offensive odor (JAOS **42**, 376; **43**, 422m). Arab. *buxâr* means *smoke*, whereas *báxar* denotes *ill smell.* Our *reek*, which is 10
etymologically identical with Ger. *Rauch*, was formerly used for *smoke*, vapor, steam, exhalation, fume; but *reek* means now *stink*. Ass. *pitnu*, music of strings (LI 6) = Sum. *sa*, string, cord (AJSL **26**, 14s) appears in Arabic as *nádafa bi-'l-'ûdi*, play (*i. e.* pluck the strings of) the lute = *nátafa*, pluck; *cf.* Syr. *sá'râ da-nĕṭîpâ*, plucked- 15
out hair, and the remarks on Heb. *zimmér* in AJSL **26**, 2.

While *idrânu*, gloom, may correspond to an Arab. *ḥitrân* < *tirḥân* < *táraḥa*, the homonym *idrânu*, salt-swamp, may be connected with Arab. *ridâ'* * (which should be spelled *ridâġ*) in l. 31 of 'Antarah's Mu'állaqah: *bárakat 'alâ-jámbi-'r-Ridâ'i*, she knelt down at the edge 20
of the Lagoon (var. *'al-ṭarâ'i*, the canebrake). This word corresponds here to *Lagune* in ll. 2. 10 of Freiligrath's poem *Löwenritt;* cf. also the passages cited in ZDMG **61**, 290, l. 9; **69**, 171, l. 36. In Spanish, *laguna* is used for shallow, swampy, or almost dried-up lakes inland, and these lagoons may be salty. The lagoons at the mouth of the 25
Rhone are called *étangs* = Lat. *stagna*. In modern Arabic, *ridâ'* is used for *mud*, slime, wet clay, and the stem of this word is no doubt identical with *rádaga* > *rádagah*, thick mud. A dialectic doublet of this word is *rázagah*. We also find *rádhah*, pit with stagnant water (*cf.* ZDMG **69**, 171, n. 1). *Rádaga* seems to be a transposed doublet 30
of *gádara* > *gadîr*, pool, puddle.† The original meaning of *gádara*, leave in the lurch, deceive, betray, may be *swamp*. The adjective *gádirah*, dark (said of the night) might tempt some to combine *idrânu*, gloom, with *idrânu*, salt-swamp; but *gádirah* = *xádirah* with partial assimilation of *x* to *d* (cf. above, p. ***, n. ***; also *xúdrah*, darkness). 35

* We might also read *iṭrânu* = *uiṭrânu* < *uáṭara* = Arab. *uáraṭa* (Heb. *iaráṭ*, precipitate) > *tauárraṭa*, be mired, swamped, plunged into difficulties, and *uárṭah*, deep place, abyss, ruin; but the reading *idrânu* = Arab. *ridâġ* and *ġadîr* is preferable.

† *Cf.* MPG **1**, 319s. The *gudrân* in Syria and Mesopotamia correspond in some respects to the *jhîls* in India. 40

Ass. *kamâsu, kanâšu,* and *qamâçu*

ZA 33, 67 (*cf.* JAOS 37, 316[m]) Ass. ***kamâsu*** was explained as a transposition of Heb. ***samák*** in the privative sense ***be unpropped***=fall. Arab. ***'ámada*** means not only ***prop***, but also ***cause to fall*** (syn. *ásqaṭa*). Heb. ***ma'áḏ***, totter, is a transposed doublet of ***'amáḏ*** (cf. ***ha'máḏta***, Ez. 29, 7, for ***him'áḏta***)>***'ammûḏ***, pillar, which appears in Arabic as ***da'm***, or ***dí'mah*** and in Assyrian as ***dimmu*** (=***dim'u***) or ***dimmatu*** (=***dim'atu***). Instead of ***da'ama*** we find also ***da'ama***, just as we have ***tará''ama*** and ***taráḥḥama***, pity; ***na'ama*** and ***náḥama***, sigh (***náhama***=Heb. ***nahám*** which is connected with ***hûm*** and ***hamâ*** =Ass. ***amû***, JBL 34, 79). Also Arab. ***'ádana***, stay, remain, dwell, is a transposed doublet of ***'ámada***, with partial assimilation of the ***m*** as in Heb. ***däšn***=Arab. ***samâd*** (JBL 37, 230[r]). Ass. ***adnâti***, dwellings, and ***admânu***, mansion (>Heb. ***armôn***)* cannot be derived from ***'ádana***, because these Assyrian words had orig. an initial ***u̯*** (AL[5] 152[a]). The stem is ***u̯adama***=***dâma-i̯adûmu*** (JBL 32, 228). ***Adnâti*** (=***u̯admâti***) and ***admânu*** will be discussed in a special paper on Ass. ***etênnu***, builder (<***ḥatana***<***ḥn***>Eth. ***ḥanáça*** and Heb. ***maḥnê*** as well as ***ḥanût***>Ger. ***Kneipe***, BL 132; contrast ZA 25, 384) and ***šutesbû***, execute properly (*cf.* Arab. ***sábaga-'l-u̯uḍû'a***).†

The stem of Arab. ***má'din***, mine, means orig. ***set up props*** for the timbering of a mine. Ger. *Stollen* (which is connected with στήλη) denotes a ***horizontal excavation*** (adit, drift, level) but the verb ***stollen*** means ***furnish with posts*** or props. We have ***n*** for ***m*** also in Heb. ***i̯aḏôn*** (Gen. 6, 3)=Arab. ***i̯adâmu*** (JBL 32, 221) and in Arab. ***adánna*** (<***adámma***<***adâma***)=***aqâma*** (cf. JRAS, 1910, p. 370, n. 1). Arab.

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* *Cf.* ZDMG 61, 195, 11; JBL 35, 322[i]; also Copt. ***aršin***=Heb. *'adašîm*, lentils; Arab. ***ríhmah***, incessant drizzle=****díhmah*** (cf. ***duhn***, drizzling rain)= ***dîmah***=Syr. ***dîmṭâ***, mizzle (Ex. 16, 3).

† A ***sâbigah*** is a *dir' tâmmah*, but not a *dir' u̯âsi'ah*. The verb *sábaga*=***ittá-sa'a***<Aram. *sĕḇá'* (=Arab. *šábi'a*). Eth. *çágba* presupposes a *g* (VG 169[r]. 239[r]. 273[m]).

mádana, dwell, is not<*madînah*, city, but<**madâm*<*dâma* (JAOS **42**, 373[s]) while *mádar*, dwelling, in *áhlu-'l-ұábari ұa-'áhlu-'l-mádari* represents Aram. *mĕḏâr* (JHUC 114, 110[s]). Ibn Bāṭṭûṭah (ZDMG **72**, 289) says: *lâ šájara fîhâ ұa-lâ ḥájara ұa-lâ mádara* (Paris ed. **2**, 400[s]). *Mádara*, mud, clay, plaster; fill the crevices with mud or soft clay = *dámara*<*dámma*. The noun *mádar*, clod, lump of earth (<*dámar*) = Eth. *medr*, earth, must be explained like Heb. *ăḏamâ*. Arab. *dáhana*, anoint, is a doublet of *dámma;* the original meaning is *cover;* cf. *tadá''ama* and the remarks on Heb. *dam*, *aḏóm*, *aḏám*, *ăḏamâ* in OC 33, 87 (*cf.* above, p. ***, l. ***).

We find this *n* also in Arab. *'indî* = Heb. *'immaḏî* (cf. Ass. *endêku*, I stand = *'amdâku*) and in the verb *'ánada*, withstand; *cf.* also Arab. *násaṭa* = *másaṭa*, wring out clothes; *intášaṭa*, carry off as spoil (>*našîṭah* = Eth. *mašáṭa;* Heb. *našâ*, deceive (>*maššâ'ôn*, deceit) = Arab. *mása'a* (syn. *xáda'a*, *xátala*)* and Heb. *našâ*, forget (Arab. *násiұa*) = Ass. *mašû* (VG 160[m]).

Ass. *mazû*, distill, let fall in drops (>*namzîtu*, receiver of a still, Lat. *receptaculum*, Ger. *Vorlage;* cf. above, p. ***, l. ***) appears in Hebrew as *nazâ*, sprinkle, scatter in drops; *cf.* Arab. *názza*, issue in drops, exude, trickle; also *tanáḏḏa'a*, fall in drops; and *núzfah*, drop, as well as *ánzafa*, be drunk. Ben Jonson (1614) used *sprinkled* for *intoxicated*. The original *m* is preserved in *mázzah*, *múzzah*, wine. *Mázza*, suck, on the other hand = *máççа* (with partial assimilation of *ç* to *m*). Arab. *mizr*, beer made from durra (Arab. *ḏúrah*) i. e. African millet (*sorghum vulgare*) is an Ethiopic loanword (NBSS 57) = Eth. *mezr*, *mesr*. It may therefore be derived from *ḏúrah*, just as *rye* is used for *whisky* made from rye, and Ger. *Korn* for *Kornschnaps*. The Kaffirs make an alcoholic drink from sorghum. Also in Basutoland a strong beer is brewed from Kaffir corn. Arab. *ḏúrah*, African millet, is of course, not connected with *dúrrah*, pearl. According to NBSS 164[i], *ḏúrah*<*ḏúr'ah*<*ḏára'a*, scatter, sow; but it may be a form like Ass. *šubtu*, dwelling, or *šuttu* (= *šuntu*) dream<**ұáḏara* = *ḏárra*,† sprout (*ḏárrati-'l-'árḍu-'l-nabâta*)<*ḏr* which appears in *ḏárḏara*, scatter; *ḏára'a*, seed; *ḏáraḥa*, scatter; *ḏárâ-*

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* Just as Heb. *akzáb* means orig. *waterless* (see *Mon.* 29, 124; *cf.* above, p. ***, l. ***) so Arab. *xáda'a* is used of rain that is not sufficiently copious. For Heb. *êṭán* see JAOS **42**, 376.

† SACHAU, *Am Euphrat und Tigris* (1900) p. 47 gives *ídrah* as the modern Babylonian form for *dúrah;* BA **5**, 112. 106, 17 has *izrah*. Both *ídrah* and *izrah*< *ұiḏrah;* cf. *irt*, heritage<*ұirt*.

ṭádrû, winnow; *ḏúrah*, dust; *tamáḏḏara* = *tafárraqa*. While *máḏara* is derived from a noun with prefixed *m* (JAOS **42**, 373[5]) *šáḏara* in *tafárraqû* (*aṳ ḏáhabû*) *šáḏara máḏara*, they scattered helter-skelter, is a causative of *ḏr* with dissimilation of *s* as in *šams*, sun, for *sams*.

Also the *n* in Ass. *kanâšu*, submit (orig. *fall down*) is due to partial assimilation (cf. *kansâku* = *kamsâku*, I bow, fall down). For the *š* (note *kamâšu*, HW 337[b]) *cf.* Heb. *kanáś* (Est. **4**, 16) = Aram. *kĕnáš* (Dan. **3**, 2) and Ass. *kabâsu*, to tread = Heb. *kaḇáš*, which is identical with Heb. *kibbäs*, to wash (AkF 28). The *s* for *š* is due to the labial (JAOS **46**, ***). In Scotland, *tramp* is used for *tread clothes* in water so as to cleanse and scour them; *cf.* Arab. *ṳájana* (>Heb. *gat*) and *ṳáṭara* = *ṳáṭa'a* (JHUC 306, 4). In the Talmud (BT **2**, 945, l. 25) *kamâsu-kanâšu* appears (with partial assimilation of the *k* to the *m*) as *gĕmáš*, bow (*gĕmáš lĕ-rêšâ*, bow the head).

But Ass. *kamâçu* (which represents *qamâçu*) is not a doublet of *kamâsu* (SA 483). Nor is it a denominative verb < *kinçu*, i. e. *qinçu* < *qimçu*, knee. Ass. *qamâçu* means *curve*, bend, stoop. The knee is called *qimçu* (= *qámiçu*) because it is *bendable*. Ass. *qimçu* denotes not only *knee*, but also *shank*, i. e. the *lower leg* between knee and ankle. Longfellow used *benders* for *legs*. Our *curvet* (<*curve*) means *leap*. In the curvet (Fr. *courbette*) the horse must bend his knees as much as possible; see MK[6] **16**, 772/3, No. 10 of the plate; also figs. 141. 159 in Th. Heinze, *Pferd und Reiter;* cf. the remarks on *birku*, knee, prop. *supple*, i. e. *easily bent*, and *rakâbu*, ride, orig. *supple* (Ger. *biegen*) a horse (JBL **39**, 163[5]).

There is some connection between the knees and leaping: in the standing high jump, jumpers bend their knees before springing from the ground, and in the running high jump they may draw up their knees almost to the chin. *Leap* is etymologically identical with Ger. *laufen*, run. *Il.* **22**, 204 Hector's knees are called swift (λαιψηρά) and *Il.* **9**, 610; **10**, 90; *Od.* **18**, 133, &c. we find γούνατ' ὀρώρῃ. In Assyrian (BA **2**, 285) we find *allakâ birkâ'a*, my knees are running (not *rüstig*, i. e. *vigorous*). Ass. *allaku* denotes *runner*, courier, messenger. In Scotland, *shank* is used for *make a journey on foot* (cf. JBL **35**, 158). We say *take to one's heels* for *flee*, although we do not run with our heels.

Arab. *qámaça* means *leap;* it is used of a horse or an ass, also of the sea (*qámaça-'l-báḥru bi-'s-safînati*). We call a sea that breaks on board a vessel, or a wave that leaps over the rail, a *leaper*. Crested waves resemble horses, and the horse is esp. associated with the wor-

ship of Poseidon. In Ethiopic we find (with the same assimilation which we have in Ass. *qinçu*, knee) *qanáça*, leap. In modern Arabic, *qámaça* appears (with partial assimilation of the *ç* to the *m*) as *qámaz*. In *ráqaza*, dance = *ráqaça* (cf. Syr. *raqqîḑ* and Arab. *raqadân*, JBL 38, 46[1]) the *z* may be due to the *r* as it is in Heb. *ze'ér*, little; Syr. *zĕ'ôrâ*, or in Arab. *zîr* = Heb. *sîr* (JBL 36, 256). Some might be tempted to explain Arab. *zúkrah*, paunch, as a transposition of Syr. *kársâ* with partial assimilation of the *s* to the *r;* but, in the first place, we should have *š* inArabic (BAL 101) and then, *zúkrah* is derived from *zákara*, fill<*zk* which we have in *zákka*, *zákaba*, *zákata*.

We have *z* also in Arab. *qúmzah*, handful = Heb. *qomç*, i. e. as much as one can hold in the hollow of his hand (Heb. *šo'l*, Is. 40, 12). The primary connotation of Heb. *qomç* as well as of the name of the Hebrew vowel *qâmç* is *curvature*. The vowel *qâmç* (i. e. Eng. *aw*) is uttered with *rounding* of the lips (JAOS 22, 16). *Round* = acquire a curvature. Arab. *qúbḑah*, handful, is not a doublet of *qúmzah*, but<*qb* which we have in *qábaṭa*, *qábaça*, *qabaṭa*, *qábâ-iáqbû* (= *jáma'ahu bi-'açâbihi*). Also *qá'aba* and *qába'a*, eat or drink, mean prop. *take in* (cf. *ingesta* and AJSL 22, 205, l. 14). *Qábara*, bury, means orig. *put in* (cf. Ger. *beisetzen*, *bestatten*) a cave (cf. *qabụ*, *ụaqb*, *naqb*) i. e. a rock-hewn tomb, or in an excavation in the earth. If anyone wonders why *qúbḑah* is not connected with *qúmzah*, he should bear in mind that *deus* is not identical with θεός. Nor can we combine *qúmzah* with mod. Arab. *kámšah*, handful, which seems to be an Aramaic loanword<*kĕnáš*, gather, in which the *n* represents a partial assimilation of an original *m;* the root is *km* or (with partial assimilation of the *k* to the *m*) *gm*, amass.

In addition to *qámaça* and *qámaza*, leap, we find also (with *f* instead of *m*)* *qáfaza*. On the other hand, *qáfaza* (or *qáfasa*) die = *fáqaza* (or *fáqasa*)<*fq*>Arab. *fáụqa*, above. The primary connotation is *go up* which may mean *depart* (cf. ZA 30, 97[1]; Aram. *nĕp̄áq*, go out; Arab. *áfaqa*, go away>*affâq*, traveler, adventurer) and *depart* may mean *die;* cf. *fâqa bi-náfsihi* and *náfaqa* = *mâta;* Syr. *mappĕqânâ ḑĕ-náp̄šâ*, departure of the soul; *šá'tâ ḑĕ-mappĕqânâ*, the hour of death. In modern Arabic, *ṭála'*, rise, go up, means also *go out* (JAOS 37, 315[1]) and *ṭála'ah* denotes *death*, funeral. *Çáfaqa* = *ḑáhaba* is a causative with partial assimilation of the *s* to the *q* (JBL 39, 164[1]) just as

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* *Cf.* Heb. *paláṭ* = *maláṭ*, escape; Ass. *pašášu* = *mašášu*, rub; see AJSL 23, 235[m]; JBL 39, 159[m]; AJP 43, 241.

Arab. *çafîhah*, plate (and *çahîfah* or *múçhaf*, page = Eth. *maçháf* > *çaháfa*, to write; *cf.* above, p. ***, l. ***; contrast NBSS 50) are connected with Heb. *páh* (Ex. 39, 3; Num. 17, 3). *Cf.* also Syr. *çâpáhtâ* = *páhhá*, clap-net (consisting of two hinged plates) and *çĕpáh páhhâ*
5 (JAOS 41, 186[5]). Arab. *çafûq*, smooth, steep rock, signifies orig. *height* (cf. *máṭla'ah*) and *fuuâq*, eructation, hiccup, death-rattle, means prop. *coming up;* cf. *ṭula'â'*, vomiting, and *çu'adá'*, sigh < *ça'ida*, ascend (we say *heave* a sigh). Talmud. *qĕpâ*, eructation (BT 2, 724, l. 20; 726, l. 6) < *qĕpâ*, ascend < *pĕqâ* < *pq* > Arab. *fáuqa*, above;
10 cf. *qáfaxa* = *fáqaxa* and *fáqâ-iafqû* = *qáfâ-iáqfû*.

For *qamîç*, shirt > *camisole*, *chemise*, &c. *cf.* our *jumper* denoting a loose jacket with sleeves. Syr. *qámçâ*, locust, means prop. *jumper*, hopper. In Lev. 11, 21 the saltatorial legs of the grasshoppers are called *kĕra'áim* which has the same meaning as Ass. *qinçâ*, and Heb.
15 *kará'* means *kneel*. For the special meaning of this verb in Jud. 7, 5 see JAOS 22, 73; also Strabo 773; Plin. 8, 165; *cf.* Arab. *'ábba* and *zárnaqa*, *zárzaqa*, drink without touching the vessel with the lips (Fr. *boire à la regalade*). These verbs are derived from *zarâqu*, sprinkle, which is a causative of *rîq*, empty (*cf.* Syr. *sĕrîqâ*) with
20 assimilation of the *s* to the *r;* cf. Arab. *arâqa*, *harâqa*, and *ráqraqa*.

Ass. *budulxu*, Bdellium, and Arab. *taḥállub*, secretion

Ass. ***budulxu***, bdellium = Heb. ***bĕḏólḥ*** (AkF 58ʳ) was not a variety of Indian myrrh (BuA 243ʳ) but the gum of the *Acacia Nilotica*, Ass. ***musukkânu*** (contrast ZA 9, 111)<Sum. ***muš-Magan***, tree of Egypt (JBL **36**, 145; AJSL **34**, 250) which appears in Is. **40**, 20 as ***mĕsukkân***. This difficult passage must be arranged as follows:

	40, 18 אל־מי תדמיון אל	ומה^α תערכו־לו:^β	
(α) **40, 18** דמות (β) 19	הפסל חרש נסך	[המסכן^γγ חכם^δδ יבחר]	
	וצרף בזהב ירקענו	ובר־תקות כסף ירצף:[]^εε ζζ	
(γγ **40, 20**	תמורה, יבקש־לו⟨ ⟩	עץ־לא ירקב⟨ ⟩	(δδ) חרש
(εε)	להכין פסל	ולא ימוט	
(ζζ) **41, 7**	ויחזק חרש את־צרף	ומחליק() את־הלם פעם	
	אמר לדבק טוב־הוא	ויחזקהו (בפטיש) ובמסמרים:	
		ולא ימוט	

40, 18 To whom can ye liken God? what^α compare to Him?^β

(β) 19 An image a craftsman cast?	[a log*^γγ an expert^δδ (α) 18 likeness selects?]
Which a goldsmith plates with gold	and clasps with silver braces?[]^εε ζζ
(γγ) 20 He seeks out a pillar	of wood which rots not (δδ) craftsman
(εε) To sustain the image	so that it totter not.
(ζζ) **41**, 7 The craftsman helps the goldsmith,	the polisher the striker of the punch.
When he thinks the solder is good,	he fastens it with hammer and nails. *so that it totter not.*

Gloss ζζ was inserted after **41**, 6 owing to the hemistich *u-lĕ-'aḥîu iômár: Ḥăzáq* at the end of that verse. The combination of

* In the Sudan, esp. in Kordofan, the gray gum acacia, which produces the best gum, is called *xášab*, while the name of the red gum acacia is *ṭalḥ* (EB[11] **15**, 907ᵃʳ; **26**, 12ᵃʳ). These acacias are different from the ***sunṭ*** = Heb. *šiṭṭâ*.

41, 7 with 40, 20 was suggested in DELITZSCH's *Jes.*[4] 424, n. 1. According to Jerome, *amsuchan* was a *genus ligni imputribile* (cf. 𝔊 ξύλα ἄσηπτα = Heb. *šiṭṭîm*). AT[4] still renders: *Wer für solche Stiftung zu arm ist;* also ATA[2], which inserts 41, 7 between 40, 19 and 20,
5 has *Wer zu arm ist zum Weihgeschenk.*

Pliny (12, 25) says of the Bactrian bdellium: *ipsi natura quae cummi; alii brochon appellant, alii malacham, alii maldacon.* In Greek we find βδέλλιον, βδέλλα, μάδελκον, βολχόν (Dioscor. 1, 80), According to GLASER, *Arabien*, p. 365 (cited JEA 7, 84) gum is still
10 called in Mahra, opposite Sokotra, *amlokh.* GLASER cites there also OPPERT's combination of *budilxâti* (KB 1, 150) with *bĕdólḥ* (cf. KAT[2] 209[i]; ZA 17, 271). The meaning *balsam trees* (Plin. 12, 112; DB 1, 236[a]) is more probable than the rendering *spear-shafts* which had no great value. For *bĕšamîm* in connection with gold and pre-
15 cious stones *cf.* 1 K 10, 2. 10. According to Plin. 13, 66; 12, 36 the gum of the *Acacia Nilotica* was worth just as much as the genuine Bactrian bdellium (3 denarii per pound). We learn from Matt. 20, 2 that a laborer in a vineyard received one denarius per day (EB 3647[s]).

The finer varieties of gum are not used as an adhesive paste,
20 but as an emollient and demulcent in medicine.

ALBRIGHT (JEA 7, 83) combines *gum* with *al-gummîm* (2 Chr. 2, 7; 9, 11) which appears in 1 K 10, 11. 12 as *al-muggîm.* The Chronicler substituted the correct form *al-gummîm* for the corrupt *al-muggîm.* There is no evidence that *al-gummîm* denotes *sandalwood* or *ebony.*
25 The prefixed *al* is the Arabic article. *Gumm* signifies in Arabic: μέτρον ὑπερεκχυννόμενον (Luke 6, 38). *Jámmama-'l-káila* means *he gave a mensura supereffluens.* The primary connotation is *accumulation*, then *overflow*, exuberance, exudation. The exudation of gum is caused by a fulness of sap in the young tissues (EB[11] 12, 715[br]).
30 Arab. *jámma* means *be brimful.* The original form was *kámma;* the noun *kamm* means *mass*, quantity, multitude, just as *gamm* signifies *mass*, great number, crowd. The *g* represents a partial assimilation of the *k* to the *m* (AJSL 24, 151[r]) as in *gámal* (pl. *gimâl* or, according to *E* 18, *gimêl* > κάμηλος which is used as a feminine collective like
35 *jimâl*) < **kámal*, an intransitive adjective meaning *humped.* There may have been a noun **kumlatu*, hump, prop. *accumulation*, which now appears a *júblah* (cf. *Bákkah*, Kor. 3, 90 for *Mecca*). The *k* is preserved in Arab. *kamkâm* which appears in Plin. 12, 98 as *cancamum* (= κάγκαμον) and which seems to denote the *gum mastic*
40 called in Hebrew: *çŏrî* (>στύραξ) *i. e.* the aromatic resinous exuda-

tion obtained from the lentisk (Arab. *ḍirṿ*). The term ***gum*** is applied not only to true gums, but also to gum-resins and true resins including various aromatic substances used in perfumes, incense, &c. Plin. **13**, 66; **24**, 103 we find ***cummis***. Herodotus (**2**, 86) says that the Egyptians used κόμμι instead of glue (κόλλα). Strabo 570[d] has κόμμει, showing that the ι in κόμμι was long (AJP 39, 309i): κουμμι < ***kummîm*** (cf. Margolis § 19, e, 8). The root ***km***, accumulate, appears also in Arab. ***ákamah*** and ***kúmzah***, heap; ***kámḥala*** and ***jámhara***, gather< *****ḥakmala***, *****hagmara; káṿṿama***, heap up, and Ass. ***nakâmu***, amass> ***nakamâti***, treasures>OT ***nĕkôt=naka'âti=nakaṿâti=nakamâti*** (AJP 39, 308[f]). Also ***nĕkôt*** (with ' after the ***k***) in Gen. **37**, 25; **43**, 11 may represent ***naka'âti = nakaṿâti = nakamâti < nakam = kamám*** > κόμμι, gum. Arab. ***támaka***, which is used of the high and fat hump of a camel, is a transposition of ***tákama*** (cf. JAOS **42**, 377, l. 1).

The best gum arabic of commerce is an exudation of acacias in Senegal (the French colony in West Africa) and the Sudan (CD 2656[a]). Gum and rubber are the chief forest products of the Sudan (EB[11] **26**, 12[a f]). The ancient Babylonians received gum from the Sudan (Arab. ***Bilâd as-Sûdân***, country of the blacks). The Sumerian name of the Sudan, which was also called ***Nigritia*** or ***Negroland***, was ***Meluxa-ki***, land of black servants (OLZ **16**, 491). AoF **2**, 10 the men of Meluxa are called ***çalmûti***, black (SA 794). Meluxa corresponds to Nubia (*i. e.* the region between Egypt and Abyssinia) and in the Nile valley ***Nubian*** denotes a ***negro slave***, while our ***slave*** signified orig. a Slav or Slavonian taken in war. I do not believe that ***Meluxa*** means the ***Land of Bdellium*** (although this is preferable to Nöldeke's combination of Meluxa with Arab. ***málḥah=lújjat-al-baḥr***, ZDMG 33, 325[f]) or that ***bdellium*** signifies ***Melukhean*** product (JEA 7, 84[f]) while I do not consider it impossible that this may be the original meaning of ***malachite*** (ZA **10**, 372). The former name of Sumatra was ***Pulau percha***, the island of the (gutta-)percha(tree) although the tree producing this gum is not the ***percha***, but the ***taban***. Malay ***palau*** denotes ***island***, and ***gĕtah*** is used for ***gum***, resin, india-rubber. Similarly Sumba is called Sandalwood Island.

Both Ass. ***budulxu*** and Heb. ***bĕḏólḥ*** are loanwords, but this term is neither Sumerian (DPd 60. 132) nor Hamitic (JEA 7, 84). The ***d*** may be an infixed ***t*** (AG[2] 187[f]) partially assimilated to the initial ***b***.*

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* *Cf.* below, the note on Eth. *dexr* and *dengel* in the paper on Ass. *xamâdu*, help = Arab. *máxada*. In the Hebrew name of Palmyra, *Taḏmôr*, an infixed *t*

We have an infixed *t* (JAOS **28**, 113) in modern Arab. *šaḥtâr*, soot = *šaḥḥâr* (JBL **32**, 117). Partial assimilation of an infixed *t* (VG 529, n. 1) is found not only in Assyrian (e. g. *amdáxiç*, I fought; *agdámar*, I completed, exterminated and Aramaic (e. g. *hizdammintûn*, Dan. **2**, 9, *Qěrê;* Syr. *izdákkî*, he was justified) but also in Arabic: e. g. *ijdáma'û*, they assembled; *indákasa*, he relapsed < *dáksah*, relapse (syn. *nuks*, *nukâs*) just as mod. Arab. *dáššar*, to leave, dismiss, is derived from Ass. *ûdaššer* = *uddaššer* = *undaššer* = *umtaššir* < *mašâru* (JBL 37, 221). In βολγόν, *malacha*, *brochon* we find this word without the infixed dental.

Budulxu may be connected with Arab. *taḥállaba*, exude, secrete (sweat, saliva, tears, milk) < *ḥálaba* > *ḥalîb*, milk, Heb. *ḥaláb*. We must remember that we call india-rubber also *gum-elastic*. In German, *Gummi* is the common term for *rubber*, and the latex from which rubber is obtained is often called *milk* (EB[11] **23**, 798[am]). The milky juice of *hevea Brasiliensis*, which furnishes the best Para rubber, tastes like sweet cream (MK[6] 10, 787[am]). Shakespeare (*Hamlet* **2**, 2, 541) uses *milch* for *shedding tears;* on the other hand, we speak of *tears* (= δάκρυα, *lacrimae*) of balsam, resin, amber (*cf.* AJP 47, ***). The primary connotation of Heb. *man*, manna, which according to Num. 11, 7 looked like bdellium, is *separation*, elimination, secretion (AJP 43, 248). The stem *ḥálaba* is a transposed doublet of *ḥábila*, be pregnant, orig. *be full* (cf. *mělê'â*, Eccl. 11, 5 and our *teem* = be *full* and be *pregnant*) which we find also in the form *ḥámala* (used not only of a pregnant woman and a tree bearing fruit, but also of a swollen stream) whose meaning *carry* (burdens, &c.) is a secondary generalization. We may compare the generalization of our *nurse* which means orig. *nourish*, feed, suckle. Arab. *málaḥat*, she suckled (*árḍa'at-hu*) is a transposed doublet of *ḥámalat*. Also *bahl*, jolt, shock, Fr. *choc*, is a doublet of *ḥaml* (cf. *ḥámlah*, charge, attack). In pB Hebrew we find not only *ḥamál*, take pity, spare, but also *maḥál*, pardon, forgive, remit, relinquish (which Fleischer combined with Arab. *ḥálla*). The relations between *ḥámala*, bear, and *ḥilm*, clemency, have been discussed in ZDMG **65**, 107. *Ḥámala*, treat kindly, means orig. *bear with* a person, be indulgent, forbear

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has become *d* under the influence of the following *m* and *r* (see *Pur.* 51, 12). For the *l* in Palmyra instead of *d* cf. JBL **35**, 322[f]. In *Carthage*, which is discussed in ZA **15**, 394 in connection with *Palmyra*, the *g* was originally a *ǧ* = *dš;* Carthago = *Qart-ḥad(a)šâ* (BL 130).

to punish, whereas *hámala*, attack means prop. *bear down* = press, thrust, push, drive.

Pregnant (< Lat. *praegnans* which is connected with *nasci* and *gignere*) means not only *big with child*, but also *filled*, laden, freighted; cf. Ger. *unheilschwanger* and Ass. *ša dunni eri'âti*, Senn. 5, 46 (cf. *harô 'amál*, Is. 59, 4; *dunnu* = Arab. *šíddah;* cf. Ass. *pušqu* = Heb. *toqp*, JBL 34, 62). Our *gravid*, pregnant, means orig. *burdened*, laden, and *bear*, which corresponds to Lat. *ferre*, means not only *carry*, but also *give birth* (Ger. *gebären* < Goth. *bairan*, carry > *Bahre*, *Bürde*, and the suffix *-bar* in *fruchtbar*, &c.). Lat. *gestare* means *carry*, but we use *gestation* now for *pregnancy* (Lat. *gestare in utero*, ZA 30, 97). *Gestant*, however, may mean not only *pregnant*, but also *charged*, burdened, laden.

The primary connotation of *hábila* seems to be *turgere*, *tumere*. Heb. *hará*, pregnant, is derived from the same root as Heb. *har*, mountain, just as Lat. *tumulus* is connected with *tumere;* cf. Fr. *mamelle*, breast, and *mamelon*, hillock; our *pap* = *breast*, nipple, and *conical hill;* μαστός, *breast* and *hill;* Ass. *tîlu*, hill (= *til'u;* cf. *çîlu*, rib = *çil'u* = *çila'u*) and *tulû*, breast (AJSL 26, 8[f]). Arab. *nahd* denotes *mammae sororientes*, turgentes, tumidae (cf. *nâhid* = *kâ'ib*, full-bosomed and Ez. 16, 7; Cant. 8, 10) while Heb. *ned* signifies *mound*, and *nôd* (Ass. *nâdu*) a *skin-bottle;* cf. Ger. *Bulge*, skin-bottle, which is connected with Ger. *Balg* (OC 33, 87; *cf.* above, p. ***, l. ***) and our *bulging* (AJSL 20, 171; for *kĕbîr 'izzîm*, goat-skin-bottle, 1 S 19, 13, see OC 33, 33). IRVING says in his *Sketch-Book:* Just beyond *swells* the green knoll on which stands the whitewashed church.

The meaning of *hbl* = *hlb* = *blh* > *bĕḍólh* < *btlh* is *be turgid*, tumid, swollen, then *exuberant*, overflowing, exuding. In *bálaha*, run off (*bálaha-'l-mâ'u iḏâ ḏáhaba*) we have this stem in the same form in which it appears in *bĕḍólh* < *btlh*. The original meaning is *drain*. Arab. *hálbasa* (= *ḏáhaba*) < *sáhlaba;* cf. *kásmala* < *máksala* < *miksál* and *zámhara* < *mázhara* as well as *ju'mûs* < *maj'ûs* (JBL 39, 153[a]). *Bálaha*, be dry, means prop. *be deprived of moisture*, but the primary connotation is *detumescere*. We call a cow which does not give milk a *dry* cow. *Balûh* denotes a *well without water*. The verb *lábaha*, be old, is a transposed doublet of *bálaha*, be dry. Syr. *qaššîšâ*, old, means orig. *dry*, withered (*múnhalu-'l-kibari*) and this is also the meaning of Arab. *láhiba* (JBL 39, 161). The root is *hb* which we have *e. g.* in *habb*, seed, grain, orig. a. *swelling* bud; Aram. *húbbâ*, bosom (AJP 42, 162) > *habbéb*, love; also in Arab. *hábita*, have a

swollen belly and *ḥábina*, be affected with dropsy (Syr. *kĕnáš máiiá*). *Sáḥaba* = *ákala ua-šáriba šadîdan* is a Š of this root.

Transposition of stems containing an *l* is common; *cf. e. g.* Heb. *śalmâ* = *śimlâ*, garment; Heb. *ḥelq*, lot, field = Aram. *ḥáqlâ*, Ass.
5 *eqlu;* Arab. *ximl*, friend = *xilm;* Arab. *láxama* = *lâmaxa* = *láxaba*, slap (syn. *láṭama* which is identical with *ṭállama-'l-xúbzata* = *ḍárabahâ bi-'l-iádi*). Also *lábaxa*, beat, drub, is a doublet of this stem as is also *láxmah*, lassitude, as well as *maláxah*, exhaustion, said of a stallion too exhausted to cover a mare. In modern Arabic we find
10 *xabl*, extreme weakness and *maxbûl*, weakened, without strength. A transposed doublet of this stem (with *ḥ* instead of *x*) is *tabállaḥa*, be tired. We say *beat* (cf. Ger. *zerschlagen*) for *exhausted*, worn out. For *b* = *m* cf. ZA 2, 268. For the *x* in Ass. *xalâbu* = Arab. *ḥálaba* see ZA 36, 319.

Ass. *zâzu*, halve, and Eth. *azzáza*, command

The etymology of Ass. *zâzu-izûz*, divide, halve, is unknown. The combination with Aram. *zûzâ*, drachm, dram (quoted in BROCKELMANN's *Lex. Syr.*) does not help much, even if we assume that *zûzâ* denoted orig. not a quarter of a shekel, but a half-shekel; cf. *maḥçît* (Ex. 30, 13. 15; 38, 26) < *ḥaçâ*, cut, and *bäq'* (Gen. 24, 22; Ex. 38, 26) < *baqá'*, split. The heavy (Phenician) shekel weighed twice as much as the light shekel (DB 3, 419[a]; 4, 905[b]; EB 4444; AT[4] 2, 681). FRANZ DELITZSCH used *maḥçît haš-šäql* for δίδραχμον, Matt. 17, 24 (EB 4445[i]; DB 3, 428[b]) while 𝔖 has *têrên zûzîn*, and 𝔗 gives *zûzâ* for Heb. *räḇ' šäql* in 1 S 9, 8.

Nor does it make much difference whether *zâzu* was a verb *mediae* u̯ or *mediae* ' (*cf.* GB[17] 678[ai]) although it is perhaps better to regard *zâzu* as a contraction of *za'âzu* (SA 653; contrast KAT[2] 550*; ZA 2, 276) like *mâdu*, be numerous = *ma'âdu* (AG[2] 302). Arab. *bâra-i̯abûru*, perish (prop. *fall into a pit*, Arab. *bû'rah*) was orig. a stem *mediae hamzatae* (JBL 39, 165; see also VG 593; BA 1, 322). *Zâzu* = *za'âzu* is incomplete reduplication of the root *z'* which is a transposition of *'z*, Arab. *'ḏ* or *hḏ;* cf. above, p. ***, l. ***. Arab. *fáqâ-i̯áfqû*, track, trace, trail, follow up the tracks of = *qáfâ-i̯áqfû* < *qf* > *qâfa-i̯aqûfu* and *qîfah*, track, trace; cf. *'álâ qaffáhu*, or *qaffânihi*, and *qáfa*ⁿ, hindhead, nape of the neck, which may be the meaning of the name of the letter *qop̄* (G[28] § 5, g). We have this root also in *qáfada* and *qáfara*. Heb. *šûṭ* corresponds to Arab. *ṭâša-i̯aṭîšu* (BARTH). Ass. *pâṭu*, border, is a transposition of the stem of Arab. *muṭîf*, encircling (cf. also *ṭaff*, coast) whereas *pâtu* in KB 6, 238. 99 (= *pau̯aḥtu*) means *blowy*, gusty, wind-swept (JHUC 334, 60; *cf.* above, p. ***, l. ***): Ass. *pû*, chaff, denotes prop. *miṭṭáp̄* (Is. 41, 2). In Syriac we find *pâḥ(û) a(i)k 'ûrâ*, they blew away like chaff (Dan. 2, 35).

The triplet in Is. 41, 2, which (followed by 41, 5. 6) must be inserted before 40, 27—31, should be read as follows:

מי־העיר ממזרח צדק	ויקראהו לרגלו
ויתן לפניו גוים	וירד מלכים
תתנם כעמר חרבו	כקש־נדף קשתו:

Who roused from the east the victor and caused him to follow Him?
And delivered nations to him, so that kings he conquered,
His sword making them like a swath, his bow like driven chaff.

For *'amîr* (i. e. *swath*, not *sheaf;* cf. *Iliad* 18, 552) see Jer. 9, 21; *Iliad* 11, 67—70. *Qarâ lĕ-raglô* means *He called to him to come to heel,* like a dog following at the heels of his master. Pope speaks of *Caesar with the senate at his heels.* For *yai-iittén lĕ-panáy* cf. *Est.* 26^{f}; BL 46, n. 5; also Deut. 2, 31; Jud. 11, 9; 1 K 8, 46; The rendering *preisgeben* in AT^{4} is not good; STEUERNAGEL's *in die Gewalt geben* (*Deut.*^{2} 60) is better. Heb. *natán lipnê* means *hand over;* cf. DRIVER *ad* Deut. 1, 8 (ICC, p. 14) and BURNEY *ad* 1 K 8, 46 (*deliver them over to the power and disposal*). See also AL^{5} 174^{af}.

Transposition and partial assimilation play a much more important part than is generally supposed (*cf.* above, p. ***). It has been shown *e. g.* (JBL 39, 171^{f}; JAOS 45, 322^{m}) that Ass. *šer'u,* luxuriant growth, corresponds to Arab. *gáṭrah,* Heb. *'ošr,* wealth, while Ass. *šertu,* sin, is Heb. *riš'â,* and the stem of Ass. *zaliptu,* wickedness, appears in Arabic as *fásula* (JHUC 316, 23^{r}). Ass. *puxru,* gathering, is the Heb. *horp,* harvest, syn. *asîp* (JHUC 341, 47) and Ass. *ramku,* priest = Heb. *komr* (JAOS 42, 372^{r}). Ass. *sakâpu* corresponds to Arab. *bákasa* (JBL 38, 47^{r}) and Ass. *karmu,* heap (Eth. *kemr*) to Arab. *rakâm,* Heb. *rĕkamîm* (miswritten *rĕkasîm*). Heb. *kärm,* vineyard, denoted orig. *hill* (BL 46^{r}) but the primary connotation of *karmu*<*makar*<*kûr* (JAOS 42, 373^{r}) is *excavation;* cf. Arab. *ṭábrah,* pit (*Š* of *bôr*) and *ṭúbrah* or (with *ç* owing to the *r*) *çúbrah,* heap (JBL 40, 71^{m}; *cf.* above, p. ***, l. ***).

We have the root *'z* (or *hz*) = *z'* in Arab. *áḏa* (or *háḏḏa, háḏa'a, háḏaba, háḏama, haḏâ bi-'s-sáifi*) cut>*aḏûḏ* (cf. *haḏḏâḏ, haḏhâḏ*) sharp; also in *ųáḏara, ųáḏḏama,* cut (ZA 2, 278). This root is not identical with *hádda,* sharpen>*šáhaḏa,* sharpen, which is a loanword as is also *ittîm,* plowshares (ZDMG 64, 713^{r}).

For *halve* = *cut* cf. Heb. *haçî* (or *hăçôt, mähçâ, mahçît*) half, midst<*haçâ*<*hç* which we have also in *haçáb,* hew; Arab. *háçça,* cut, divide; *háçada,* cut, harvest (>Ass. *eldu,* harvest, ZDMG 64,

709[f]). For *cut* = *decide*, decree, order, *cf.* Sum. *tar*, SGl 155; Ass. *parâsu*, cut, separate>*parsu*, part, KB **2**, 284, 39 and Aram. *pĕrâs*, half, esp. *half-mina*, BL 131; also *piristu*, decree; Arab. *farḍ*, incision, notch, and decree, statute, Ass. *parçu*, WF 215[f]; Aram. *gĕzár*, JBL **37**, 219. *Decree*<Lat. *cernere*, separate; *decision*<Lat. *caedere*, cut; *decide* was formerly used in the sense of *cut off*, separate. This explains the meaning of Eth. *azzáza*, decree, command = *az'áza;* cf. Eth. *abbása*, sin = *ab'ása* (VG 158[m]. 241[m]). Eth. *azzáza* cannot be combined with Ass. *nazâzu*, set up, although Heb. *çiụụâ*, order, which GT 1155 connected with Syr. *çĕụâ*, set up, means also *set up*, appoint (*e. g.* 2 S **7**, 11; Neh. **7**, 2). Nor need we assume that Eth. *azzáza*, order = Ass. *zâzu*, divide, meant orig. *detail*=set apart for a particular service, appoint to a separate duty. For the etymology of the synonym of *izûz*, he divided, apportioned (SGl 60): *iqîš* (>*uqâ'iš qîšâti*, I distributed gifts) see JBL **39**, 172.

WS 208 derived *ulzîz*, I set up, from *zâzu*. There may, of course, have been a stem *zûz* (cf. Heb. *mĕzûzâ*) = *nazaz*, just as we have in Hebrew: *napáh*, *nahám*, *naçáç*,* *naqár*, *nagár*, *napáç*,† *našál* with the corresponding stems *mediae u* (cf. JAOS **42**, 375) or *mediae geminatae*, but *ulzîz*, it may be supposed, is merely conformed to the stems *mediae u* (ZK **2**, 272[f]; BA **1**, 164, l. 3). On the other hand, Heb. *hinnîḥ*<*nûḥ* (GK[28] § 72, ee; BuL § 55, t; § 56, *i''*; § 58, f') is conformed to the stems *primae n*, while *hûqám* as well as *hûsáb* are conformed to *hûšáb*. Also the eighth form of the Arabic stems *primae u* is conformed to the stems *primae n* (cf. ZDMG **69**, 566, l. 4; **64**, 713, l. 20). There must have been a time when the *n* was assimilated in Arabic as it is in Hebrew, Aramaic, and Assyrian; otherwise we should not have cases like *'anz*, goat<*'azz*<*'aziz*, strong, *i. e.* emitting a strong offensive smell, Lat. *hircosus* (JHUC 341, 47[f]; JAOS **42**, 376[f]). *Cf.* also *mir-rábbihi*, &c. (WdG **1**, 15[f]; Spitta, § 11,b) and above, p. ***, l. ***.

I am inclined to think that the root of *nazâzu* is not *zz*, but *nz* which may be a softer form of *nç* appearing in *náçaba* and *náça'a*, also in *náçça* (which has the meaning of Heb. *higgîd*<*nagad*>Arab. *najd*, highland; cf. *intáçça* = *irtáfa'a* and *'âlâ* = *áẓhar*) or *nâça*, rise

* For Heb. *heçîç*, shine or blossom (ZA **30**, 66) and *look*, cf. Heb. *hibbîṭ*, look, and Ass. *nabâṭu*, shine; also Eng. *glance* = Ger. *glänzen*.

† Heb. *mepîç*, hammer, is mispointed for *mappêç* (see *Nah.* 27; contrast GK[28] § 78, b).

(syn. *náhaḍa*). The *z* in *nazâzu* represents a partial assimilation of the *ç* to the *n*, just as the *z* instead of *ç* in Heb. *zĕ'ĕr* is due to the *r* (PAPS 58, 243[r]).* KAT[2] 511 combined Ass. *nazâzu* with Eth. *názáza*, comfort, prop. *try to raise;* cf. *zôqēp kĕpûpîm*, Ps. 146, 8 (JAOS 13, ccliv). Dillmann gives for *tanâzáza* the rendering *solatio erectus est*. The form *ušuzu* is dissimilation for *uzuzu* = *nuzuzu* = *nuzzuzu* (BA 5, 471,* LSS 5, 6, p. 38[r]).

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* Also Eth. *dexr*, after (SFG 15[t]) < *texr* < *xr*, hole, anus (*cf.* Ger. *After*) > Arab. *xári'a* (AJSL **23**, 250). The *a* in Heb. *aḥôr*, posterior, is a remnant of the preposition *ina* (JHUC 341, 47) as it is also in Heb. *ämš*, *äṯmôl*, *az*, *akên* (JBL **38**, 184[t]; JHUC 327, 57; 334, 60; JAOS **42**, 374). We have the same partial assimilation of a prefixed *t* in Eth. *dengel*, virgin; *cf.* Arab. *najl*, offspring (Prätorius). The combination of this word (HJ 62) with the stem *dagâlu* (JBL **37**, 229) is untenable. *Cf.* JAOS **43**, 425[m]; **45**, 322[m].

Sum. *azalak*, fuller, and Heb. *ašlâg*, fullers' earth*

In the Ethiopic version of the Psalter, *bárad*, hail, is used for *snow*, Ass. *šalgu*, Heb. *šäl̂g*, Aram. *tálgâ*, Arab. *ṯalj;* cf. the note on Ps. 51, 9 on p. 369 of LUDOLF's *Psalterium* (1701). Eth. *ḥamadâ*, snow, corresponds to Arab. *ḥadm*, heat, just as Ass. *qûçu*, cold, is identical with Heb. *qáiç*, heat (AJSL 32, 66¹). For the transposition *cf.* Arab. *mádaḥ* = *ḥámada*, praise. The primary connotation of Heb. *ḥamád*, desire, is *be hot;* cf. WZKM 31, 283, n. 1. The stem *ḥamad* is derived from the root *ḥm*, be hot. The *d* may be a transposed *t*, partially assimilated to the *m*. Heb. *šälg*, Aram. *tálgâ*, Arab. *ṯalj* do not prove that we have here a genuine Semitic word. We find the same interchange in loanwords: Ass. *paššûru*, dish, table, which appears in Syriac as *pâṭûrâ* (BROCKELMANN, *Lex. Syr.* 508)† and in Arabic as *fâṭûr*, is the Sum. *banšur* (BA 1, 323). Arab. *ṭ* is often secondary; *cf.* the remarks on Arab. *ṭádina*, stink, which is a causative of the root of Ass. *nadânu*, to give (JHUC 341, 47ⁱ; JAOS 42, 376).

PREUSS in his *Biblisch-talmudische Medizin* (Berlin, 1921) p. 431 called attention to the fact that *šälg* in Job 9, 30 did not mean *snow*, but corresponded to the Talmud. *ašlág*, which is also spelled with *k* (Snh. 49ᵇ = BT 7, 210, l. 2).‡ I. Löw (OLZ 15, 556) called this the most brilliant philological discovery in PREUSS' book. *Ašlág*,

* This paper was presented at the meeting of the Oriental Society in Princeton, April 3, 1923; *cf.* JAOS 43, 163, a.

† Aram. *Pâṭôrâ* denotes an *interpreter of dreams* (Syr. *pâšôrâ*).

‡ Instead of Aram *ašlĕgâ* we find also *šálgâ*. According to DW both denote perhaps the tuberous roots of the lion's leaf (*Leontice Leontopetalum*) which were once in high medicinal repute. *Ašlág* cannot be rendered *soap* (LANDERSDORFER, *Sumer. Sprachgut im A T*, 1916, p. 100). Pliny (28, 191) says that soap was invented by the Gauls. AV uses *soap* for *bôrîṯ* in Jer. 2, 22; Mal. 3, 2 (*cf.* EB 4665; JHUC 306, 3; 316, 28).

however, does not mean *soapwort* (so, too, PERLES in his review of BUDDE's *Hiob*[2], OLZ 17, 179) but *fullers' earth*. Ass. *ašlaku*, *fuller* (JHUC 306, 4, n. 1) <Sum. *azalak*, which is a compound of *za*, bright, and *la* = *lax*, *lux*, to wash, rub (*cf.* RA 17, 33). The initial *a* is a nominal prefix (JAOS 37, 322, n. 11). Also Arab. *gassâl*, washerman, may be derived from Sum. *azalaga* (JHUC 306, 4, n. 2; contrast MVAG 9, 232). For the reading *azalak*, not *azalag*, see JAOS 37, 322, n. 10. We can understand now why *ṭálaja* (<*ṭalj*, snow) means *to soak* (syn. *náqa'a ṷa-bálla*).

A *fuller* is a *bleacher* or *whitster*. In Mark 9, 3 we read that at the transfiguration of Christ His raiment became shining exceeding white, so as no fuller on earth can white them. In the Wyclif Bible *fuller* is explained as *walker of cloth*. In German, *Walker* is the common word for *fuller*. A *fulling-mill* (Ger. *Walkmühle*) was formerly known as a *walk-mill* (JHUC 306, 4). Shakespeare uses *whitster* for *bleacher*. Bleachers were known in England down to the end of the 18th century as *whitsters* (EB[11] 19, 48[a]). In French, a *washerman* is called *blanchisseur*, whitener or bleacher. The addition *as snow* after *exceeding white* in Mark 9, 3 is secondary. Our linen stores emphasize the snowy sheen of their lustrous table linen. We speak of *snowy linen*. Horace uses the phrase *vestis niveus*, Apulejus has even *nix eboris*. In Latin, swans, pigeons, wool, and the moon are called *snowy*. In Spanish the verb for *snow* (Sp. *nevar*) means also *bleach*. The Semites, on the other hand, regarded snow as a white blanket. Our *blanket* is connected with Fr. *blanc*, white; *cf.* also Fr. *blancard* or *blanchard*, white linen. Shakespeare (*Antony and Cleopatra* 1, 4, 74) says *when snow the pasture sheets* (TIECK: *wenn Schnee die Weide deckt*). At the snowfall on March 5, 1923 our newspapers said, the farmers looked with unconcealed joy upon the white blanket (Baltimore *News*, III/6'23, p. 6, col. 1) and the headline of the article was: *Snow carpets city as winter returns*. On the other hand, Shakespeare (*Macbeth* 5, 3, 21) speaks of *linen cheeks* (SCHLEGEL-TIECK: *Kreidewangen*). We say *white as a sheet* (contrast Ger. *bleich wie eine Kalkwand*). In SMOLLET's translation (1755) of *Don Quixote* (3, 281) we read: *The damsel with the soap-ball lathered him with great expedition, raising flakes of snow*.

There are some additional passages in OT where *šälg* may denote a white garment, *e. g.* in Is. 1, 18:

אם־חטאיכם כשנים　כשלג ילבינו

Your sins, now like scarlet, must be white like linen.

Ihiû after *im* is secondary as is also the following line:

אם־יאדִימו כתולָע   כצֶמר יהיוּ

Be they red as crimson,   they must become as wool.

Wool was white, and goat's hair black (BL 39, n. 8; OC 33, 33). Heb. *çämr*, wool, is identical with Arab. *máḍir*, white (see below, p. 271, l. 20). We may assume the same meaning in Ps. 51, 9: תכבסני ומשלג אלבין, Wash me that I may be whiter than linen (*cf.* Arab. *naç'*) and in Lam. 4, 7:

זכו נעריה משלג   צחו מחלב

Her youths were cleaner than linen,   whiter than milk.

In the Talmud (*Shabb.* 90a = BT 1, 224, 24) we find the statement that *ašláğ* was scraped with an iron nail from shell-fishes yielding pearls* but we need not attach any more importance to that than we do to the myth of the barnacle goose (Ger. *Bernikelgans* or *Ringelgans*) which was fabled to originate within the shell-like fruit of a tree growing by the seashore, either from the fruit of the tree or from a shell-fish which grew on this tree. The goose-mussel was supposed to fall from ships' bottoms or floating timber and turn into a goose. Its true nature was not recognized before 1830, and the old fable of the barnacle-goose is perhaps still believed by the uneducated in some parts of the world (EB[11] 12, 242bf). For centuries this goose was eaten on fast days, because it was regarded as a shell-fish.

* According to this passage, *ašláğ* was called *šunnáiâ* = Arab. *ušnán*, alkali, which is a Persian loanword. Elsewhere *ašláğ* is explained as אצרות רוח, which may be a corruption of אצרותריון = *στρουθίον*, soapwort (see DW; JD's reading אוֹצְרוֹת רוּח, stores of wind, is impossible). It may denote *saltwort*, prickly glasswort, kelpwort (*Salsola Kali*). The ashes of saltwort abound in soda. Soda-ash is the trade-name of partially purified sodium carbonate. Alkali or kali (<Arab. *qili* < *qálâ-iáqlî*, roast, bake = Ass. *qalû-iqlû*, burn, syn. *šarápu*) denote also *saltwort*. Ger. *Kali* is used for *potash*. The two alkalis, soda and potash (*cf.* JHUC 306, 5; JBL 36, 143, n. 3) were not clearly distinguished before 1736.

Ass. *marçu*, sick, and *marçu*, arduous

Ass. *marçu*, sick (<*mariçu*) corresponds to Arab. *máriḍ* or *marîḍ*, Aram. *már'â*. In Syriac we find instead of Ass. *murçu*, sickness: *mur'ânâ*. But Ass. *marçu*, arduous, must be connected with Arab. *ráçama*, enter a defile (*dáxala fi-'š-ši'bi-'ḍ-ḍáiiqi*). In Latin we have *angustiae*, *in angustiis esse*, *in angustum venire*. We use *straits* for *narrow passage* and *difficulty*, distress, need (Arab. *ḍâiqah*, Syr. *ulçânâ*). We also speak of being in a *tight* place; *cf.* Ger. *Klamm*, gorge, and *in der Klemme sein*. In Syriac this stem appears in *çĕmârâ*, strangury (which is connected with στράγξ, στραγγαλίζειν) = Talmud. *çemîrtâ*. The original form of the stem is *maçar* derived from a noun like Heb. *meçár* (ZA 31, 241)<*çarar;* see the remarks on *karmu*<*makru*<*makar*<*makâr*, pit<*kûr*, to dig (JBL 40, 171; *cf.* 37, 227 and above, p. ***, l. ***). In Ethiopic we have *tamazzána*, he was weighed< *mîzân*, balance, scales (a form like Heb. *mîšôr*)<*uazan* (GB[17] 904[ai]).

For the transpositions we may compare Ass. *maçâru*, cut (>*namçaru*, sword) which appears in Arabic as *çárama* (cf. *çáruma-'s-sáifu;* also *çurâm*, sword, and *miçram*, curved blade) or Heb. *çāmr*, wool (Aram. *'ámrâ*) which corresponds to Arab. *máḍir* or *maḍîr*, white, used esp. of the pellicle formed on the surface of wine (*mycoderma vini*, flowers of wine) and on sour cream (*oïdium lactis*). Wool was white, and goat's hair black (BL 82). The name *Kedarenes* is derived from their black tents (JBL 38, 47[5]) and the name of the Kirghiz nomad highlanders, *Kara-Kirghiz* is explained in the same way (EB[11] 15, 828[a]). Other transpositions of this stem are *murâḍ*, mildew, as well as *ḍárima* (Eth. *armáḍa*) burn, which means orig. *shine*, light. Talmud. *çímrâ*, heat (*cf.* also pB *rämç*, hot embers) may be an Assyrian loanword. *Ḍárima* is used also of white hair (*iḍṭárama-'l-mašîbu*). Similarly *šá'ala* means *light* a fire, and *šá'ila* signifies *have white hair* (cf. *ištá'ala-'r-rá'su šáiban*). Ger. *blank* denotes *shining*, whereas Fr. *blanc* is the common word for

white. Our *light* means both *bright* and *whitish* (cf. Ger. *lichtbraun*, *hellbraun*). For the transposition in Heb. *çâmr*, wool = Arab. *máḍir*, white, we may compare also Heb. *'ăçărt*, festal assembly = Arab. *'arḍ-al-jáiš*, military review, parade, and Ass. *urêçu*, lambkin = Arab. *'arîḍ*, kid, which is connected with *ḍar'*, udder, and *ráḍi'* or *raḍî'*, suckling; for the diminutive form *urêçu* = *urâçu* cf. JBL **34**, 74[i]; **36**, 86[i]; **37**, 219; AJSL **32**, 66; ZDMG **64**, 704, l. 14. The stem of Heb. *çâmr* (Aram. *'ámrâ*) wool = Arab. *máḍir*, white, appears also (with *b* instead of *m* as in *kábaha* = *kámaha*, check, restrain, or *bájiha* = *májiha*, rejoice) in Arab. *ḍarb* or *ḍárab*, sour milk or white honey. Another Hebrew word with *ç* = Aram. ', the Arabic form of whose stem has not been recognized, is *çîr*, messenger = *'îr*, angel (Dan. **4**, 10. 14. 20) which must be combined with Arab. *aḍárra* = *ásra'a* (which appears also as *áhra'a;* cf. JAOS **43**, 423, l. 10). We have the root of Heb. *çîr* also in Arab. *ḍárraja*, urge forward, prop. *to cause to hasten;* syn. *istaḥátṭa ṳa-rákkaḍa;* cf. Ass. *mû'uru*, send = Heb. *mihhár*, hasten (JBL **19**, 71[i]).

The root of Ass. *marçu*, arduous < *maçru* is *çr;* cf. Arab. *çárra*, tie up; *çârara*, constrain; *içṭárra*, be narrow; *ṳiçr* or *içr*, contract; *içâr*, tent-cord. This *çr* may be a modification (with *ç* instead of *s* owing to the *r;* cf. JBL **37**, 228) of *sr* which we have in Heb. *asîr*, captive, and Arab. *usr-al-báṳl*, strangury; in modern Arabic we find *áçar*, confine, hold in custody = *asar*. While the root of Ass. *marçu*, arduous, is *çr* = *sr*, the root of Ass. *marçu*, sick, is *rḍ* which we have *e. g.* in Arab. *ráḍraḍa*, *ráḍḍa*, *ráḍaha*, *ráḍaxa*, break (*rádaxa*, crush, on the other hand = *šádaxa*, *ṭádaga*, *fádaga*, *hádaga*, *dámaxa* = *mádaxa* < *dx* = *dq* = *dk*, JAOS **43**, 423). Also Heb. *ḥalâ*, be sick, means *be broken*, become weak; *cf.* Jud. **16**, 7; Is. **14**, 10. In Syriac we have *aṳḥil* and *amḥil*, weaken < *mĕḥil*, weak, unhealthy < *ḥil*. The original meaning of *ḥl* is *be loose*, then *lax*, slack, soft, weak. Arab. *maḥlûl* signifies not only *loosened*, but also *weakened*. We call smooth words, persuasion, flattery *soft soap*, and *soap* denotes also money secretly used for political purposes (*cf.* BL 128[i]). This explains the meanings of Heb. *ḥillâ*, coax; Arab. *ḥâlâ*, flatter, and *taḥáiiala*, wheedle, also Eth. *aḥallâia*, bribe (*ḥeliân*, bribe; *cf.* Arab. *ḥulṳân*, gift). For Heb. *nâḥlû* in the gloss Am. **6**, 6, *ṳĕ-lô-nâḥlû 'al-šĕbr Jôsêp*, they fret not for Joseph's wreck, *cf.* Eth. *xallâia*, be solicitous, care. The preceding verse has been explained in WZKM **23**, 364[i].

Break may mean *weaken;* we speak of *broken* health. *Break down* may signify *lose one's health*, become sick. Heb. *lô ikhê ṳĕ-lô*

iaróç (Is. **42**, 4) should be translated: *he will not quail or weaken.* We need not read *iêrôç*, although 𝔊 has θραυσθήσεται. 𝔗 *lâ iahlê uĕ-lâ il'ê*, he will not tire or weary; 𝔖 *lâ niḍ'âḳ uĕ-lâ nĕṭapṭâp*, he will not be quenched or flicker. *Break* may signify also *tame*, train to obedience; Arab. *râḍa-iarûḍu* has this meaning, and *tĕrô'êm* in Ps. **2**, 9 (JHUC 163, 91[aj]) may be interpreted in this way. Arab. *ráuḍah*, garden, denotes prop. *broken* ground; *break ground* = dig or plow. For the transposition of the root *rḍ* in Arab. *ḍarîr*, weak, sick, and *ḍarîk*, poor, miserable, *cf.* JBL **39**, 154[m]; also Arab. *nasf*, hemorrhage, and *fássa*, bleed; Eth. *tafâçâia* and Arab. *çáfçafah* (AJSL **32**, 144). Arab. *máḍḍara*, ruin (*áhlaka*) is not derived from *maḍárrah*, damage, loss (<*ḍárra*) but from a noun with prefixed *m*<*ráḍḍa*, break; cf. *mádaqa*<*midáqq*<*dáqqa* (JBL 37, 227) and for the meaning, Arab. *inkásara* and Ass. *púrruru*.

Ass. *çummuru*, to think, corresponds to Arab. *áḍmara* which appears in Syriac as *'ĕmár*, to be immersed in an occupation (JHUC 306, 22[i]). Ass. *çummerât libbi* = Arab. *ḍamâ'ir*

Forty-three years ago I compared Arab. *marîḍ* with Ger. *marode* (BAL 96). Heinrich Heine says: *Ich bin müde, matt und marode.* In Bavaria *marod* is used for *worn out*, indisposed, sick. Also in Corsica *marodi* means *sickly*. The term *marauder* denoted orig. a *straggler* belonging to an army. Ségur says in his *Histoire de Napoléon* (**6**, 1): *Beaucoup de ces hommes isolés étaient des maraudeurs qui feignaient une maladie ou une blessure, pour s'écarter ensuite* The etymology of *maraud* (which was spelled in the 15th cent. *marault*) is unknown. The combinations with Lat. *morator*, straggler, or Sp. *malrotador*, prodigal, are unsatisfactory. The Spanish term for *marauder* is *merodeador*. There may have been a form *marûḍ* instead of *marîḍ;* cf. *ḍa'ûf* = *ḍa'îf*, feeble, &c. (LN **60**, 23; BN 43, c; 46, a; 128, d) and the remarks on *çaddûq* (>Sadducee) = *çaddîq* in JAOS **28**, 116. In Assyrian we have both *mariç* and *maruç*, he is sick (*cf.* WdG 1, 134[m]).

For Ass. *maruštu*, misery, fem. of *maršu*, soiled, orig. *dusky*, which must be combined with Syr. *rámšâ*, dusk, evening, and Arab. *sámar*, dusk, night (*cf.* Fr. *sur la brune, à la brune, il commence à faire brun*) see JHUC 306, 8, and for the story of Isabella, the daughter of Philip II of Spain, quoted there, we may compare the poem *Ostende* in the *Münchener Fliegende Blätter Kalender* for 1916, p. 59.

Ass. *xamâdu*, to help = Arab. *mádaxa*

Forty-three years ago (ÄZ **21**, 85) I read v R 1, 75: ***ana narârûti* (*xamâṭ*) *ša šarrâni*** (citing Lyon, *Sargon*, p. 59, l. 7) and rendered this (p. 87): *Zur (schnellen?) Unterstützung der Könige*. This explanation was adopted in Hilprecht's *Assyriaca* (1894) p. 5[1], also in SA (1916) 9 (*cf.* 471). SA thinks, however, that we may read ***xamâtu***, protection (HW 281[a]) < ***xamû***, protect (*cf.* Arab. ***ḥimâịah***). Johnston (JAOS **19**, 63) read ***xamâṭu***, help, aid, and SGl has ***xamaṭ*** = Sum. ***daxdax***.

The stems ***xamâṭu***, aid, and ***xamâṭu***, hasten, might be identical: ***succor*** (Fr. ***secourir***, Lat. ***succurrere;*** cf. ἐπικουρεῖν) means orig. ***run*** to the aid of, *fly* to the relief of (Fr. ***voler au secours de quelqu'un;*** cf. Ger. ***beispringen***). Senn. 5, 24 (KB **2**, 106) we read: ***ana Bâbîli xîšá-ma idâni iziz-ma***, hasten to Babylon and stand by us! The stem of Ass. ***rêçu***, helper (a form like ***kênu***, true, JAOS **42**, 374) is identical with Heb. ***rûç***, run. It cannot be identified with Arab. ***ẓáhara***, help (>***ẓihrah***, help; ***ẓahîr***, helper) which means orig. ***back*** < ***ẓahr***, back = Ass. ***çêru***. Nor can it be combined with Arab. ***náẓara***, help, orig. ***watch***. Also the primary connotation of Arab. ***ḥámâ-iáḥmî***, protect (>Heb. ***ḥômâ***, wall; *cf.* Arab. ***maḥmîịah*** = ***maḥrûsah***) is ***watch*** (cf. 𝔗 ***ḥamâ***, see).

The stem ***xamâṭu***, run, is identical with ***xamâṭu***, burn. The primary connotation is *flash*. The Syriac equivalent of Heb. ***rûç*** is ***rĕhiṭ*** (JAOS **42**, 375, l. 4) and Syr. ***râhôṭâ***, runner, denotes a ***vivid flash of lightning***. We say ***quick as a flash*** (cf. Ger. ***blitzschnell***) or ***he flashed by in hot pursuit***. For ***ḥomṭ***, which seems to denote a species of lizard in Lev. **11**, 30 we may refer to Mrs. Browning's line (*Aurora Leigh* vii): ***Lizards, the green lightnings of the wall***. The motions of most lizards are executed with great rapidity.

Ass. ***xamâṭu***, burn, is identical with Arab. ***xámaṭa***, roast. Also ***xâmiṭa***, be angry, means orig. ***burn***, be incensed, flare up; *cf.* Ass. ***agâgu***, be angry = Arab. ***ájja***, burn; Heb. ***ḥemâ***, anger < ***iaḥam***,

be hot; Arab. *uágar*, heat and wrath; *ihtádama*, glow and be incensed. There is no connection between Arab. *áhdama*, burn, or *dáxana*, smoke, and Ass. *xamâṭu*.

I believe we ought to read *xamâdu* (cf. SAI 2999, also 180. 3089 and KA 1413) = Arab. *mádaxa*, help; cf. *mádaha*, praise = *hámada* (above, p. ***, l. ***). We find also *máxadah*, help. Ass. *xamâdu* is a transposition of *madâxu*, and this is derived from a root *dx;* cf. above, p. 272, l. 24, the remarks on *marâçu*, be sick<*rç*). Also *xádama*, serve (>*xâdim*, servant) is a transposed doublet of *mádaxa*. Arab. *dâxa* means *be low*, humble (syn. *dálla*). *Dáxdaxa* signifies *humble*, tame, and *dáiiaxa* denotes *subdue*. Arab. *xámidati-'n-nâru* means *the fire is low* (cf. also *hámadati-'n-nâru*). The primary connotation of the root is *be low*, humble, and this may mean *serve*, and *serve* may mean *assist*, help. We call servants now *help*.

Abbreviations

A = *Anmerkung.*
𝔄 = Arabic Version.
'A = Aquila.
AAJ = Haupt, *The Aryan Ancestry of Jesus* (= OC 33, 193—204).
AB = Delitzsch-Haupt's *Assyriologische Bibliothek* (Leipzig: Hinrichs).
Acc. = Accadian.
accus. = accusative.
AdW = *Die Schriften des AT, neu übersetzt von* Augusti und de Wette (Heidelberg, 1809—11).
AF = S. Fraenkel, *Die aramäischen Fremdwörter im Arabischen* (Leiden, 1886).
AG = Assyrische Grammatik, esp. Delitzsch's AG².
AJP = *American Journal of Philology* (Baltimore).
AJSL = *American Journal of Semitic Languages* (Chicago).
AkF = Zimmern, *Akkadische Fremdwörter* (Leipzig, 1915).
AL = *Assyrische Lesestücke*, esp. Delitzsch's (= AB 16).
AO = *Der Alte Orient*, herausgegeben von der Vorderasiatisch-Ägyptischen Gesellschaft, Berlin (Leipzig: Hinrichs).
AoF = H. Winckler, *Altorientalische Forschungen* (Leipzig: Pfeiffer).
Arab. = Arabic.
Aram. = Aramaic.
ARV = Authorized and Revised Versions.
AS = Anglo-Saxon.
ASKT = Haupt, *Akkadische und Sumerische Keilschrifttexte* (Leipzig, 1881/2) = AB 1.
Ass. = Assyrian.
AT = Altes Testament.
AT⁴ = Kautzsch-Bertholet, *Die Heilige Schrift des AT* (Tübingen, 1922/3).
ATA = *Die Schriften des AT in Auswahl neu übersetzt* von Gunkel, usw. (Göttingen).
ATAO = A. Jeremias, *Das AT im Lichte des Alten Orients* (Leipzig: Hinrichs).
AV = Authorized Version.
AVᴹ = Authorized Version, Margin.
AW = Friedrich Delitzsch, *Assyrisches Wörterbuch* (Leipzig, 1886).
BA = *Beiträge zur Assyriologie*, herausgegeben von Delitzsch und Haupt (Leipzig: Hinrichs).
BAG = Socin-Brockelmann, *Arabische Grammatik.*
BAL = Haupt, *Beiträge zur assyrischen Lautlehre* (Nachrichten von der Gesellschaft der Wissenschaften zu Göttingen, 25. April, 1883).
BBK = *Berliner Beiträge zur Keilschriftforschung.*
BDB = Francis Brown (assisted by Driver and Briggs), *A Hebrew and English Lexicon of the OT* (Boston, 1906).
BF = Budde-Festschrift (= *Beihefte zu ZAT*, No. 34).
BHW = Brockhaus' *Handbuch des Wissens.*
BK¹⁴ = Brockhaus' *Konversations-Lexikon*, 14ᵗʰ edition (*Neue revidierte Jubiläums-Ausgabe*).
BL = Haupt, *Biblische Liebeslieder* (Leipzig, 1907).

BN = J. Barth, *Die Nominalbildung in den semitischen Sprachen* (Leipzig: Hinrichs).
BSG = Brockelmann, *Syrische Grammatik.*
BSGW = *Berichte der Sächsischen Gesellschaft der Wissenschaften zu Leipzig.*
BSS = Nöldeke, *Beiträge zur semitischen Sprachwissenschaft* (1904).
BT = Lazarus Goldschmidt, *Der babylonische Talmud.*
BTG = Margolis' *Manual of the Aramaic Language of the Babylonian Talmud.*
BuA = Meissner, *Babylonien und Assyrien.*
c. = chapter.
c. = *circa*, about.
CAG = Smith's *Chaldean Account of Genesis.*
Cant. = Canticles.
CBL = *Calwer Bibellexikon.*
cc. = chapters.
CD = Century Dictionary.
cf. = *confer*, compare.
CG = Smith's *Chaldäische Genesis, übersetzt von* Hermann Delitzsch.
CH = Code of Hammurabi.
CL = Brünnow's *Classified List.*
CoE = Haupt, *An Ancient Protest against the Curse on Eve* (1911) = PAPS 40, No. 201, pp. 505—517.
CT = *Cuneiform Texts from Babylonian Tablets, &c. in the British Museum.*
CV = *Congress-Vortrag*, i. e. Haupt, *Die akkadische Sprache* (Berlin, 1883).
DÄG = Dillmann, *Äthiopische Grammatik.*
DB = Hastings' *Dictionary of the Bible.*
DG = Dalman's *Aramäische Grammatik.*
DPd = Delitzsch's *Wo lag das Paradies?*
DPr = Delitzsch's *Prolegomena eines neuen hebräisch-aramäischen Wörterbuchs zum A T.*
DL = Dillmann, *Lexicon linguae Aethiopicae.*
DW = Dalmann's *Aramäisch-neuhebräisches Handwörterbuch* (1922).
E = East or Ephraimitic (Elohistic).
E = Haupt, *The Assyrian E-vowel* (1887) = AJP **8**, 265—291.
𝔈 = Ethiopic Bible.
EB = Cheyne-Black's *Encyclopædia Biblica.*
EB[11] = *Encyclopædia Britannica*, 11th edition.
Eccles. = Haupt, *The Book of Ecclesiastes* (Baltimore, 1905) = AJP **26**, 125—171.
EdJ = Eduard Meyer, *Die Entstehung des Judentums* (Halle, 1896).
e. g. = *exempli gratia*, for instance.
Eg. = Egyptian.
EI = *Enzyklopädie des Islam* (Leiden: Brill).
Eng. = English.
esp. = especially.
Est. = Haupt, *The Book of Esther* (1908) = AJSL **24**, 97—186).
ET = *Expository Times.*
Eth. = Ethiopic.
f = *ad finem*, at the end.
FKS = Fleischer's *Kleinere Schriften.*
Fr. = French.
FR = Fürst's *Hebräisches und Chaldäisches Handwörterbuch*, ed. Ryssel.
FV = *Florilegium Melchior de Vogüé* (Paris, 1909).
G = Guthe's *Kurzes Bibelwörterbuch* (Tübingen, 1903).
𝔊 = Greek Bible (LXX, also NT).
G[29] = Gesenius' *Hebräische Grammatik*, 29th edition by Bergsträsser.
GA[3] = Eduard Meyer's *Geschichte des Altertums*, vol. **1**, part 2, third edition.
GB[17] = Gesenius' *Hebräisches und Aramäisches Handwörterbuch über das A T*, 17th edition, ed. Buhl.
GE = Jensen, *Das Gilgamesch-Epos in der Weltliteratur* (Straßburg, 1906).
Ger. = German.

GGAO = Hommel, *Grundriß der Geographie und Geschichte des Alten Orients.*

GI = *Geschichte Israels.*

GJH = Jensen, *Gilgamesch-Epos, judäische Nationalsagen, Ilias und Odyssee* (1924).

GJV = Schürer, *Geschichte des jüdischen Volkes im Zeitalter Jesu Christi.*

GK[28] = Gesenius' *Hebräische Grammatik*, 28th edition by Kautzsch.

Goth. = Gothic.

Gr. = Greek.

GT = Gesenius' *Thesaurus.*

GV = Graecus Venetus.

HA[2] = Benzinger's *Hebräische Archäologie*, second edition.

HCS = Thureau-Dangin, *Une relation de la huitième campagne de Sargon* (Paris, 1912).

HF = *Haupt-Festschrift*, ed. Adler *and* Ember (Leipzig: Hinrichs).

HJ = Hommel, *Zwei Jagdinschriften Asurbanibals.*

HK = Holma's *Namen der Körperteile.*

HS = Hommel, *Die Namen der Säugetiere bei den südsemitischen Völkern.*

HV = *Habilitations-Vorlesung*, i. e. Haupt, *Der keilinschriftliche Sintfluthbericht* (Leipzig, 1881).

HW = Delitzsch's *Assyrisches Handwörterbuch* (Leipzig, 1896).

i = *infra*, below.

I = Intensive stem. *Cf.* Q, N, Š.

ICC = International Critical Commentary.

IJG = Wellhausen, *Israelitische und Jüdische Geschichte.*

Il. = *Iliad.*

IN = Eduard Meyer, *Die Israeliten und ihre Nachbarstämme* (Halle, 1906).

IO = Martin Hartmann, *Der islamische Orient.*

IS = Zimmern, *Ištar und Ṣaltu* (Leipzig, 1916) = BSGW **68**, 1.

I[t] = Ifte'al.

I[tn] = Iftane'al.

J = Judaic (Jahvistic).

℈ = Jerome's Vulgate.

JAOS = *Journal of the American Oriental Society.*

JB = Jacob, *Altarabisches Beduinenleben* (Berlin, 1897).

JBL = *Journal of Biblical Literature.*

JC = Jastrow-Clay, *An old Babylonian Version of the Gilgamesh Epic* (New Haven, 1920).

JD = Marcus Jastrow's *Dictionary.*

JDM = J. D. Michaelis, esp. his *Deutsche Übersetzung des AT mit Anmerkungen für Ungelehrte* (Göttingen, 1773—1783).

JE = *Jewish Encyclopædia.*

JEA = *Journal of Egyptian Archæology.*

JHUC = *Johns Hopkins University Circular.* The first number after JHUC refers to the number of these circulars, the second gives the page.

Joel = Haupt, *Joel's Poem on the Locusts* (Athens, 1912) = *Xénia, hommage international à l'université nationale de Grèce à l'occasion du soixante-quinzième anniversaire de sa fondation*, pp. 381—399.

JPOS = *Journal of the Palestine Oriental Society.*

Jon. = Haupt, *Jonah's Whale* (1907) = PAPS **46**, 151—164.

JR = Jastrow, *The Religion of Babylonia and Assyria* (1898). JR **1** or JR **2** refer to the German edition of this work (Gießen, 1905).

JRAS = *Journal of the Royal Asiatic Society.*

JSOR = *Journal of the Society of Oriental Research.*

JV = Jewish Version, i. e. *The Holy Scriptures according to the Masoretic Text*, a new translation published by the Jewish Publication Society of America (Philadelphia, 1917).

K = Kings.

KA = Knudtzon's *El-Amarna-Tafeln* (1908) = VAB **2**.

KAT = SCHRADER, *Die Keilinschriften und das A T.*
KB = SCHRADER, *Keilinschriftliche Bibliothek.*
KBH = KITTEL's *Biblia Hebraica.*
KM = KÜCHLER, *Beiträge zur Kenntnis der Assyrisch-Babylonischen Medizin* (1904) = AB **18.**
KW = KÖNIG's *Wörterbuch zum A T.*
l. = line.
Lam. = Lamentations.
Lat. = Latin.
LB = Leeser Bible, i. e. *The Holy Scriptures* translated by ISAAC LEESER (Philadelphia, 1854).
LG = Low German.
L-G = LTl ed. GOLDSCHMIDT.
LI = ZIMMERN, *König Lipit-Ištar's Vergöttlichung* (1916) = BSGW **68,** 5.
lit. = literally.
litan. = litanic (ZA **31,** 240).
ll. = lines.
LM = LAGARDE's *Mitteilungen.*
LN = LAGARDE's *Bildung der Nomina* (Göttingen, 1889).
LŠ = LEHMANN's *Šamaššumukîn* (1892) = AB **8.**
LSAT = DELITZSCH's *Lese- und Schreibfehler im A T* (1920).
LSS = *Leipziger Semitistische Studien* (Leipzig: Hinrichs).
LT = LOTZ's *Tiglathpileser* (1880).
LTr = LEVY's *Wörterbuch über die Targumim.*
LTl = LEVY's *Wörterbuch über die Talmudim und Midraschim.*
m = mile.
m = middle.
𝔐 = Masoretic text.
M-A = MUSS-ARNOLT's *Concise Dictionary of the Assyrian Language.*
MAOG = *Mitteilungen der altorientalischen Gesellschaft* (Berlin).
MDOG = *Mitteilungen der Deutschen Orient-Gesellschaft* (Berlin).
ME = Middle English.
MF = Marti-Festschrift (1925) = *Beihefte zu ZA T,* No. 41.
MGH = Middle High German.
Mic. = HAUPT, *The Book of Micah* (Chicago, 1910) = AJSL **27,** 1—63; **26,** 201—252). *Cf.* ZDMG **64,** 703, n. 2.
MK⁶ = MEYER's *Konversations-Lexikon,* 6th edition.
MLN = *Modern Language Notes* (Baltimore).
Mon. = *The Monist* (Chicago).
MPG = MAX Freiherr v. OPPENHEIM's *Vom Mittelmeer zum Persischen Golf* (Berlin, 1899—1900).
MS = manuscript.
MSL = PRINCE, *Materials for a Sumerian Lexicon* (1908) = AB **19.**
MuS = HAUPT, *Midian und Sinai* (1909) = ZDMG **63,** 506—530.
MVAG = *Mitteilungen der Vorderasiatischen Gesellschaft* (Berlin).
MVÄG = *Mitteilungen der Vorderasiatisch-Ägyptischen Gesellschaft* (Berlin).
n. = note.
N = North or Nip̄'al (*cf.* Q, I, Š).
nn. = notes.
N[t] = Ittap̄'al.
N[tn] = Ittanap̄'al.
Nah. = HAUPT, *The Book of Nahum* (1907) = JBL **26,** 1—53.
NBSS = NÖLDEKE, *Neue Beiträge zur semitischen Sprachwissenschaft* (1910).
NE = Northeast or *Nimrod Epic.*
NJ[II] = ZIMMERN, *Zum babylonischen Neujahrsfest, zweiter Beitrag* (1918) = BSGW **70,** 5.
NM = NÖLDEKE, *Mandäische Grammatik* (1875).
NNG = NÖLDEKE, *Neusyrische Grammatik* (1868).
NSG² = NÖLDEKE, *Syrische Grammatik,* 2d edition (1898).
NSD = FUNK & WAGNALLS' *New Standard Dictionary* (New York, 1913).
NT = New Testament.
NW = Northwest.
OC = *The Open Court* (Chicago).
OD = Oxford Dictionary.

Od. = Odyssey.
OHG = Old High German.
OLG = Old Low German.
OLZ = *Orientalistische Literatur-Zeitung* (Leipzig: Hinrichs).
ON = Old Norse.
orig. = originally.
OT = Old Testament.
p. = page.
P = Priestly Code.
PAPS = *Proceedings of the American Philosophical Society* (Philadelphia).
PB = Polychrome Bible.
pB = post-Biblical.
pE = post-Exilic.
PHAV = Paul Haupt Anniversary Volume, *i. e.* HF.
Phen. = Phenician.
pp. = pages.
prop. = properly.
PSBA = *Proceedings of the Society of Biblical Archæology* (London).
PSG = Poebel's *Sumerische Grammatik* (Rostock, 1923).
ψ^J = *Psalterium juxta Hebraeos Hieronymi.*
Purim = Haupt, *Purim* (1906) = BA **6**, 2.
Q = Qal; *cf.* I, N, Š and AJSL **22**, 261[f].
Q[t] = Ifte'al.
Q[tn] = Iftane'al.
R = Rawlinson's *Cuneiform Inscriptions of Western Asia.*
RA = *Revue d'Assyriologie.*
RB = Riehm's *Handwörterbuch des Biblischen Altertums*, ed. Bäthgen (1893/4).
RE[3] = *Realencyklopädie für protestantische Theologie und Kirche*, 3[d] edition, ed. Hauck (Leipzig: Hinrichs).
REJ = *Revue des Études Juives.*
RHB = Ehrlich, *Randglossen zur hebräischen Bibel* (Leipzig: Hinrichs).
RP = *Records of the Past*, published under the sanction of the Society of Biblical Archæology, London.
RV = Revised Version.
RV[M] = Revised Version, Margin.
s = sub.
s = *supra*, above.
S = South or Causative.
S. = *Seite.*
𝔖 = Syriac Bible.
Š = Šap̄'el; see Q, N, I.
Š-I = Šap̄'el of Intensive Stem.
Š[t] = Ištap̄'al.
Š[tn] = Ištanap̄'al.
Σ = Symmachus.
SA = Streck, Assurbanipal = VAB 7 (Leipzig: Hinrichs).
SAK = Thureau-Dangin, *Die sumerischen und akkadischen Königsinschriften* = VAB 1 (Leipzig: Hinrichs).
SAI = Meissner, *Seltene assyrische Ideogramme* (1910) = AB **20**.
SBOT = Haupt, *The Sacred Books of the OT in Hebrew* (Leipzig: Hinrichs).
SE = Southeast.
SEP = *Saturday Evening Post* (Philadelphia).
SFG = Haupt, *Die sumerischen Familiengesetze* (Leipzig, 1879).
SG = Delitzsch's *Sumerische Grammatik.*
SGl = Delitzsch's *Sumerisches Glossar.*
𝔖[H] = Syro-Hexaplar Version.
SOT = W. R. Smith, *The OT in the Jewish Church.*
SRS = W. R. Smith, *The Religion of the Semites.*
SS = Delitzsch's *Sumerische Sprachlehre.*
S-S = Siegfried-Stade, *Hebräisches Wörterbuch zum AT* (1893).
SuC = Gunkel, *Schöpfung und Chaos* (1895).
Sum. = Sumerian.
SW = Southwest.
Syr. = Syriac.
𝔗 = Targum.
TB = Gressmann, *Altorientalische Texte und Bilder zum AT* (Tübingen, 1909).

TACO = Transactions of the Athens Congress of Orientalists, i. e. *Actes du Seizième Congrès International des Orientalistes, Session d'Athènes, 6—14 avril 1912* (Athènes, 1912).
TF = Tallqvist-Festschrift.
TLZ = *Theologische Literatur-Zeitung.*
TOCR = *Transactions of the Third International Congress for the History of Religions* (Oxford, 1908).
Θ = Theodotion.
UG = UNGNAD-GRESSMANN, *Das Gilgamesch-Epos* (Göttingen, 1911).
v. = verse.
VAB = Vorderasiatische Bibliothek (Leipzig: Hinrichs).
VB = Variorum Bible, ed. CHEYNE, DRIVER, CLARKE, SANDAY (London: Eyre & Spottiswoode).
VG = BROCKELMANN, *Grundriß der vergleichenden Grammatik der semitischen Sprachen*, vol. 1 (Berlin, 1908).
VHOK = *Verhandlungen des XIII. Internationalen Orientalisten-Kongresses*, Hamburg, Sept. 1902 (Leiden: Brill, 1904).
VS = BROCKELMANN, *Grundriß der vergleichenden Grammatik der semitischen Sprachen*, vol. 2: Syntax (Berlin, 1913).
W = West.
WdG = WRIGHT's Arabic grammar ed. DE GOEJE.
WE = WELLHAUSEN, *Einleitung in die drei ersten Evangelien*, 2 edition (Berlin, 1911).
WF = Wellhausen-Festschrift (1914) = *Beihefte zu ZAT*, No. 27.
WH = WINCKLER, *Die Gesetze Hammurabis* (Leipzig, 1904).
WKS = WITZEL, *Keilinschriftliche Studien.*
WS = WINCKLER, *Die Keilschrifttexte Sargons* (Leipzig, 1889).
WZKM = *Wiener Zeitschrift für die Kunde des Morgenlandes.*
Z. = *Zeile.*
ZA = *Zeitschrift für Assyriologie* (Berlin).
ZAT = *Zeitschrift für die alttestamentliche Wissenschaft* (Gießen).
ZB = ZIMMERN, *Babylonische Bußpsalmen* (1885) = AB 6.
ZDMG = *Zeitschrift der Deutschen Morgenländischen Gesellschaft.*
ZK = *Zeitschrift für Keilschriftforschung.*
ZR = ZIMMERN, *Beiträge zur Kenntnis der Babylonischen Religion* (1901) = AB 12.

The unabbreviated (*italicized*) names of Biblical books refer to SBOT; the first number after the name gives the page, the second: the line. For $\mathfrak{G}^V$, $\mathfrak{G}^L$ &c. see SBOT. *Cf.* the abbreviations in *Est.* 3; MuS 530; GB^{17} xii; ZA 36, iv.

Ex hg 10

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